The Lutheran.

God's word and Luther's teaching now and never perish.

Fifteenth year

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Register for the fifteenth volume of the "Lutheran."

The first digit indicates the page, the second the column

Evening visit, a conversation about electing tramps as preachers 124

"Äbendschule," illustrated, recommended 174. 175

Absolution, importance of the doctrine of absolution 20.2.-21, 2. On the question of absolution 95. 169.

Academy of <st. Louis 193.

America, conduct in the face of threatening conditions in America 97

Anecdotes, of one who wanted to conceal his sin 15. proof of Hyppochondrists 191. innocence 82. 48. Marie, who did not want to dance 87. monk's tale 40. from the Hussite war 46. Charles V a German 47. voice of conscience 48. God's judgments on blasphemers 63. 151, 3. the, clergy" 79. how one abolished church sleep 135. 136. how one tried to get away from going to church 141. table prayer and home worship 142.
Atheists, how to refute 118, 3 concluding.

August, Churfürst 190.

B

Baptists, on their closed supper 204. Barthel, his sel. death 207. Bauer, Inspector in Neuendettelsau, on the different views allegedly justified in the Lutheran Church 194, 3. 195.
Confession, private confession 20, 1.2. Is it a piece of Roman leaven

Bertram, agent for St. Louis Bible Society 111

Calling to the preaching office, expecting and waiting for it 147 Scammers, warning about the same 128.

Beyer, Nikol. introduced in Manitowoc, Maple Grove and Town Marison 46.

Marison 46.

Bible Clubs 79.

Bode, introduced in Allen Co. 175.

Bohemia, here the Lutheran pastors may not call themselves pastors King, introduced in Cincinnati 71.

Brohm, introduced in St. Louis 71.

Citizens, introduced in Washington 64

C. Casse für Prediger-Wittwen und Waisen 144. Synodalcasse, Bitte um reichlichere Unterstützung derselben 184. Chiliasm, chiliastic style 15. in Altenburg, Perry Co. mo. 99. chiliast

on deathbed 189, double resurrection 200. Christ, new doctrine of his person and humiliation 82-84. Hansen's

judgment on this 142.

College, construction debt 39, 2. 55, 1. 68. 3. III, 2. Conference, general, the minutes of which 19 ff.

Germany, Correspondence from D. 2iT 117.

Alsace, ecclesiastical conditions there 94

"Evangelist," Conduct of the Editor of this ref. paper against his synodical Constituent 205.

Mammonsdienst, Schick's sermon on the same 24. Martin von Tour, whose life 177.

Feldner's resignation 119.

Fick, lets a testimony for our Synod in Germany appear in print 159. petition for him 167. Religion of the flesh 191.

Further development of doctrine, what scholars now understand by it 137 ff.

Föhlinger, introduced in N. A. 87. Frederking, introduced in New Wells 127. Freedom, Christian 152.

Freemason 142.

Find, an important 188.

Fürbringer, introduced in Frankenmuth 31.

G

Birth of Christ 72.

Poem for the 15th year of the "Lutheran" 7. with the cross to the crown 30. the church lives in the spirit 39. Wieland's death 47. the 30. the church lives in the spirit 39. Wieland's death 47. the good companionship 6?.. On the occasion of the dedication of the Altenburg College 70. children on Christmas 72. solid ground 78. oh, who would be in heaven! 140. Eden and Gethsemane III. wedding speech 149. homesickness 182.

General Synod, is unirt 54 . 86. 173. Means of grace, which is a G. 53.

Graves, introduced at St. Charles 167.

Grätzel, introduced at Franklinville and Long Green 127.

Hardt's, Phil. curriculum vitae 141

Hartmann, the unirte, concerning 26

Heermann, J., whose songs 43.

Heide Longinus on 1 Mos. 1, 87.

Herberger's, Valerius, Sermons on the Heavenly Jerusalem, and his life 195-197.
"Herald," the Lutheran, against our Synod 77.

Ascension of Christ into hell, new doctrine of the same 137 -141.

Horst, introduced in Minneapolis 192. Helper call from Cincinnati 136

John, introduced in Ripley Co. 160.

lowa, "The first Germans in Iowa," a Narrative. 111. jox, introduced in Kirchhavn 46.

Catechism, Dietrich's, criticizes in the Informatorium 12. rather the use of the same 57.

Chastity, the heroic 102.

Charch, Lutheran, what Lutheran Church be 1, 2. 3. Why do we cling Osbrosh 181. so tightly to it s 1, 3. 9, 1. 17, 1. 25, 1. Rupprecht, introduced to Prairie Mount 192. so tightly to it's 1, 3. 9, 1. 17, 1. 25, 1.

Church dedication in Germantown 14. in Benton Co. 22. in Jefferson

Co. 39. in Auglaize Co. 71. in Town Granville 72. in Holmes Co. 103. in Plymouth 110. in Cedarburg 127. in Cole Camp 175. 192. in Olean 175. 176. in Carlinville 192. in Bremen, Ja. 203.

Köstering, introduced in Frankenthal 8.

Lange, appointed Prof. of Phil. 70. Lippe, Lutherthum daselbst 142.

Löber, Gotthilf, ordained 15.

Luther, on the importance of the doctrine of justification 11. On the comfort of a brother 23, 3. He who has not horses plows with oxen 32. On Ps. 26, 5. 150. Against the chiliasts 151, 1. On God's transformation of evil into good 151, 2. Blessings from his writings 151, 3. Testimonies on the incomparable value of his writings 161, 3 ff. Letter of warning 185. 3.

Lutherans who eS be 1, 1. Cry out for papists from 142. "Lutheran," why the same brought only Luther's leash 1. Is recommended 30. howzn vcrbrciten92. Münkel's Urtheil on this year's Preface 159, 3. Lutheran Standard, whose doctrine of the Office 17! Responsibility against the same 175.

Dresden Association for the Support of the Church in North America 87.

Lutter Association, American, Invitation to Join the Same and its Statutes 161 ff.

Μ.

Materialism in Luther's Time 68. Life and End of a Materialist 78 Mathes, whose be. Death 95.

Merz, introduced in Lancaster 160.

Methodist preachers, something for them 41 ff. Breaking into

Lutheran congregations 126. Meyer, introduced in Proviso 127.

Miller, Clemens, his own death 87

Mission, at Bethany 3. our missions 34. in Minnesota 76. 81. 89. state
of the mission in the East Indies 159.

Mission Feast at Evansville 38 "Missionary churches," about s. g. Missionary churches 119. Middle state after death, new teaching of this 137-141.

Moll, eingefühet in Neu Bielefeld 176

Mill, to whom a new mill delivered its first work into's Hans 1 >9. Mühlenerg on the life and death of one of his parishioners 65.

Neubert's sel. death 143 Nothwehrblatt, why set 87.

O. Oesterreich, die Protestanten daselbst 62.

Ρ.

Pabst Church, is contrary to the written word of God 2, 1. 2. Their missions 158.

Passion sermons, to be diligently heard 107 ff.

Peter again in foreign country 142.

Parish priests, whether they can accept foreign parishioners 153
Preachers, that no one shall preach in public without
ordinary profession 41 ff. Defending this article against the

attacks of a Methodist 147-149.

"Protestant," published by Krebs 69. recommendation of the same 85. on what condition he should be decently treated 93. gives extracts from the Lutheran hymnal 102. Krebs religion in the dint 110 The term of the gallows 118. term of the gallows expired 159.

Protestation of the es. Kirchenzeitung against the new laws on civil marriage and the free churches 180-182.

Puff, American Lutheran 110.

Rationalists, the vulgar 44. "What call ye Christum good'/' 69. They have the religion of hypocrisy and falsehood from money-making 127. Stollberg of them 151, 3.

Justification, of which only the Lutheran Kirrecht teaches 9-12.

"Reformirte Streiter," announced 30. rescue house in schwarzenberg 6. Richmann, introduced in Schaumburg 13.

Riedel, introduced in Paitzdorf 8. Rist, J., whose dear 44, 2. Röbbelen, petition for ivn 133. Nuff, introduced at Bivomington 110. Ruhland, introduced at

Saxony, ecclesiastical conditions there 166. 172 Saxer, rovisional high school principal 70. Schoeneberg, introduced at

provisional high school principal 70. Schoeneberg, introduced at Lafayette 110. school attendance, letter hereon 145. school teachers' seminary at Fort Wayne, its need 172. The difference between them, the Papists, and the Lutherans 79. Luther's testimony against them 99.

Sects, rejecting the Bible 2, 2. 3. Reversing the doctrine of justification 9-12. Teaching falsely of sanctification and good works 17-19. works 17-19

Selle, introduced in Rock Island 15.

So Rm mcr , takes up his office in Philadelphia 8, 1. Speakings, Mittheilungen from p. 118- Stephen, something about him 201. Synod of Missouri, defended in Münkel's

Sheet 109. your treasury s. Enclosure to No. 15 Münkel's Urtheil about our Synod 197.

Synod of New York 33. of Iowa, whose chiliasm 45. 165. bon Ohio, testimony against the Masons in the same 157, 3. Eirich and

the Ohio - Synod 190. whose position 203 . 204. Synod, Norwegian Lutheran, whose request to Scwestersynode 167.

Synod of Pennsylvania 191.
Synod of Wisconsin, a declaration concerning the same 199...,

Themes for this year's Synodical of the Western District 111. of the Northern 143, 3. of the Eastern 183, 3. of the Middle 206 3. Death, blessed, ciuer poor sinner 61. wretched 63.

"Independent Christian" 64.

Union, Rathisius' testimony of the same 117, 2. Union Catechism 121 ff. Unionist (Klaube 185. ignorance 79. Fornication, the converted 102.

Verses, memorable, from before the reform. 47. sealing of the Mind the invisible 200 perfection 151, 3.

Wagner, introduced in Freistatt 103. Wedell, Hasso v.. whose blessed death 167.
Worldlings, their marks, that in grace they seven 152.

Wichmann, introduced in Dearborn 71. How! and, whose sel. death 47.

Where are you going to run? 79. Wolf, the missionary to the Jews, whose experiences among papists 78.

Z.

"Olive - Branch" on the Missouri Synod 86. willingness to sacrifice Zeitung, die neue Berliner evang. K. Z. 206. "Zeitblätter,"

protestant 14.
Listeners whether they can change their chaplains as they please



herausgegeben von der Deutschen Evangelisch = Lutherischen Synobe von Miffonci, Ohio und andern Staaten. Medigirt von C. W. 2B. Walther.

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Foreword of the editors

to the

fifteenth year of the "Lutheran."

The "Lutheran" is the name of this magazine. But the word Lutheran comes from the word Luther. A true Lutheran is therefore one who believes, teaches, and confesses like Luther. He who believes, teaches, and confesses differently from Luther, and yet calls himself a Lutheran, bears this name as Judas Ischarioth bears his": for the name Judas signifies a confessor, while Ischarioth was a denier and traitor. Thus no one can have been disconcerted by the fact that our magazine has not hitherto brought and defended any other doctrine than Luther's. Since it has hitherto borne the name "Lutheran." it would have had to be ashamed before all the world if it had nevertheless brought and defended something other than Luther's teaching. If our magazine had been called, say, "evangelical," or "ecclesiastical," or "Protestant," and the like, that would, of course, have been quite a different matter; doctrine it must contain; for one person understands by complete agreement with us. there can be no doubt at all as to what Lutheran this we mean doctrine is, and who is a Lutheran; only he, as I have said, who has Luther's faith and doctrine.

teaching with Luther.

Perhaps there are some readers who would like to wanting to do so. know why we are so attached to the Lutheran Church. about this recently in this preface. Perhaps this we intend to serve this church alone in the future? from it no one would have been able to see what discussion will be of some use even to those who are in

another that. But since there was only One Luther, here what we understand by the Lutheran Church. By human reason, nor for the sake of the human heart from

It is true, of course, that if the name "Lutheran" were not all those who bear the name Lutheran, but only those the sole reason why this journal of ours has hitherto who have always believed and confessed, and who now brought only Luther's teaching, it could easily be believe and confess, that Luther's doctrine is the pure remedied if we ourselves did not hold to this teaching. doctrine of the divine Word, and that this doctrine is We should only give our journal another name, as is not contained in a brief and pure excerpt in the unaltered infrequently done. But, praise be to God! it is not the Augsburg Confession, in its Apology, in the Schmalkaldic name of this paper, but our own faith that has been the Articles, in Dr. Luther's Large and Small Catechism, and cause so far for us to present and defend in this in the Concordia Formula. We do not consider people 'Lutheran" of ours no other than Luther's doctrine; and who do not believe and confess this to be <u>Lutherans, any</u> since, by God's grace, we still stand in this faith and have more than we consider those to be Christians who do not the firm, cheerful confidence to persevere in it without believe and confess that the teachings of Christ are wavering until our death, let it be publicly declared God's Word and contained in the Bible. On the contrary, herewith, even at the present beginning of a new year, we consider people who call themselves Lutherans, but the fifteenth, that the "Lutheran" will also in the future, by do not believe Luther's teaching and those public God's grace and help, remain true to its name, present confessions to be true, to be the most dangerous and fight for Luther's teaching alone, and serve the enemies of the Lutheran Church, who have settled in the Lutheran Church named after Luther and believing and midst of the land of this Church in order to betray and destroy it, with knowledge or without knowing and

So now we move on to answering the question: Why For the sake of such readers, we would like to speak are we so attached to the Lutheran Church and why do

Our first reason is this: because the Lutheran Church follows the Word of God so closely in its doctrine, neither "evangelical," "ecclesiastical," "Protestant" this, But so that no one misunderstands us, we must first say adding to it nor detracting from it, neither for the sake of

Scriptures in any respect or reinterpret them, neither the other hand, the Papist Church has power and themselves, Baptists, i.e. Anabaptists), Evangelicals from new revelations nor from old traditions, as if they believes that it does not have to curse itself before other (Albrechtsleute), Unirt - Evangelische, Vereinigte Brüder were also God's Word, and wants to know something Christians, it freely uses its blasphemous language in Christo (Otterbrinianer), etc. *) All of these sects, in besides and apart from the Scriptures, and interprets and against the Bible. To give only one example, in 1553, by opposition to the papacy, assert that the Bible is the explains the Scriptures again from the Scriptures. When order of Pope Julius III, a number of papal bishops met Word of God, inspired by the Holy Spirit, and the only it is a question of what is God's Word, commandment, in Bononia to discuss how the damage done to the rule and guide for faith and life, but in the most important and foundation, the Lutheran Church always asks, Roman sect by the Lutheran Reformation could be doctrines of Christianity and in their entire practice they according to the example of her heavenly, divine, one healed. Here those bishops drew up a document in deny this principle which they themselves have and only Lord and Master JEsu Christ, "How is it written? which they gave the pope all kinds of advice on how to established. The Scriptures say, "This is my body, this is What she finds written in Scripture and commanded and help the matter. In this document it finally says: "Finally my blood" (Marc. 14:22-24.); further, that every man established by God, she accepts; human reason and - and this we have kept as the most important of all the must be born again "of water and the Spirit" (Joh. 3:3wisdom may say what they will about it; the human heart counsels that we can give at this time - finally the eyes 5.); that baptism is a "bath of regeneration and renewing may resist it or not; the matter may be almost universally are to be opened here and every effort is to be made of the Holy Ghost" (Tit. 3:5.); that water "also maketh us accepted or almost universally rejected in Christendom, that in the cities that are under your authority and power blessed in baptism" (1 Pet. 3:20, 21.); finally, and clearly contained in many, or in few, or only in one as little as possible of the Gospel (especially in the "Whosoever ye be that are born again of water and of place of Scripture. This unconditional submission to language of the country) is read and that one lets the Spirit," (Tit. 3:5.).); finally, "Whose soever sins ye God's Word, this incorruptible adherence to the same, oneself be content with that little, what and this faithful obedience to the same, is not found in The people are accustomed to read at mass, and that sins ye retain, they are retained" (John 20:23): but all any other community of baptized Christians. The Roman no mortal is allowed to read more than this. For as long these sects do not accept; for they all deny the real sect, or the Pabstical Church, also pretends to accept the as men were content with that little, so long did things presence of the body and blood of Christ in the Lord's written Word of God, but it does so only as a pretense, in go as they wished, and it began to turn into the opposite Supper; they all deny that water baptism works order to deceive the Christians and sacrifice them to the as soon as the people became accustomed to read regeneration; they all deny that men can forgive sins. antichristic Moloch, the Pabst, for it proves itself to be the more. In sum, this is the book that, besides the others, Although the Scriptures speak so clearly about these worst, bitterest enemy of the written Word of God. She has caused us these storms and tempests by which we things that everyone who seriously believes them to be forbids even her members to read and spread it, and have almost been carried away. And indeed, if any one true finds these doctrines in them, and even sees them herself persecutes and kills, where she can, those who will diligently meditate on it, and then consider all that is do so. She declares without concealment that the so-done in our churches, one by one, in order, he will see called traditions about what the Bible does not contain that both are very different from each other, and that this are to be respected and reverenced entirely as equal to doctrine of ours is very different from that, and often the written word of God; but in use and practice she contrary to it. Now, as soon as men perceive this, they places human traditions far above the written word of will not cease to cry out, having been fanned by a God, interpreting, changing, and correcting it according scholar from among our opponents, until they have to her traditions. It does not interpret the Scriptures made the matter generally known and made us odious according to the Scriptures, but pretends that the to every one. Therefore those few sheets must be kept Scriptures must be interpreted and understood in such a concealed, but with the application of a certain caution way as the church does so from the special illumination and care, lest this matter awaken us to greater noise of the Holy Spirit; by the church, however, it understands and disturbance." *) After this it is clear as daylight that the church prelates, the bishops, and finally only the the Roman sect can be anything rather than biblical; it pope. Therefore the Roman sect denies, rejects, and is not built on the foundation of the apostles and condemns most of the doctrines of Holy Scripture, and prophets, since Jesus Christ is the one who is to be has made for itself a multitude of new doctrines, not a found in the Bible. letter of which is to be found in Scripture; and while it is the cornerstone, but on the word of men, - lies and

abrogates, alters, and falsifies most of the deceit. That unconditional submission to God's Word commandments and endowments of God contained in which is found in the Lutheran Church, is not only no Scripture, it has made for itself a great multitude of new found in the Pabst Church, but also not in all othe commandments and endowments, which it now claims communities of baptized Christians, whatever they may to be God's commandments and endowments. When the be called, Reformed, Episcopalian, Presbyterian Roman sect is in countries where other Christians also Methodist, Anabaptist, or other. dwell, as, for instance, here in America, it cannot, of course, enforce the prohibition of the Bible; so, in order nuncio Vergerius, who later became Lutheran. S. Gerhard's Loc. de heart, they would not have believed in them from the to deceive the Christians, it pretends that it does not prohibit the Bible at all, and helps itself by permitting some of its members to read such Bibles, which are provided with all kinds of papist explanations, which, of course, do not say anything.

*This strange document was published by the bishop and papa Script. Sacra § 110.

The Lutheran church does not deviate from the Holythan ungodly distortions and falsifications. Where, on baptists (Anabaptists or, as they prefer to call remit, they are remitted unto them; and whose soever shining like suns, the passages cited for all these socalled Protestant sects are practically not found in the Bible. The teachings of the Bible concerning the Holy Communion, the Holy Eucharist, and the Holy Communion are not in the Bible. The Bible's teachings on Holy Communion, Holy Baptism and Holy Communion are not in the Bible. Baptism and of Holy Absolution. The teachings of the Bible concerning Holy Communion, Holy Baptism, and Holy Absolution are contrary to their reason, their heart, and their alleged Christian feeling, and their preconceived notions of true Christianity. But because they want to have the glory of believing in the whole of Scripture, they do not outright reject those passages as false and unchristian, but they do reject them with great decisiveness by perverting and wisting these passages and falsifying their apparent meaning. Among the Unirt-evangelicals there are indeed preachers who declare that they believe these doctrines; but as they nevertheless pull at one yoke with those, and have united themselves to one church, and remain in it, who reject those doctrines as Papist heresies, they thus prove that they do not believe in these doctrines from the neart out of the illumination of the Holy Spirit, but only from the heart. If they believed those doctrines from the illumination of the Holy Spirit, but only from human conviction. For if they believed from the heart in those blessed mysteries of the sacraments and absolution, they would also flee ecclesiastical communion with those who reject and blaspheme those gracious mysteries. In addition to this, in all sects, without exception, only individuals confess those doctrines, while the sects themselves deny them. It

It is also clearly written: "God wants all men to be helpedThe Church has the necessary advantage over all other strengthen their faith, and make them more and more and to come to the knowledge of the truth. For there is communities of baptized Christians in its corrupt One God and One Mediator between God and men,adherence to God's Word. (To be continued.)

namely, the man Christ Jesus, who gave Himself for salvation for all, that these things might be preached in His time" (1 Tim. 2:4-6); the Scripture also clearly says that even those who are condemned are bought by

Christ (2 Pet. 2:1). But what do all Calvinistically mindedabout the Indians of Bethany, especially about the reformers do? Do they submit to these clear words of the great gracious God? No: that God wants to make all

"Blessed Dormant"...

Report

men blessed, and that Christ died for all men, does not Among the great multitudes of the Gentiles who are the honorable Mr. President Wyneken, I established an fit into their other conception of Christianity; thereforewaiting in all lands for deliverance from the devil's bonds English class in addition to the already existing Indian they pervert, distort, falsify, thus reject those words ofthrough the preaching of the gospel, it is the two stations class.... . Unfortunately, several of our families have God. - Hereby it is only shown, so to speak, from theof Bethany among the Michigan "Chippeways" and again moved into the forest and thus the children have grossest, that, besides the Lutheran Church, not onlyKabitawigama among the Minnesota "Chippeways" on been taken away from the school. It would be desirable

not necessarily submit to God's word, but depart fromcare.

fight and suppress the opposing truth. word, then are ye my true disciples: and ye shall know picture in their minds of the present state of our dear $\underline{\text{follow a stranger}}\text{''}\text{ (John 10:3, 5)-in short, because }Christ_{\mbox{Mie}\Omega\mbox{ler}}\text{ about the same. The same writes thus:}$

mentioning some of the advantages of our Lutheran here who love God's Word and who also prove in their also makes itself felt in the children. church, which it enjoys on account of its faithful and

it alone, as the true Bible church, until our death.

complete in the love of his word, and more constant in his discipleship! May He also, according to the riches of His grace, increase their small number! alas, they stand there "like a little house in a vineyard, and like a tent for the niaht!

in the pumpkin patches".

The school was quite regularly attended last summer; especially the children showed great interest in learning the English language, which is why, by order of

the Roman, but also all the so-called Protestant sects dothe upper Mississippi which God has commanded to our if a boarding school could be established for such times.

But, apart from the fact that we lack the necessary the clear letter of the holy Scriptures, and that not out of "Bethany" as well as "Kabitawigama" grant little hope means, teachers, rooms, etc., the main obstacle is that any desire of theirs, but because of their own, do theytoday, as the readers have already heard from the last the children do not want to separate from their parents reject those words of God. This is not out of weakness reports and can also gather from the present lines. All the when they move into the forest and prefer the wild, raw and oversight, as can also happen with a right-believingmore heartily let us, beloved readers of the Lutheran, forest life by far to a proper, regulated family life; as we Christian, but with intent; For after these sects have thank God that, in spite of the dire conditions, He has have already had very distressing experiences with been clearly convicted of their departure from the wordsaved individual souls of the Indians like a fire from the some of them. So there is nothing left for me to do but let of God in thousands of writings during several centuries, fire through the miracles of His grace, and through a the children go and - when they finally come out of the and have been punished for it, they have, in spite of blessed death has transferred them into His triumphant wilderness of the forest again after a long time - try to themselves, included their false doctrines in their public congregation, of which the lovely view of Bethany's teach them again with great difficulty what they have creeds, and have solemnly bound themselves to remain churchyard gives us special testimony, and that even forgotten in the meantime. No wonder, then, that I cannot with these false doctrines, as with true jewels of truth, today He still proves Himself effective among the living achieve the desired goal with the schoolchildren. God until their death, to spread them throughout all with His word and spirit. Let us earnestly invoke Him, the may also remedy this state of emergency.

Christendom, to defend them with all their might, and to faithful God, that He may further have mercy on the poor I have the following remarks to make on the blinded Indians and make their hearts receptive to the Parochial Report of 1857, as found in your Synodal Christ says to his believers: "If ye continue in myblessing of His Gospel. In order to be able to form a Report of 1857, issued by our Synod.

1) to "congregation not belonging to the synod": the truth, and the truth shall make you free" (Joh. 8, 31. Indian mission at Bethany, the dear readers of the Although the mission station Bethany belongs to the 82.); further: "My sheep hear my voice. But they will not Lutheran will take to heart an account of it by Miss. venerable synod of Missouri, Ohio, etc. and is

maintained by the same, the Indian congregation as Himself would have known His true church by the fact As far as the Indians of Michigan are concerned, their such cannot be considered a synodal congregation, that it sticks to His speech, i.e., to His word, and in all moral condition has not improved but worsened since the because it (the congregation) cannot send deputies to things to the truth. Since Christ himself wants his true last treaty of the government. As everywhere else, the the annual synodal meetings due to the difference in

church to be recognized by the fact that it sticks to his_{drinking} of firewater, as the Indians are wont to call languages, and the synod is basically a "German synod". words, i.e., that it listens to his voice in everything, we whiskey, has become more widespread, in consequence 2) "Number of souls" (81) This includes the family of flee all sects that do not do this (although we do not of which many of those who formerly belonged to some my interpreter and, in addition to the missionary family, doubt that among them there are also simple-minded_{church} (sect) have fallen away. Thus all the Methodists one German family. children of God who err only out of weakness), and wein Bethany, who were otherwise so zealous after their 3) to "Voting members" (16) Unfortunately, in the

adhere to our dear Lutheran church, which is faithful tomanner and pleased themselves in the outward Indian community there are no regular community the word of God in all things, cling to it, and want to serve appearance of Christian virtues, have fallen away and assemblies in which the voting community members now serve almost without exception the booze and meet in an advisory capacity, and this is because the This first reason already includes everything that indulgence devil. But even our own are infected by this community members in question are the most careless. binds us to the Lutheran Church, for from the fact that in pernicious spirit, and hence it is that they are going 4) "School children" (20) includes all those who are it there is right submission to the whole Word of God in further and further backward in the Christian faith. Oh that of school age and come to school now and then; the all things, all the good things that it otherwise asked for the Lord would have mercy and send us help! For our number of those who attend school regularly and with necessarily follow. We cannot, however, refrain from encouragement, however, there are still some families pleasure is only small. The carelessness of the parents

> lives and conduct that they are seized by its power. May the faithful, merciful God help their still very weak and faithful families.

5) To "baptized" (1) the baptized mentioned is the draws. Surely his dust, though buried among the Our Pauline was too weak to be able to resist his evil, earthly goods in it and could live according to one's day. our chief among his followers.

to be counted as "Communicirte" (20).

7) to "Buried" (3) the buried are my blessed wife with that our work has not been in vain in the Lord.

others.

The small graveyard, whose consecrated space istant the Son of God is "a Saviour of all men," and though of her last confession to God. surrounded by a white-painted fence, lies on a gradually God wills to have kept a certain order of salvation, and rising hill, about a hundred steps away from the church has bound us to certain means of grace, yet He is by no woman who had fallen ill as a result of bad treatment on and the mission house. Opposite the entrance, which means bound to it, that He could not also without them the part of her husband and had found shelter and care faces north and is guarded by a double gate, stands a make blessed those who, through no fault of their own, with one of our Indian families. Although baptized by a cross, also painted white, about ten feet high, which could not avail themselves of such means of grace. In Catholic missionary in her earlier years, she was without though silent in itself, indicates to passers-by that Christaddition to this, we also know, and this is especially our any Christian knowledge. She knew nothing of a Saviour the Crucified has brought a little people to this place: In consolation, that the dear Lord Christ Himself became a of sinners, nor did she even know His name. When I told these places there is a people who are not ashamed of little child and through His incarnation and birth sanctified her about God's great love for us poor sinners and what their cross. So much for the exterior of the small our sinful birth, which will certainly benefit us if we believe the Son of God had done and suffered for our salvation, graveyard of the Indian community at Bethany. But now in Him and accept Him as our only Savior and she listened to this with great eagerness and later we still lack the main thing, namely, that we also go in Beatificator. In this faith, then, that He is a Saviour of all expressed the wish that she would become a member of and dwell a little at the peaceful resting-places of those men, even of babes yet unborn, they are offered to Him the church in which she could hear about a Savior of who sleep here and wait for that great and glorious dayby all Christendom in prayer and intercession, and are sinners, by which she meant our Lutheran church. In of the first resurrection. And if we then ask who are those laid to His heart even before they are born. Therefore we order to be able to see the Indians going to church, she who are resting here, even a glance at the graves shows should not be sad at the graves of these dear little often got up on Sunday mornings after the ringing of the that most of them are little children. Blessed Dr. Luther children, like the others who have no hope. used to say of little Christian children that they were the lf we now turn our gaze to the graves of the adults, we leave at that time. There she may well have sighed best Christians. This they are by virtue of holy baptism.find four of them, in which three young wives and one sometimes, "when shall I come to behold God's face." In This they are by virtue of holy baptism, in which they put husband are resting from their short life on earth. The silent surrender to God's will and trusting in the merit of on the Lord Christ and became living members of his first buried wife was baptized in 1850, receiving the name Jesus Christ, she died on June 26, 1854. Among the body and heirs of eternal blessedness. With the same "Pauline" as a constant reminder of her baptismal marginalia of the church register, it says of her "Baptized right, then, as we call baptized Christian children livingcovenant. By diligently attending the church services she in the Catholic Church-with the desire to become a members of the body of our Lord and Savior, we may call proved that she loved God's word, just as she generally member of the Lutheran Church, because it preaches of blessed those who have died in the grace of baptism. Weendeavored in simplicity of heart to lead a righteous a sinner's salvation, and died trusting in the grace of God find eight such children buried in the graveyard of God, Christian walk and to live according to her baptismal in Christ Jesus. but to this must be added one infant, who after his death_{VOWS}. It became different with her, however, when she Let us now turn to the third burial mound: it contains was not granted by his then still pagan mother to bemarried a reckless journeyman who belonged to the the earthly shell of my dear, unforgettable wife and her buried in a Christian manner and in the Christian Methodists. He urged her to join his church (sect), not son. She rests here like a mother among her children. graveyard. The disembodied body of the latter rests on because he was such a zealous Methodist, but because For the Lord's sake, she gladly took upon herself all the the nearby pagan burial ground, where a small wooden a healthy Christianity and an earnest walk according to hardships that were assigned to her in her profession cross and stacked fence separate his grave from the God's words were abhorrent and troublesome to him. and served him with all humility and simplicity of heart.

child of our .chief. The parents, formerly Methodists, have Gentiles, is as secure in God as elsewhere; for the earth seductive influences, especially since he did not spare not belonged to any church for a long time and are both is the Lord's in all places, and the great Shepherd of the himself to keep her from our church services with highly indifferent to the salvation of their souls. If Christ's sheep, who knows all his own by name, will not forget violence and harsh threats. What a brainchild he was, he kingdom were of this world and one were provided with even this his little sheep, but will separate them in his proved clearly enough when his wife fell ill at the end of 1851; he ran away and left the sufferer entirely to her heart's desire, the Lord Jesus would probably also have of the great trumpet) of the number of those who do not fate, so that she had to rely on the care of her relatives worship him. Accordingly, there are nine children who and other friends. Now that she was no longer exposed 6) Only the German members of the congregation are have been gathered to the Lord Jesus as His people to the evil influences of her husband, and her illness through the ministry of the mission. Do we not then have became protracted and serious, she had time to reflect cause to rejoice and to glory in the praise of God, that on the state of her soul. She heartily repented of her

her little son and an Indian family father. Since the buried our labor has not been in vain in the Lord? Besides these apostasy from the Lord Jesus and His unadulterated form the conclusion of the Parochial Report, I would like baptized infants, there are three others who rest here, word, and it came before her soul as such a great sin to hold out a little longer and lead you in spirit to our sowho were taken away by death without first being born that she lamented shortly before her end: "The dear Lord beautifully situated God's Acre. It has often been a place again in holy baptism into the new life of God. Although would not accept her, but nevertheless she was able to of comfort and refreshment for me, as I am disheartened we do not have such explicit proofs of the blessedness grasp the comfort of the Gospel with faith and rejoice in by the recklessness and ungodliness of those still livingof such infants who die without baptism, the Scriptures the assurance of the Saviour that He will not cast out and take comfort in the memory of those who rest here do not leave us without comfort at their graves. For it anyone who comes to Him. She died on June 21, 1852, expressly tells us that "God wills that all men be saved," and went to her Lord's joy, as we may hope on the basis

The second grave contains the earthly remains of a

bells on her sickbed, which she was already unable to

That which most ennobled and adorned her life was herhis long-suffering and goodness in him and make him undimmed faith in the Son of God, who had also sufferedgreat. In the winter of last year, after his wife had been ill death for her sins. She confessed this faith even beforefor a long time, he got into a fight with his brother and her last breath, until she entered into blessed vision inanother Indian, who were both drunk, and received such inform you of the external status of our Evangelical such faith. She died on July 22, 1857.

troubled in his conscience about his walk and apostasy from God's word. But because he was embarrassed by the restlessness of his conscience, he sought to cut off all opportunity for me to approach him with the word of God; no wonder, then, that he gradually became more it may also bring assurance to the dear missionary being,-but in the beginning we had greater hopes and indifferent, and persisted more surely and calmly in his friends that their labor, prayers, and gifts have not been expectations of a rapid increase of our congregation sins. Thus, as an erring sheep, he went astray from his in vain in the Lord. And if, nevertheless, pettiness and through withdrawals from the Union! Since then we have heavenly shepherd, and did not listen to his voice, which unbelief plague us, because we do not see brilliant become acquainted with various difficulties which have was so often addressed to him, partly through sickness, successes, and we want to think that our gifts and stood in the way of the increase, and which we did not partly through death, and the like. The pain that parents powers are used in vain, let us consider above all how even think of in the beginning. These do not include the feel at the death of beloved children was laid upon him dear a single soul is to the dear Lord; it is worth more to persecutions to which we were subjected for a full five three times, and certainly for no other purpose than to him than heaven and earth with all their treasures. And if years, for these only benefited us, both inwardly and draw his heart away from this world and toward heaven. he, the faithful shepherd and bishop of our souls, did not outwardly, if only because our cause proved to be the But just as the pain over the death of relatives and value his life too highly, but willingly shed his blood for work and glory of the Lord, and many sincere souls were friends is very soon satisfied in the case of the Indian, our redemption, why should we not now gladly and brought to us. Those difficulties against which we had so, unfortunately, the admonitions that the good Lordwillingly sacrifice and give our little mites, so that the poor and have to struggle lie in the great and general wants to press into the hearts with it are all too soon heathen may also come to know him and be saved? Oh, conceptual confusion of our time and of our generation, forgotten. Such was the case with our Isaac. Instead of we should be willing to do such a blessed work, out of which is no longer able to distinguish between the Union bowing down to the chastening hand of his God and pure gratitude to our dear Lord, who has done so much and the Church, and calls it the "Lutheran Church," seeking the right consolation in him and his words, he more for us. We should think it a great and delicious thing which is only reminiscent of the same in that it has fallen sought to escape his pain in the forest and in the hunt; that He should use us poor, unworthy sinners for such a away from it. - In the state of Baden we find many so he was not even present at the funeral of his lastwork. Therefore, let us not grow cold in our love for the deceased child, and probably for no other reason than works of the mission, even if we do not see brilliant not to have to hear the admonitions from God's word results. The Lord will also make his promise to us that and let learn in unirritated books, e.g. the modified Thus he seemed to be dead and dead to all good in the his word will not return empty, but will accomplish what

wished to

It now remains for us to consider the last grave, which result. During his illness, which seemed to be protracted a few weeks ago received the disembodied body of aand dangerous, he became anxious for the salvation of young husband, named Isaac. The same was baptizedhis soul. He repented of his apostasy from God's word, Sept. 19, 1852, with his widow Rebecca now mourningand also willingly allowed himself to be punished for his for him. After his baptism he at first led a laudablecarelessness and unfaithfulness, and earnestly resolved under quite extraordinary difficulties, for from this we can Christian life, attended the Sunday services diligently, to hear and learn God's word more diligently in the future, also recognize the hand of the Lord, which still works and showed in his daily life that the word of God wasif he should recover. But as his illness became more miracles every day, and once we have recognized it, active in his heart. It was no small temptation for himserious and his death seemed to be inevitable, I tried to then we can also praise and extol it.-When seven years when his brother-in-law, a rough heathen and loosedirect his mind to dying and showed him how he should ago the first departures from the Union to the Lutheran mocker of Christianity, moved from a far away place to prepare himself for a blessed departure. And where else Church took place, and the latter thereby gained a small Bethany. He had set out to make Christianity ridiculous should I point him but to the Lamb of God, who bore the beginning again after thirty years of destruction, the and hateful to him, and since the devil had at that time sin of the world, but to the Saviour of sinners, who also congregation consisted of some seventy souls, and it also begun to sift our people in other ways, our Isaac received the thief on the cross, who called upon him in took half a year until it increased to some extent. Now, was also generally carried away into a desolate, repentance and faith, into his eternal kingdom of heaven, at the beginning of the year 1858, the total number of disorderly life. Instead of listening to God's word on And this was now the dearest and most precious thing to souls is 856, of which 49 come from the Oberland Sunday, as before, he was now almost regularly hunting him; it was a precious word to him that Christ Jesus had (Ihringen-Lörrach), 416 from the pastorate of Durlach on that day. But he still had the good thing that he was not so devoted to drinking as many of his kind, nor was approached, the more he spoke of his death and gave 856 souls, those capable of communion went to Holy he so frivolous, but rather one could see that he felt in Him who justifies the wicked, he died on November 19, children were born and 19 persons died. 23 children 1857.

The Lutheran Church in Baden.

We must begin with a few external things and first a violent blow to the chest that he himself fell ill as a Lutheran congregation in the state of Baden. We do not were confirmed. -- We thank God for all of this, but must So much of the little gravevard at Bethany and of add the following comments to this information. It is true those who rest there. That which prompts me to give this that our congregation as a whole has increased by an account has already been stated above. God grant that average of 100 souls every year since it came into unirritated people who enjoy unirritated suppers, learn sight of men; yet the Lord had not yet given him up, but he sends it to do, yes and amen. God be with you! Amen! Heidelberg are unirritated by all kinds of arts), and yet Furthermore, we must not conceal the fact that since the Lutheran Church has been reestablished, the Uniate Church has experienced an upswing for the better.

has taken. This is due to the prudent leadership of Dr. and Ispringen, and the home pastorate is Ihringen - In order to teach him a little prayer, the father had to go Ullmann (formerly in Heidelberg, now in Karlsruhe), who Lörrach in the Oberland. The first of the two pastorates word by word and have him learn a word every week. Now has been in charge of the Baden Unirte Kirchenwesenis held by Father Eichhorn, in Ispringen Father Fromme he has become the best reader in the institution, which since 1853. This does not want to become more of Reinswalde in Prussia has just been elected, and was later enlarged; he learns larger songs and psalms by "Lutheran", for Ullmann is admittedly not a Lutheran, notFather Ludwig is in the Oberland. - No sooner had this heart with easy effort; without possessing great gifts, he even a Philippist, but a Calvinist theologian. But hearrangement been made than another Unirt clergyman, is nevertheless able to compete in knowledge with most exercises strict supervision and discipline among the Frischmuth of Ittersbach, left and converted to the craftsmen; and he has the satisfaction of his caretakers. clergy, sees to their proper training, knows how to fill the Lutheran Church. He will perhaps become assistant Thus the parsonage has become a rescue house. positions with great prudence and wisdom, and throughpastor in the Durlach district, namely in Bretten, if funds But it did not remain with the one. Since the good priests him the church and school books have become a littlecan be found.

better. Through this, a tradition has formed in the country: One of our congregations wants to build a church took in three other children in 1853, two boys from the the Unirte Landeskirche will still become completelywith God and the help of the brothers, namely the poorhouse of 11 and 7, and a girl of 12. Think of it, dear Lutheran. "What is the use of leaving?" people ask. If acongregation in Söllingen near Durlach.

mass conversion to Lutheranism should take place, we would like to have reminded people in vain to leave and to have worked toward the same, or rather, we would not have worked in vain, and would like to be content with the

glory that our poor and small beginning of the reestablishment of the Lutheran confession has had such the sight of an unhappy boy not yet six years old broke stripped to the skin in the parish and given back to their great success: "Conversion of a unirte Landeskirche to the heart of a faithful pastor, so that he had to tell his dear parents, and only now could the cleaning be done at the exclusive Lutheranism!" So far, however, we still wife, and she came to the decision with him to take the length. Think of this work in a parsonage for a parson's doubt with all modesty such great results; our unclear, child into the house and to take care of him fatherly and wife! How unusual! The third child, the girl they took in, energetic, religiously and morally shipwrecked time does motherly, for the sake of the dear only begotten Saviour. was the most depraved and sordid of all. Her mother had not seem to us to be at all inclined to the conversion of "That is quite nice," dear Pilgrim readers will say, "and already been beaten several times for impudent an unchurched national church, under the arm of the can be expected from true Protestant pastors." Well, but fornication...: She was suspected of arson, was state, to the fresh, vigorous, decisive Lutheranism in bothhear once how it stood with the child, and ask whether ostracized everywhere with the child who had learned hands and members. We have gone to great lengths in you would have done the same. I think... the boy was the only too much evil from her. Truly satanic horrors the these remarks to explain to our dear readers the illegitimate son of a person who lived in public fornication unfortunate child perpetrated in quantity in the difficulties with which our Lutheran Church, separated and did not care at all for his child, who was pushed from parsonage. But little by little she gained great love and from the Union, has to struggle.

Menzingen, Zinsehansen and Bahndrücken, a regionwhat was a table and what was a horse. (below Bruchsal and Bretten) in which we had not known pastorates and one assistant preacher and position. the letter r the

These pastorates are Durlach

A parsonage a netinng house.

one house to another like a mangy dog; He had never attachment to the foster-elders. At Easter last year she

congregation" has taken under long and heavy pressure from it, had terrible aches and pains that one could hardly other services. But then she had a relapse, was taken since the days in which we received free existence and bear to look at, was thoroughly ill, and so unclean that back by the patient foster-parents, but was suddenly freedom of worship by God's grace, namely since the (admittedly also out of weakness) he did his needing right taken away by her wicked biological mother in her beginning of the year 1857. Soon after we obtained in his clothes, so that at first he had to be bathed daily. absence, and now she is again on wicked ways. Yet she church concession, a very small congregation formed in His mind was so dull that he could not tell from pictures is not lost; for the foster-elders daily include her in their

What do you think, dear reader, could you have A good foundation, after all, is laid. a single Lutheran before. This congregation has so far decided to take in such a child, neglected in soul as well flourished, and we hope that it will not increase as in body, and to leave such a disgusting task of care inconsiderably. Since there are small Lutheran to your dear wife, if you have one? and to you, dear congregations in many places, often with only a few reader, I ask, does not your skin shudder at the motherly souls, it was necessary to increase the number of care of such a child? But both pastors overcame all the ministers. After overcoming many and great difficulties, shivers, took the poor child into their home, and so the which lie especially in the extraordinarily scattered living, parsonage became a rescue home! - God blessed the in the poverty of our parishioners, and in the obstacles work. The boy became ill several times": to the point of acquired. which oppose the formation of parish associations in death, but he recovered again, became strong in body general, it has finally been possible to form two and soul, so that his caretakers had great joy in him. With

saw that God blessed their efforts with this child, they reader, the two boys had up to that time been daily prowling about on the beggary, had harassed the whole neighbourhood by the most insolent torments; The older boy could not be brought to school by any punishment, both of them were drowned in dirt, filth and vermin, their It was Christmas 1851, six years and more ago, when heads looked like powdered with vermin, their rags were But we would be ungrateful if we did not also want to slept in a bed, had been made drunk with liquor when his was confirmed with the best of hopes, remained for some boast and report recently what upswing our "Lutheran mother had her nightly visits, looked quite gray in the face time as a maid with the foster-parents, then entered prayers, and God will not leave these prayers unheard.

> If the dear reader perhaps still had the decency to call the parsonage a rescue house when only one child was saved - now that there are four in it, he will gladly say that the parsonage has become a rescue house. But I have more to tell, with which I can urge the reader to grant the title and perhaps also to think of means; for means also become necessary where such a title is

> Not long after this recording, probably still in 1853, a fifth child was added, a girl.

of 11 years, who had already missed 700 days of her to be saved from the dreadfully wrecking secret sin, The money for a maid is no longer enough. Where will school. Her father had died, and her mother, a most the thievery has abated, and hope comes on top; she; all the necessary means come from? - God will provide dissolute woman, did not care for her at all. Torn and wins herself the love of her saviours. them through merciful people who would like to be his Will the Schwarzenberg parish soontrue children. The dear pilgrim readers and readers are

ragged, she was in danger of freezing to death when the merciful brothers and sisters in the parish decided be a rescue center? Now it is, but it continues to exist. Aturged to do so: caused the good parishioners, with laziness, thievery, girls from Stenn near Zwickau. Oh, what trouble theseits needy residents! cheating, lying; the smallest work was all repugnant to children are in. The youngest girl, 7 years old, is not yet The dear pilgrim will gladly leave a place open in his them, the grass-green grapes on the building were not as mentally advanced as little Gotthard, the youngestGod box for the rescue children of Schwarzenberg. Send keepers do not lose their patience.

I may pray for it and direct something?

Well. let me tell vou:

Those who read the newspapers with attention could girl, there are still eight children, three boys and five girls, to found a rescue home, and ask compassionate the youngest not yet 6 months. readers for their aid." Now one probably thought to find and Frau zu Schwarzenberg.

efficiently in the inn, and salvation is well on the way.

after this girl from the poorhouse. He did not yet know God's mercy be found in the pilgrim community? the letters, and his unhappy parents had kept him from We have not yet reached our goal. More must be done; nevertheless curse and blaspheme terribly and say seemed completely incapable of learning. She has also the duty of caring for her own children; even the support woken up, is learning to talk, is becoming more of a willing and skillful pastor is needed. industrious, more civilized, and is learning her tasks well. Also seems

to take her in. How much trouble she, like the other two, St. John's last year, the parishioners also took in three Remember the rescue home at Schwarzenberg and

safe. But things are much better with all three, and the biological child of the caretakers, cannot yet speak athere now whoever wants to save, to help. I have clear word, suffers from a bad head. But she has enough intentionally described the misery of the poor neglected So it's a rescue house after all? Valor and patience sense for thieving, as do the other two girls taken along children in detail, so that the reader may get a glimpse are proved and proved. But now you finally want to But after only a few months things have improved with all of what is still needed in our poor people; and whoever know: Where then is the parish and rescue house, that three of them. One of the boys taken in earlier has been may now thank God that He has saved him from such a shoemaker's apprentice in Waldenburg with a Christian misery, let him pray and give and thus save, that he may master for a year now and gives every hope of becoming prove his gratitude for already given good by deed.

The rescue house is the vicarage of Schwarzenberg a capable and Christian master himself one day. Now, To this end, may the risen Prince of Peace open after the departure of this boy and the above-mentionedhearts and hands, for the sake of his merciful love.

have known it a few years ago. How surprised many a $\stackrel{\cdot}{\text{in}}$ the Schwarzenberg parsonage; what is there to comb, newspaper reader was when he read the to wash, to care for, to create, to tolerate, to carry! The advertisement: "Since it has pleased God to place dear readers will perhaps think: "Well, the good pastor several debauched and neglected children of our city in has time to spare for such things. Probably she has no our hearts and hands, and there are still many children children of her own. Far from it! the Rcttttngsmutter has in need of this service, we have decided in God's name $_{\hbox{four children}}$, of whom the oldest counts about 6 years,

"But where do people get the means?" you will ask, a whole committee of a widely ramified society signed, "are they so rich?" Rich ? yes, in pity, but not in money. but who stood signed? No one other than Pastor Winter $\frac{1}{1}$ They help themselves the more scarce, the more they need for others. To be sure, the community of Stenn The notice might well have opened the lenient hands gives 20 Thlr. annually for each of their three children of all the regions of Saxony; but it is almost as if the but does anyone dare to maintain a child alone with 20 strange notice had been overlooked or forgotten; Thir. in the present time? The town pays 5 Thir. per year therefore I bring it anew before the pilgrim meiue, and for each of its children. What is needed more is collected ask: overlook and forget no more, for the story by charitable people, although it is often very scarce. In the fall, the treasury was once empty except for one The third girl has changed little by little, has gained thaler, and yet there was so much to buy for the winter, the satisfaction of the caretakers, is to be confirmed on so they learned to hope in God, who feeds the birds of Michaelmas of this year; she is already helping out the air and clothes the lilies of the field, and who does not deceive. But the Lord wants human hands to be A boy of 11 years was taken into the parish not long instruments of his mercy. Should not such hands for

all evil and from all good. He is still in a lot of trouble, but the need for salvation is increasing more and more in the came a girl of 8 years from the city, who lay begging in poor Erzgebirge in these sad times of foodlessness. The the street every day, could hardly speak, but could parsonage is no longer sufficient, a house has become necessary. But if one has a house, then one must also have a house father, since the pastor cannot always be also committed secret sins in a frightening way, and present. Even the pastor's wife can no longer get by with

(Pilarim.)

(Sent in by Past. P. B.)

To the fifteenth year of the "Lutheran."

Tell me, friends, is it not strange, how the "Lutheran" does it, that he does not now stay at home; he has now been travelling for fourteen years

One really doesn't have it easy on such journeys

And as Mr. Urian already found, Iss nowhere so pleasant.

They let him go in a friend's country Not on a paved road, They envy and slander him And rather take his robe.

And when he comes to the enemy's army. For even to them he dares to go. There he first feels as

What God's word and Luther's teaching! So one shouts angrily at him, Centuries too late you come, What you bring, one no longer believes now.

Scripture and symbols you cling to, and yet can't understand any of them"; To spy out the spirit of them - That's the custom now, that's what's demanded.

First learn from us what love is: Where no one rejects another. Not error is called deceit and sin: Then we greet thee unashamedly.

And what a stranger otherwise learns, That all becomes to him often and much: To one he is too sterile, To another he writes too learned.

What drives him now also this year To a new Wand'rung, an?

So rough, as ever, is the course, And agitated the host

What drove the noble mothers' heart to fight with wild beasts, when they saw a child endangered? It was love's holy pain.

Why did Doctor Luther go away to Worms, to the enemy's face? The friends themselves knew not, He preached the truth

So art thou, too, appointed To stand up for God's truth, And not to seek praise and favour; The palm tree beckons from that world.

Therefore forward on the old path, though it be thorny, vestraight;

God help thee with strength and grace, He give both counsel and action

Church News.

After I, the undersigned, had received a regular appointment to the pastorate of St. John's Lutheran ungs-Augsb. Conf. at Philadelphia in Pennsylvania, and having accepted with the consent of Collecte on the wedding of the Hr. Past. Vogt in Paiz- dorf, Mo 2,65 my former congregations, I departed, after painful: Farewells, departed hither, and on the 6th Sunday after Tritt. resigned, the II. July, 1858, in the name of the Triune God, I took up my new office.-Unfortunately! were, both Mr. Pastor Keyl, and Mr. Rev. Brohm-the nearest neighbors in office-were prevented from inaugurating me

May the Lord help and keep my former congregations, the present one and me in the right faith and godly life, and keep us in grace from false teaching and from sins.

Philadelphia, Pa., August 3, 1858. ... Wilhelm Sommer.

My address is:

Moli. IVilüeliu summer, Hoäxvooä 8tr. N. 314, Loutüzvark, I'ssiludelpüiL,

Since Rev. E. Riedel had accepted a call in addition to his present congregation from the Lutheran congregation at Paizdorf, Perry Co., Mo. the same was appointed by order of an Honorable Presidency of the Synod of Missouri, Ohio, &c. St., W. D., of. VIII after Trin. the 25th of July I. I., with the assistance of Mr. Rev. H. Löbcrs by the undersigned, into his new field of labor. God bless him.

Joh. YX Beyer, Past.

Introduction.

Rev. Köstering, formerly of Adams Township, Allen Co. Ja. called by the congregation at Frankenthal, Spencer Co. Ja. was installed in his office on the VIIth Sunday after Trin. by the undersigned by order of the Presidency.

Evansville, Ja, August 3, 1858.

A. Saupert.

Address: 4. IV Loo8teriuA, krumkentlml, Xov Vo8tou, Lponeor Oo., Iw.

Receipt and thanks.

With heartfelt thanks to the Lord and the benevolent giver, I hereby certify - unfortunately belatedly - that I have received \$40.75 from the Lutheran St. Paul's congregation in Baltimore, Md. for the purchase o a church building from my former dear congregation in Kingville

With this thank you I cannot refrain from adding another one to ou dear sister congregation in Baltimore. This is the one for the various and diverse

The tokens of love that the same has given us, my previous congregations and myself, in the past, and especially during a stay of N- Klinkenberg. more than six years there, I cannot mention here; they are not written on earth

I ask and wish from the bottom of my heart: may you, dear friends and brethren.

Philadelphia, August 4, 1858.

William

Received

u. To the Concordia College Building: Bon der Gern, of Mr. Past. Keyl, Baltimore, Md.5 7.00 " Mr. Heinr. .5.06 George Guenther, St. Clair Co, JllS. --- 5,00 Benj. Hoffmann, Paizdorf, Perry Co.,Mo. 1.00 of the Immanuelsgem. of Mr. Past. Tormann, Olean. N. York .5.00 Olean. N. York
Mr. Fcrd. Klauenberg at St. Louis
Mrs. N. N. through Mr. Past. Schaller
Rädert through Mr. Gräber
, Lüdcr, St. Louis
"Werner by Mr. Gräber
" Samuel Tirmenstein, St. Louis 10,00 1.55 Mr. 5.001.00 ...1.00 A. Frenzel, Avpleton, Mo. Lindemann, Baltimore, Md. 2 " 3. Hilgartncr1.00 " A. Schlitt"
" Fr. Thiemeyer12.00 " M. Kreidel, Mexico, Mo. 2.50 the comm. of Mr. Past. Baumgart, Elkhorn

Prairie, III: Heinr. Birmann ;un., Heinr. Dankmeier n. 810.00; Dictr. Hedemann, Fried. Dankmeier u. 85.00; Wilh. Maßmann, I. H. Bove, Past Baumgart, Louis Eckert a. 83.00; Wilh. HülskötterThrough Mr. Friend, by Mr. F. Ude Sr. in St. LouiS 1,00, 84.00; Heinr. Borrenpohl, H. L. Biermann, Heinr. Twenhafel, Borrenpohl, Joh. Gcrding, Herman Garling, Heinr. Graves, "" Graves, ""Werner ,,,, "" Graves, ""Werner ,,,, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Heinr. VoStome, Herman Graves, "" Takkey shipidt W. Brockschwidt I. Herman Graves, "" Takk H. Bove, Past Baumgart, Louis Eckert a. 8.3.00; Wiln. Huiskotter Hilbugh Wil. Frietlicht, by Wil. F. Jode St. In St. Louis 1,00 ,, 84.00; Heinr. Borrenpohl, H. L. Biermann, Heinr. Twenhafel, Fried. Borrenpohl, Joh. Gcrding, Hciman Garling, Heinr. Brockschinidt, W. Brockschmidt, I. Heinr. VoSkamp, Herm. Schmuddc, Heinr. Glüsenkamp s. 52.00; Carl Graul, Ch. F. Nötse, Fried. H. Böttger, Fried. Diekröger, Wilh. Nötiger, Joh. Hünter, Fr. Nötiger, Herm. R. Kayser, Fr. Glüsenkamp, M. Eckert, Bon of the Gern- of Mr. Past. Miracle in Chicago, Jlls. 6,00 Correction. In Vol. 14, No. 22 of the comm. of Mes

districts:

Bon Mr. Teacher Schachameicr, Ehester, Jlls. 3 2 00 DrcieinigkeitS Distr. in St. Louis .. 13.60 10.30 "Dreicinigkeits-Distr. From Mr. Rector Gönner" " 1,00 From Immanuels-Distr. .. 8. .. Bon der Gem. des Hr. Past. Miracle, Chicago, III. 5.86 ' Mr. Past. Müller, Chicago, III'
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Municipality E. Noschke.

8. to the general Synodal.Casse:

Rosenberg. 5.00 by E. AhrenS. 2.00 ,, H. Heitmann. 1.00 " H. Graue.

d. To the Synodal Missionary Fund:

By Mr. F. Lange, of the commune of Hern.
Past Remnicke in Staunten, Jlls, Collecte at Mission Feast ..42.25

From the DrcieinigkeitS District of the congreg. in St. Louis - - 4,25 By Mr. Past. Miracles in Chicago, Jlls7,33 viz:

2.33 from the missionary box in his church. 5,00 by Mr. H. Richter in the commune of Mr. Past. Stubnatzy. Through Mr. Friend, from Mr. F. Ude in St. Louis. 1.00 Past. Brewer in PiltSbnrg from Mr. H.

....Becker there-..O. Hauper

4.61

namely: .

2.00 from Mr. Past.

1,00 " H. von Strohe.

1.61 Collecte on Ahlmann's child baptism.

e. To the college tuition fund:

for teacher salaries.

and pretnren,

To His powerful divine consolation, in WWW days,^ in the cross, and From the congregation of Mr. Brohm in New-York 54.67 Collections in

17.46 Collecte der Dreifaltigkeits Gem. daselbst

j 2.54 from N. N. there.

Through Mr. Friend, by Mr. Geo. Günther in St. Clair Co, IIIS By Mr. Past. G. Küchler, Nich Station, Jlls 2.50 and namely: 2.00 from several supper guests in Monee.

50 " F. Bode. From St. Louis Parish

namely:

11,'00 from the DreieinigkcitS District

11,00 "Jmnranücls"

By Mr. L. Volkening, von Wegener from the
Gem. deS Hr. Past. Eirich in Ehester, Jlls. 3.00 Bon of the parish

Gem. deS Hr. Past. Eiricl O of the Rev. Hahn, Haw-Creek, C. Mo Collect

ä. For poor students and pupils in the

Concordia College and Seminary:

From the congregation of Mr. Past. Bauer in Wittenberg O. Past. Miracle in Ckicago, Jlls. for the student Nützet 10.00

For poor students.

e>To the maintenance fund for widowed woman

H. Eckert a 51,00 . 79,00

By Mr. Past. Wunder collected at the wedding of Hrn. H. Redecker m Schlicpsick, Madison Co. IIIS. 35.10. Must read 55.60.

Schaumbnrg, Jlls - - - 14,50 d. To the synodal treasury westl. is not from the community of Mr. Past. Richmann in Grand Naples, Mich. but from himself.

Remark. The contributions received by me for the widows and Fromorphans cassc for some time will be acknowledged in the next number. F. Bohl an, Cassirer.

For the **Lutheran** have paid:

the 12th year:

The Hcrrn Pastors: Hanser 6 cts, M. Eirich.

the 13th year:

The Hcrrn: M. Kcßl, W- Hoffmann, I. D. Backhaus, I. Mild, I. N. Henke, Past. H. Hanser 56.30., I. Vöglein, Dan. Vöglein, Past. H. Kühn 54.00.. H. Bödecker.

the 14th year:

Wilhelm, Past. H. Hanser 85,64th, I. Joachim, Past. P. Hcid, L. Bangert, A. Fruth, I. O'oglein Sr, I. Goglcin jnn, D. Göglein, F. Witz-2.00 " H. Heitmann.

200 " H. Heitmann.

31, F. Diehl, H. Scharf, G. Schäfer, V. Massar, Wcnd, Scharf, I. Wahl, M. Oehlinger, Past. H. (Gräbner 3 ex., A. Bobn2l ex., Past. I. C. Weüel From 'the Gem. of Hrn Past. G. Neichhardt hx Arcadia, Ja. (yield of a52.50, Past. I. C. Schulze, Past. H. Kühn 12 ex., Past. M. Eirich, F. Collecte)

2F0 of thewerfelmann, Neidenberger, F. Gebbard, Past. Cl. Starken (20 Ex.)

St. Peters Gem. of Mr. Past. Nöder in Middledown, Canada West.

3,12

For the general praeses:

For the St. Pauls Parish of Mr. Past Sommer, at Franklinville, Md. Kiesel, Past. H. von Rohr, Past. E. Riemenschneider, L. Liicker, C.2.00 Weishalipt, "Sievers 70 cts, Past. M. Stephan, I. Frank, Past. P. I. Bübl, Past. I. C. Weisel 4 cts, Past. Rieh. Autumn, Past. Cour. Mecs, Past. Schmidt.

The 16th year.

Mr L. Lücker.

. 5.00

...1,00

F. W. Barthel.

Changed address.

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St. Louis, Mo.,

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Foreword of the editors

to the fifteenth year of "The Lutheran."

A second reason why we love the Lutheran Church so believing too soon than they should preach it and urge be preached to all men in the narrow sense, that is, that dearly, adhere to it so firmly, and would so gladly serve them to do so. They impose so many conditions on faith it should be proclaimed to them all that they are lost and it with all our little strength to the last breath of death, that, according to them, only those can begin to believe damned sinners, and that they must change their ways is this, because the Lutheran Church presents the who have already come far in faith and sanctification, if they do not want to be eternally damned, so that they Gospel in the narrower sense, that is, the doctrine of and so they make an enclosure around Mount Golgothalmay fall into a salutary terror and despair of themselves; justification, namely, that man is justified and saved by as if it were Mount Sinai. They do not preach the gospel Christ also wants "forgiveness of sins" to be preached to grace through Christ, without works of the law, by faith as good news of the forgiveness of sins for sinners, who them, that the forgiveness of sins, which Christ has alone, that is, the doctrine of justification, that man is are only to hear it, accept it, and believe it, so that already purchased for them, may be brought to them justified and saved before God by grace, for Christ's through this faith they may become righteous and through the Word, and that it may be said to them all that sake, without works of the law, through faith alone, is blessed before God; but as an instruction as to what man the preacher has been sent by God to tell them that God presented so purely and loudly, so joyfully and must do in order to come into a state in which he may has been reconciled to them through Christ, and that powerfully, so richly and in all its fullness, which, on please God and enter heaven. They do not preach Christ they need only believe this, and they will be helped the other hand, is entirely lacking not only in the as one who has purchased salvation for man, and now eternally. But what do the sects do? They often preach Roman sect, but also in the so-called Protestant sects. brings it, offers it, and gives it, but who has only earned repentance in the strict sense, and quite rightly declare To be sure, the Protestant sects also boast of this it with God, and gives instruction how man may now save that this is done by them in the name of the Lord, in God's doctrine, and it cannot be denied that in almost all their himself from his misery and make himself blessed, stead; but the "forgiveness of sins," which is the principal doctrinal confessions there is a sentence in which this though "with the help and grace of God. They do not thing, they do not wish to preach to sinners in the same doctrine is pronounced. But if one pays but a little preach with the apostle Paul in earnest, "God is already way in the name of the Lord, in God's stead. They

proceed in order to make the people blessed, one wrestle, fight, till God be reconciled to you." soon sees that the preachers of the sects do not trust this doctrine, make no use of it, and even preach straight against it and tamper with souls. The purpose of their preaching is evident

not to bring their hearers to believe in the gospel as a The Lord says after His resurrection: "Thus it is message of pardon to be brought to all sinners and written, and thus Christ must suffer, and rise from the believed by all. Rather, they continually show great dead the third day, and preach repentance and concern that people believe in the gospel of God's grace remission of sins in His name among all nations." (Luc. in Christ, so they warn them more and more against 24, 46. 47.) So Christ does not only want repentance to

attention to how the sects preach, and how they reconciled, now be reconciled to God!" but, "Pray, believe when they say, Repent, and God do so through them; but not when they say, Your sins are forgiven you. When they come to the forgiveness of sins, they turn and

ask for it.

Now the poor sinner, not only the secure and carefree They have no means of grace at all, for to them a means The Lutheran Church is the only church in the world that one, but also the sinner who is frightened and recognizes of grace is something that only proclaims to them and has the power to bring the stream of grace of the pure himself as a lost one, is called upon to watch and try with instructs and encourages them in what they must do and doctrine of the justification of a poor sinner before God prayer and struggle whether and how he may obtain how they must begin to do it in order to attain grace, and into the hearts of all hearers who are terrified by the law, grace and forgiveness of sins. They therefore do not what supports them in this doing. Hence it is that the and it seals that this church is the true Philadelphia of want to preach faith to him until he himself already feels sects, besides the word and the sacraments, place which it is written: "Thou hast kept my word, and hast faith and comfort in his heart. The sects, therefore, prayer, the church, the ministry of preaching, and even, not denied my name. Rev. 3:8: Whereas all sects glory preach repentance in the narrower sense, but they do as, for instance, the Methodists do, their own love-meals in demanding more of people than others, and in not preach at the same time, as Christ wills, forgiveness and clausme- tings, as so-called means of grace; just as seeking to make them holy, the glory of the Lutheran of sins, but only of forgiveness of sins; and however the papists, besides the two sacraments instituted by Church is rather that it draws poor sinners away from much the sects preach of the gospel, of Christ, of faith, Christ, place several others of their own invention. With the demanding law to the giving gospel, brings them the of grace, their gospel is only a new law, their Christ is this false doctrine of the sects concerning salvation, faith, gifts of Christ, and by grace makes them righteous and only a new lawgiver, their faith is only a state attained by and the means of grace, the pure blessed doctrine of the blessed. While the sects, like the false teachers among men, their grace only an emergency remedy for gospel, the pure doctrine of the justification of a poor the Galatian churches, by their strict doctrine "desire to imperfection. Since the Protestant sects usually express sinner before God, is naturally an impossibility. Yea, if it make themselves agreeable according to the flesh, that the doctrine of justification in clear words in their creeds, be preached to a sinner, it appears to the sects as an they be not persecuted with the cross of Christ," but are all this may seem inexplicable to some. But the matter is abomination, which only makes the sinner safe. The true regarded as great saints, the Lutheran church says with very easily explained. The sects mentioned teach falsely preaching of Christ crucified is an offence and Paul, "But let it be far from me to boast, but of the cross of salvation, falsely of the nature of faith, falsely of the foolishness to them. means of grace, therefore they cannot help it, they must This sermon alone is found pure and clear in our the world boast of its virtue, and the sects of their

certain feelings, and a certain disposition of the heart; in grace, but is also given and worked by them. From these not teach of the means of grace, the

affected, such indeed may and shall be told to seek mercy.

*) For as for sure and careless sinners, whom the law has not yet and of faith, there flows forth in the Lutheran Church the the doctrine of the means of grace. great power of the Church.

of our Lord Jesus Christ alone." (Gal. 6:12-14.) It lets reject the pure doctrine of the justification of a poor! Lutheran church. It teaches, first, that Christ, by his life, holiness, and be ashamed of the poor man's gospel; it sinner before God, though they first set it up themselves, suffering, and death, bore and atoned for all the sins of has no other glory, defiance, and consolation, than this as often as they now wish to make application of it, they all men, and also, not for himself, since as the Son of gospel. If the sects reject the doctrine that baptism must leave it again, and teach the very opposite of it. God he owed no obedience to the law, but perfectly confers salvation, that the holy supper makes salvation Those sects, then, either do not teach at all, or do not fulfilled the law for man, and thus perfectly reconciled partial, that the forgiveness of sins is really granted to teach seriously, that Christ took upon himself every God and perfectly redeemed all men; yea, that the those who are weary of absolution, this too is only single sin of every single man, bore and endured the Father, by raising Christ from the dead, has already because they do not believe in their hearts that man punishment for it, and made perfect atonement for it; that solemnly declared himself reconciled, and the whole really becomes righteous and blessed before God by he fulfilled the law for every man, and thus wrought for world, that is, all sinners, already solemnly declared grace alone, without all his own works, deeds, and him all the righteousness required of man in the law, so themselves redeemed and absolved. The Lutheran merits, for Christ's sake alone, through faith alone. For that therefore all men are already perfectly reconciled Church further teaches that not only has grace already if they believed this, how could they say, "How? and redeemed to God, and nothing is now required but been acquired by all men, but that God has also ordained Baptism, the Lord's Supper, absolution, should do such that man should accept Christ's suffering and doing and instituted certain means by which this grace is also great things?" He who believes that man does nothing. obedience as if it were his own, and adopt it, in a word, proclaimed, offered, and presented to all men, and that and that God does everything, cannot possibly object to that he may believe; They rather teach that Christ, these means are precisely the Word and the holy God's making man blessed by baptism, the Lord's through his suffering and death, reconciled God only in Sacraments. Finally, the Lutheran Church teaches that so far as there is now a possibility for man to return to since grace, forgiveness of sins, righteousness, and than that God makes man blessed, not by his own God again, to reconcile God, who is still unreconciled to blessedness have already been procured for all men works, but by grace, by offering and presenting to him him, to soften God's heart through prayer, to become through Christ, and since God makes known, offers, and blessedness through certain means, which he can and blessed only in a certain sense by grace. Those sects do grace, nothing more should or can be done on the part the doctrine of baptism, the Lord's Supper, and not teach, moreover, that <u>faith</u>, which justifies and saves of man than that he accept, appropriate, and take absolution by the sects is based on the rejection of the in the sight of God, is a mere acceptance of grace, a comfort in what has already been procured and offered pure doctrine of justification, and vice versa, so the mere confidence of the heart in the same; rather, they to him, in one word, that he believe in the promises of consider what true faith of the heart works to be its the Word and the sacraments, and he will be helped; doctrine of baptism, the Lord's Supper, and absolution essence; they understand by faith a certain quality, This faith, however, is not only required by the means of the pure doctrine of justification as the right core and short, they make of faith again a work. Finally, they do three pure, full, heavenly sources of the doctrine of perfect redemption, of the power of the means of grace, turn, is gloriously confirmed and made certain to her by

> To whom, of course, it has not yet become clear that the so-called Protestant sects lack the pure doctrine of justification just as much as the Roman sect does, but with

the difference that the Protestant sects want to make man righteous before God through inner processes, sect wants to make man righteous before God through external mechanical means; To whom, moreover, it has not yet become clear (because he himself stands in self-action) that precisely the chief advantage of the Lutheran church over all sects consists in that pure doctrine of its own of the justification of a poor sinner before God; to whom, on the contrary, it is supposed that in this doctrine the Lutheran church agrees with the sects, and the latter with Icr, only that it has a different doctrine of the sacraments and of the person of Christ, but that this doctrine has no necessary connection with the doctrine of justification, and therefore the same may be just as pure, even if in those points it does not agree with the doctrine of iustification.

must of course be surprised that we cling so firmly to devil pursues this main thing. the Lutheran Church and want to serve it alone. But that he would eradicate it again. how many there are now who think that the doctrines of offered, distributed, and handed over through the oral, possible that in our day at the fact that the Lutherans remain where I should act without this piece. absolutely Lutheran and do not want to unite with those alone will be surprised that so many fall away from it. giveth not divisions, but giveth and keepeth concord.

Before we conclude on this important point, we wrote about the pure doctrine of justification being the well that without our work, through teachers are always also false in this doctrine, yes, that same man shall be saved. for this very reason they teach falsely in other points, because they have fallen away from justification, and that the pure doctrine of this article also protects from all other errors or, if a man has fallen into other errors, soon brings him back from them. The reader will find these words of Luther in the article that immediately follows.

(To be continued.)

Golden words of Luther on the

importance of the pure doctrine of justification: struggles, and their own effects, and that the Roman that everything lies in it, that it keeps from all other error or yet brings it right again, and that all false teachers also pupils and masters. err in this doctrine.

> After Luther has shown that even the 117th Psalm although it might not seem so to some, is about justification by faith alone, he continues:

"These things I do mostly for this reason... that alone may give cause or instruction to others who need it, to understand the main part of our I have been in the habit of seeking and acting upon the Christian doctrine in Scripture everywhere, namely, that righteousness.

we must become pious, alive, and blessed without any merit, by the grace of God alone, given to us in Christ, and that no other way, no other path, no other way, nor and are again fallen into works? *) There they cannot get any other work, may help us to this end. For I see and along, but must go on and make of baptism and The same is true of the Lutheran Church: such a one experience all too well every day how often the wretched sacrament (which after all are God's word and

Holy Communion, baptism, and absolution are not thing to do such things so nearly (very) and always (for baptized by and of true? But how many there are now who think that, as they make themselves believe that they know it nearly far as the doctrine of Holy Communion, baptism, and well, and have long since learned it); yet I know well how That is, to lose this cornerstone thoroughly, and not to absolution are concerned, the Reformed, the far such their conceit is wanting, and know nothing be sanctified by Christ's grace, which baptism gives, but Methodists, etc., are in error, in a wrong interpretation everywhere of how much is attached to this piece. For beforehand, by itself. That baptism gives nothing, of Scripture; but in the main matter, the doctrine of where this one piece remains pure on the plan, justification by faith, they are correct and in agreement Christianity also remains pure and fine in harmony and everything beforehand, so that it is nothing but a mere with us Lutherans! How many there are now who do not without all divisions; for this piece alone, and nothing unnecessary sign, whereby such holy people may be even realize that the pure doctrine of justification by else, makes and sustains Christianity. All the other known; so that baptism also cannot be such a lasting faith alone consists in this: that grace and blessedness pieces may also shine with false Christians and sign or characteristic, whereby one may know someone, have already been acquired by all men and are now hypocrites; but where it does not remain, there it is not but happens once, after which it can no longer be seen

therefore naturally become the property of man only by know this for a fact, and I have tried it so much that I but show and testify how pious and holy they are without his believing this! Hence the astonishment of so many could not put the faith of either the Turks or the Jews such sacrament. And who in the papacy has such

And wherever they are raised up, or begin to be other religions in the world. But if you, dear reader, of Christ with their mouths, and almost preen and adorn means of grace. become clear about this, the firm adherence of all themselves. For this piece giveth no divisions: for it Lutherans to their church will not alienate you, but you cannot be, but the Holy Ghost must be there also, which sacraments refers chiefly to what man is to do in them, and denies

And especially when thou hearest an untimely and $_{\text{God's grace}}$, but as a work that man is to perform. cannot but recall the truly golden words which Luther immature saint, who boasteth that he knoweth almost

If a man does not know what he is saying, perhaps he will never know or taste it. For it is not an art that can be learned or boasted of; it is an art that wants us to remain

And all who know it and understand it do not boast that they know it all, but feel something of it as a pleasant taste and smell, which they pursue and run after, wondering and not being able to grasp it, nor to take hold of it as they would, thirsting, hungering, and longing for it more and more, and not being tired of hearing it or doing it. As St. Paul himself confesses (Phil. 3,12) that he has not yet grasped it, and Christ (Matth. 5, 6) declares blessed those who feel such hunger and thirst for

And now what is the lack of the wicked and the mad saints, but that they have left this cornerstone (Christ), commandment) vain works of their own. **)

As: the Anabaptists say that baptism is nothing where And though the weary saints consider it a useless a man is not pious beforehand; do not want to be

But by their piety they sanctify <u>baptism</u> and make it good. creates nothing, brings nothing, but we give baptism by anyone. So also do the enthusiasts with their bodily, and visible Word (sermon and sacraments), and that one may ward off some error or spirit of the mob. I sacrament: †) this must not make pious, nor give grace, divisions, innumerable sects, ††) sects, and

Thus the Anabaptists and Reformers did not first fall into error of other faiths. They do not see that this is the main raised up, have no doubt that they are certainly fallen about Holy Communion and baptism, and thereby also strayed from article by which the Christian religion differs from all from this headship, notwithstanding that they talk much the right doctrine of justification, but conversely, because they did not hold to this doctrine, they also came to the wrong doctrine of the DΙ

> Among the Anabaptists and Reformers, the doctrine of the what God gives in them and does through them, and so with them the sacrament appears as something that man is to do, not as a work of

- †) Luther means here under the enthusiasts the Zwinglians and under the sacrament the holy communion. Lord's Supper. D. L.
- (††) The Papists mock much at the multitude of sects among the chief part of Christian doctrine, that the true church is God's grace to be saved, and it is as if it were a poor so-called Protestants, but there are still more sects in the Papacy; for known by it, as by the right touchstone, that all false little art in his sight: doubt nothing everywhere, that the all orders of monks and nuns are sects, each of which thinks it has the best way to heaven. D. L

What is the matter with you? Have you made any Blatt with the continuation of that criticism into the hands.and 297. question taken from the Apology of the Works, Hallische Ausgabe, Tom. V, p. 1697. ff.)

In another place Luther writes:

doctrine must really be either Jews or Turks, Papists, or not have the necessary means to become clear aboutby their barking here at the passages from our Goths and heretics. For in short, between these two this. To serve them, let the following follow. righteousness of Christ, which is given to us from above, read, Mr. Pastor Hochstätter professes, makes the without our doing, there is no way at all. For this cause following reproaches to our catechism: every one that falleth away from the righteousness of Christ must of necessity fall into the righteousness of his own works: that is, having lost Christ, he must fall into the confidence of his own works and merits.

This is evident at the present time from the pagans and the fanatics, who teach nothing of this righteousness of grace, and know nothing how to teach it. This they may well do, that they may repeat after us our words, the Introduction to the Epistle to the Galatians.)

(Conclusion follows.)

The Buffalo Critique of Our Catechism *).

which can be found in the beginning in No. 19 of the his hiding place as a fox, or as a wolf. "Informatorium". Having returned from our longer aforementioned "Informatorium".

ungodly Buffalo seltnemes in an appropriate manner, who want to be called Lutherans and yet take pleasure in attacking and blaspheming "other writings" are - the symbolic books of the a catechism which is composed solely of approved orthodox Evangelical Lutheran Church! The 295th question is catechisms and of the symbolic books of our church, and who do this nehmlich from the large catechismus Lutheri, the 296th merely out of personal bitter hatred and anger against us - let $\mathop{\mbox{\rm him}}$ take offence at it. As dear as the blasphemed truth is to us, we cannot turn question is from the large catechism Lutheri.

idolatry, all kinds of foolish saints, priests, monks, and The falsehood of the Informatorium has alreadyAugsburg Confession and answered. We have long nuns, because they have fallen away from Christ, and become proverbial in America, so that it cannot beknown, of course, that the Buffaloers are the most before that have become pious by works? (S. Luther's assumed that a truth-loving person who reads thispoisonous enemies of our symbols, since these alone criticism will give it the least credence, and it must ratherstare out at them like a diamond wall whenever they be assumed that only those people accept the lies and attempt to blacken their shameful sectarianism and "If the article which teaches how to be sinless and falsifications contained in the criticism for cash whoseparochial rule in Lutheran Zion, and since it is these righteous in the sight of God is lost, the whole Christian interest demands it and who seek only this interest, butwritings that have already torn off from their faces the doctrine is lost at the same time; and all the people who not the truth. Perhaps there are some who would at leasthuchler's larva of orthodoxy. It is, however, to be thanked are on the face of the whole earth and do not have this like to know how the matter is connected, since they doto God that God also makes these gentlemen manifest

kinds of righteousness, the law, which we do, and the The continuation of the criticism, to which, as we our dear Catechism, as our own fabricate.

As to the alleged mistranslations and other

the given declaration:

falsifications which Mr. H. accuses our Catechism of, he 1. it contains own additions and changes contrary towrites first of all: "Furthermore, in the section on the fulfillment of the law, the question of the Missouri book is

ecclesiastical confessions, which we have included in

- 2. he turns on "from other writings" that are notunclear: In what way are the laws fulfilled? for in Dietrich's book the question is correctly translated: In named:
- 3. he gives a falsified translation and otherwisewhom (in quo) have we a perfect fulfillment of the law? and to this then in Conr. Dietrich the answer is logically: commits forgeries:
- 4. he leaves out what is not suitable for his purposes.in JEsu Christo."

Ad 1. Our own bad "fabrication" should be the Answer: That Mr. Hochstätter does not even quote which they have heard from us, or have read in our introductory questions, except the 5th question, furtherthe words of our German Catechism Fr. 125 correctly, writings; but that they should be able to drive and question 521, how it is taught that the ministry belongsbut incorrectly, we will give him credit for that; but what sharpen the trade so powerfully, that it may cut, pierce, to the whole church and that the whole church has the shall we say to the fact that he demands that we translate and create and effect something among the people, this duty to distinguish the pure teachings from the deceivers.from the large_Dietrich and not, as we have expressly they leave undone; For they do not understand, nor can Answer: We would like to believe that the latter questionpromised, from the small_Dietrich, indeed, since we do they understand, but only cling and cling to the does not agree with Buffalo, since Buffalo gives thethe latter, this imposes on us an incorrect translation? righteousness of the law and their own doings; so they judgment on doctrine only to the pastors and puts the So, then, the question and answer in the little Dietrich is: are and remain, one way and another, nothing else but laymen under a ban, who think that this judgment also "Qua vero ratione implentur? Ut nobis consulatur, Deus workmen, who can never get beyond the righteousness belongs to them; but both the introductory questions and Pater, etc.," which we have thus translated, "But in what of their own doings. For this reason they remain just as the 521st question are taken word for word from Dietrich, way are they fulfilled? That we may be advised, God the they were under the papacy, except that they invent new The former from the small, the latter from the greatFather rc." Where is the incorrect translation here? But if names and other works; otherwise they are, as before, Dietrich, and that the latter for the purpose of exposingMr. Hochstätter, if he must now admit the correctness of one kitchen with the papacy. (Same, Tom. VIII, 1552. in such false prophets in sheep's clothing, as the Buffaloersthe translation, finds the question and answer at least are, before all those who do not yet see the wolf's pelt ofstill, as he has written, "unclear," he does not thereby them. We are pleased with Mr. Hochstätter's testimonyattack us, but old Dietrich, who, moreover, wrote his that the 521st Fr. taken from Dietrich is of Missouriansmall catechism later than his great one, and thus, $make, \ and \ that \ \underline{Dietrich \ is} \ therefore \ a \ good \ \underline{Missourian}. according \ to \ Mr. \ Hochstätter, \ made \ the \ matter \ unclear \ to$ Or has Mr. Hochstätter, as a fox who shouts out his namethe little ones, but clear to the great Latin pupils.

like a hawk, left himself a loophole to be able to say that Mr. Hochstätter further writes: "When Conr. Dietrich Already in the 23rd number of the "Lutheran" of the he only meant that we had formed the question formfurther says that the true church is made certain (veram previous year we reported a critique of our Catechism, ourselves? He now has the choice: either to crawl out of ecclesiam certo ostendunt) by the pure preaching of the Word of God and the lawful administration of the

Mr. Hochstätter writes: "They (the so-calledsacraments, the Missourians translate that thereby the journey, we are now struck by the 20th number of the Missourians) furthermore fabricate 3 questions and true church is made known! Mr. Hochstätter himself adds answers from 295-297, in which they substitute tornthe exclamation mark in order to make his horror at our chunks from other writings (!) for the teaching of deceptive translation quite obvious. Answer: We have a *) Whoever wants to take offence at the fact that we answer the Dietrich's and Dresden's Catechism." Answer: thesecopy of the little

Dietrich, which on one side is Latin, on the other true believers, if he had written, as it should actually be Agende! These people seem to live under the delusion German, and that in a German translation made by called, "who use the sacraments in the right way." But that if they have had something reprinted from the Dietrich himself! And this translation we have just here we will grant him this, for here at least he does not writings of the old Lutheran Church, then everyone, even made ours! It is just Dietrich who has translated: "be explicitly state an error, although he falsely pretends that if he does so, must always put under it: "We thank the given to be acknowledged!"

but the old <u>Lutheran</u> doctrine of a Dietrich.

and puts: "'in which sense it is also called apostolic.""

he takes the old faithful <u>Dietrich for a f</u>ox; for what Mr. H. substantiate this his accusation by his own falsifications! true, catholic and apostolic Church"! here ascribes to us, <u>Dietrich did in his little catechism</u>, Now, finally, as to the <u>omissions of</u> which we are said Answer: As sorry as we are to have to take the last and we have only copied it! O, you foxes, how you catch to have been guilty in the interest of our alleged false rag from the poor man, with which he could at least mend yourselves in your own traps! - The same is true of doctrine, this whole accusation also falls, instead of on his torn critic's coat here and there, we cannot refrain Hochstätter's scurrilous slander that we had! we have us, on our old faithful Dietrich, whom: we have followed from it for the sake of the dear truth. Perhaps this will

from the grammatical sense, because it is too much are also found in his hymnal.

reminiscent of the!

Dietrich so defines. Further, however, he translates honorable Buffalo Synod. Truly, such a childish and Oh, oh, you foxes! This should not have happened to "amplectentium verbum": "who hold to the word of God." ridiculous hope and such a miserable beggar's pride as you! There you have betrayed yourselves once again, This is a manifest falsification in favor of his false can hardly be found again in the world. that in the so-called Missouri doctrine you fight nothing doctrine before: the church, according to which all belong to the church, that is, to the body of Christ, even what bad tricks I have done, since I dreamed the sweet Mr. H. further writes: "When C. Dietrich says that the the members of the devil, if they only hold to God's word, dream that it was about the big, and not about the small Church, in this sense, in so far as it is Catholic, is also or go^ into the church, even if they do not hold to or Dietrich, and since I therefore hoped to be able to called Christian, the Missourian Fox here makes a leap accept the same, which is what "amplecti" means in become a knight easily at the Missourians. That got me such connection. But that Mr. H. at last smuggles in the now of course badly enough and I poor drip stand there Answer: If Mr. H. had had Dietrich's little catechism, word "visible" himself, surpasses the impudence of all now like butter in the sun. But nevertheless it remains which we alone have promised to reproduce completely, liars, his master alone excepted, fie on a man who does true that old <u>Dietrich does</u> not teach Lutheranism about he would have been careful not to attribute a fox jump to not decolorize and disabuse himself of wanting to the Lutheran Church, but already in his time Buffaloism, us here. Hereby, besides, Mr. H. has betrayed anew that reprove the innocent of falsification, while he seeks to because he teaches that the Lutheran Church is "the

deceptively omitted from the 292nd question the in this. To be sure, we have omitted what Mr. H. misses move him to first study the doctrine a little before he sentence: "In the Niceuic Symbolum the words: I believe from Dietrich's large catechism; but for the very reason again plays the daring game of a critic, which this time is in a holy, catholic and apostolic church." It was not we that our guide Dietrich also omitted it in his small so expensive for him. Let him then remember this: when but Dietrich, who also omitted these words in his little catechism, as something that does not belong in a the Buffaloers assert that the Lutheran Church is the Catechism which we have published! The same is true, catechism calculated for elementary schools. In the true, catholic, and apostolic Church, they do not mean finally, of the fact that Mr. H. is pleased to write that in spiteful blind joy of finding much omitted that he found in by this, as <u>Dietrich does</u> and as we do, only the <u>orthodox</u> Fr. 301, instead of speaking of the "apostolic" Church, Dietrich's Large Catechism, Mr. H. has quite forgotten Church *), but the whole Church of God on earth, apart we had falsely spoken only of the "holy" Church. It was that we immediately declared in the preface: "In this little from which there is no salvation and no blessedness." not we, but Dietrich, who did this in his Small Catechism. book the reader first finds Dr. M. Luther's Small Thus, for example, it is said in the infamous second While now all accusations of falsifications made to us Catechism printed unchanged. Then follows the shorter synodal letter "of the Lutheran Church emigrated from prove to be infamous slanderings originating from interpretation of it in question and answer by Dr. C. Prussia" **), as the Buffaloers modestly and so ignorance and malice, so we on the other hand, if it Dietrich. No additions of any kind have been newly flatteringly called themselves at that time for the would have been worthwhile with such an ignorant and worked out, but taken solely from the books designated Lutherans in Prussia: unscrupulous slanderer as Mr. H., could well prove to on the title and from C. Dietrich's more detailed him many times that he has falsified the old Dietrich in Catechism." Only a certain animal with very long ears church is a visible church, apart from which no one can his essay wantonly. Only one example! He writes: "The can enter the public with the accusation that an editor be saved. - Certainly the Lutheran Church is visible! It Missourians had well known reasons to pass over all this has deceived the public because he has not included can also be seen quite strongly here in Word and in C. Dietrich; as also the following question: What then certain passages from another book than the one to be Sacrament, praise God! And that no one can be saved is the church? The answer is, It is the visible published. This is a worthy side or counterpart to the apart from the Lutheran Church is only too certain." congregation of the called, who hold to the word of God, reproach which Mr. Grabau still makes to us, that we and use the sacraments according to the institution of have plowed hard with his plow, because, for example, Christ." Here Mr. H. is guilty of a manifest falsification. we have included the songs in our hymnal: We all <u>Dietrich's</u> words are, in fact, the following: "Est coetus believe in one God - Who only lets the dear God rule - Aug. p. our book on Church and Ministry. p. 99.) hominum vocatorum amplectentium verbum Dei et recte because he also has these songs in his hymnal! or utentium sacramentis." "Recte" thus H. translates with: because we have also included the words of institution "after the institution of Christ;" no doubt he departs here of the Holy Communion in our agendas, because these Germany a few years ago to call the Prussian Lutherans to help

"But," Mr. H. will say, "I feel now in my conscience

"He (Pastor Krause) teaches that the Lutheran

*The famous $\underline{\text{Calov}}$ goes so far as to grant the name Catholic even to the church of the Romanists, if one will do it only because of the pieces of true doctrine which it still has. (Tract. de natura Pacis rel.

**Pastor Grabau said at that time that after his congregation had emigrated from Prussia, the Lutheran Church had emigrated there against the Missourians, he suddenly began to discard his old hopeful and sectarian title and to call his congregation at least simply the Lutheran Church that had emigrated from Prussia, as one can now read on the title of the Informatorium.

From this it is clear and obvious that Dietrich's life of They pretend to believe with their mouths, but do not carry August of last year, the laying of the foundation stone was the Lutheran Church is as similar to that of Buffalo as the faith in their hearts and therefore deny it with their solemnly carried out in the afternoon in the presence of Luther's teaching is to the teaching of the Pope. If, works. Such men, however, are not hypocritical believers, many participants. The founder of this congregation, however, Mr. 5) still does not see this clearly (as he but hypocritical rationalists! who, although they are Pastor Saupert, preached the sermon on 1 Petri 2, 5-9, seems to be somewhat slow-witted), we humbly advise devoted to the Enlightenment with their rationalistic whereupon the local pastor, after the usual ceremonies, him to study our book on church and ministry, and in brethren, and believe with them in no hell, yet for the sakelaid the Holy Scriptures N.T., our Lutheran hymnal, the doing so to note in particular the passage that speaks of of their bellies hypocrite this faith and mingle with the Concordia book, the congregation's constitution, and the the different ways of looking at the Lutheran church. Cf. faithful. For many rationalists have pretended to bechurch's church. After the usual ceremonies, the local believers (hence, as is well known, the rationalists fearpastor placed the Holy Scripture, our Lutheran hymnal, pp. 118-120. that most of those who are considered believers are the Concordia book, the congregation constitution and hypocrites, that is, rationalists at heart, and thereforethe congregation membership register in the cornerstone

"The Protestant Periodicals"

(a rationalist newspaper published in Cincinnati anand left their rationalism in death and become believers, consecration day, the participants gathered at the old edited by A. Kröll and G. W. Eisenlohr), as we see after ut no believer has repented and left his faith in death and church hall, which had once again been seized without our return from a longer journey, take into consideration ecome a rationalist. In citing Stephen's misdeeds, authorization by the opponents who owned it, for which in the number of July 8 the essay which appeared in the herefore, the ! "Zeitblätter" have not spoken for their reason the procession out of the school room began with 22nd number of the "Lutheran" of the previous year: "Offationalism, but have drawn the sharpest sword against the chant: "God bless our exit. After the procession had reached the street under this chant and had arranged the Religious Statistics of St. Louis,". The editors declare.

belong to their own), but no believer has ever pretended with prayer and blessing.

to be a rationalist; just as many rationalists have repented At 10 o'clock on the morning of the aforementioned

"Mr. Preacher Krebs has sent us this article with the request that it be printed in the ""Zeitblätter."" Whether consider that as often as they expose a hypocrite among the Bible, hymnal and agendas, in front, who were joined this was really done, and in all seriousness, we will leave the faithful, they thereby at any time only draw into the by the church council, the two teachers of the local and undecided; enough, the "Protestant Zeitblätter," no doubt sunlight one of their own brethren in unbelief, who city parishes and the congregation with the numerous for reasons of self-preservation, which are certainly to be wanted to hide among the faithful, and therefore hereby fellow believers from the four neighboring parishes and approved of, took good care not to include our article, give their rationalism, instead of giving it credit, a new other celebrators, the short way to the new church was which, as they very naively say, they $\underline{\text{would}}$ have done if death blow. rationalism were "challenged and fought by reasons, whether good or not." So the poor wretches admit that here in America with the imported old embarrassed there are, of course, also "good reasons" against commodity of vulgar rationalism, because you have spoke the words of the 24th Psalm, v. 7 - 10., opened at rationalism. This faithful admission is certainly worthy of learned nothing else over there in Germany in those repetition of the words: "Open wide the gates 2c." the two all recognition, and gives rise to much good hope, not for times of blandness, in order to make your life here as door wings and held a short entrance speech on these local rationalism, but for local rationalists.

But what do the gentlemen of the "Zeitblätter" do next? being. Of course, we cannot advise you to do this. Our sang an appropriate entrance song and the crowd In order to prove how wrong it is to portray rationalism as advice is rather that you let the withered "time sheets" present, as far as the rooms were able to hold, moved in. a "swindle, a swindling, a fraud on the land and the of rationalism brought from Germany blow away here, Thereupon began the congregational singing No. 168, 1people," as we had done, they remind us of the evil deeds too, by the wind of time, and sit down under the tree that 7th: "Threefold - holy - great God 2c." At the end of the of Pastor Stephan, with whom we, the editor of the bears not only, like your rationalism, scrawny "leaves," service, the undersigned stood before the altar and gave "Lutheran," had once emigrated and by whom we had empty phrases of virtue, but also fruit. once allowed ourselves to be badly deceived.

It is undeniable that a rationalist, when he has to stand up for his rationalism, always finds himself in a very fatal position, and there is nothing easier and more excusable than when he makes a mistake in the choice of his means of defense; but we must confess that they could hardly have chosen a more unfortunate way to save themselves from their obviously great distress than the gentlemen of the "Zeitblätter" have taken on the present occasion. If one feels only a little for them the embarrassment that has led them to this aberration, one is filled with sincere pity. It is true, as we see in Stephen, that sometimes wicked hypocrites creep in among the faithful, who with

If you rationalists, then, want to go house-hunting to God 2c." and the ringing of our bell.

Church consecration.

Let this serve as a warning to them, and let themitself - Pastor Saupert with the local preacher, who carried covered with the singing of the hymn: "Now give thanks

Arrived on the steps of the staircase, the pastor Ion $well, then you \ must \ start \ a \ little \ more \ cleverly \ for \ the \ time \ words, \ whereupon \ the \ Singverein \ of \ the \ city \ congregation$ the consecration speech on Genesis 28:17, and finally the consecration prayer, which was followed by the two final verses: "Lord, now begin to bless - this house is named after you 2c.

"Glory to God in the Hollow" began, with Rev. Saupert giving the liturgy according to our new Agenda and the sermon on 1 Corinth. I, 4 - 9.

Theme: Of gratitude for the gracious treasure of wholesome teaching.

Finally, the local priest gave Holy Baptism to a child and blessed a woman in childbirth. Finally, the local priest baptized a child and blessed a woman in childbed, and then closed with a blessing, the opening hymn: "Glory be to the Father and to the Son 2c." and silent prayer. -

Our new, festively decorated church could by no means accommodate all the congregants. Incidentally, it meets the needs of the congregation in terms of space

On the 4th Sunday after Trinity, June 27, theand is a real ornament to its surroundings. Its size is 42 Evangelical Lutheran congregation of St. Peter of theby 32 and in the light 20 feet high. A beautiful tower about undersigned in German Town had the joy of dedicating60 feet high with a bell of 600 pounds and the cross on the top elevates the whole thing. The church stands their newly built Brick Church.

The need for a new church, which had been felt forsomewhat elevated on the years, partly because the old block building offered only a very meagre local, but especially because it was a common possession with an unsophisticated community, which had been forcibly denied to us for use, has thus been remedied by God's grace.

The 12th Sunday after Trinity, on 30.

northwest corner, where Posevville - and Cinthliana -Street cross. The churchyard adjoins the church and is enclosed with it by a pallisade fence. A school building. already in progress, is to be erected on the north side of the church.

After the festivities were over, the hospitality of the women of our St. Peter's parish provided a feast in the adjacent parish bus. And when spirit and body had been refreshed. Christian fellowship had been cultivated for hours, and a full-sounding: "Now give thanks to God 2c." with several choral songs of the aforementioned Singverein had filled hearts and airs, the celebrators -God grant all - returned blessed from then on to their

May the Lord from Zion richly bless the congregation in its new home of God with His treasures of grace through pure Word and Sacrament! Amen. Weyel, Pf.

"Since I would keep it quiet, my bones languish, by my daily howling." Ps. 32. 3.

Although it is not necessary for salvation in itself to confess one's unknown sins to any man, yet he cannot obtain forgiveness and a peaceful conscience who has offended, offended, and angered his neighbor and does not want to confess to him the sin he has committed against him. Hence James says:

"Confess your sins to one another." Jam. 5, 16. An example of this is told by Johann Heermann in his Communion book, called "Penitent Ladder".

At the time of the Thirty Years' War, a distinguished blame, but he himself tried to pretend that he was the by the example of his repentance, followed his body in congregation in Grand Rapids, Mich. was introduced preachers' best friend and that he was as sorry for their great numbers to his resting place. expulsion as other righteous Christians. What happens? The hypocritical man becomes seriously ill, and on his deathbed he is overcome by great fear and anguish of conscience. He summons his confessor, the preacher of Rostock at that time, M. Andreas Martini, and asks him to comfort him. Martini exhorts him to repentance and. if his conscience is particularly oppressed because of a $\frac{1}{professor}$ named Baumgarten. This is reported with grave sin, to lighten his heart by a sincere confession. $\frac{1}{2}$ great indignation by the editor of the Chiliast paper The exhortation is in vain. The sick man does not want "Signs of the Times" now appearing in Buffalo, and to hear anything about this, but hands the preacher an concludes in the following style: open Psalter, asking him to read something from it. It happens, however, that when the Psalter is handed over, these dishonest old Lutheran consistorial drudges of the sick man, by God's guidance, has the thumb of his $$\operatorname{Mecklenburg}."$ hand precisely on the words of the 32nd Psalm: "Since I wanted to conceal it, my bones fainted, by my Daily Howl 2c." Seeing this and

preacher holds the thumb of the sick man on the book man can have a conscience for the purity of the Word so that the sick man cannot pull it away, shows him thef God. All zeal for it appears to him as hypocrisy. Not passage, and says: "Do you see, Lord, what words you guided by a sharpened conscience, but by a spirit of the yourself show me to read to you? Do you think that this rudest enthusiasm, which sees in the bodily Jerusalem was done without the special providence of God the goal of Christ, this spirit carries him off to the most Behold then the cause why your bones now faint, an impudent vulgarities. We can only praise God that the why your heart also is troubled. Be silent no longer, Loro; hiliastic spirit thus reveals itself more and more for what but give glory to God; confess your sin freely, and asit is - pure flesh! mercy for it through Jesus' blood and wounds, and he will be gracious to you by virtue of the great oath which he has sworn to all penitent sinners. How shall God forgive you a sin which ye would not have committed? But ye know what St. John saith, If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9 At this the sick man begins to weep bitterly, so that the tears Rev. Aug. Selle, having accepted a call from the often flow down his cheeks, and says, "Alas, alas, I feeLutheran Immanuel congregation at Rock Island, Ills.

consumed, because I want to conceal my wrongdoingorder of the Presidency of the Lutheran Synod of and apologize before the people. I see that it cannot be Missouri, Ohio, &c. St., Western Districts. otherwise: I must confess my sin if I am not to be Likewise, the candidate of theology, Mr. Gotthilf consumed. Therefore I confess before God, before hisSimeon Loeber, after he had accepted a call from the angels in heaven, and before you, his servants, that I antwo Lutheran congregations in Chicago, Ills. as their guilty of driving out the preachers. I beseech you, forassistant preacher,

God's sake, let it be proclaimed in all the pulpits that I was publicly and solemnly ordained by me on behalf of have confessed this sin of mine unto you, and that I amthe Vice-President of the Lutheran Synod of Missouri, heartily sorry and grieved for it. For I see how David, Ohio and other St. Western Districts, on the 13th Sunday Matthew, Paul, and others have publicly confessed their after Trinity, assisted by the Rev.

sins in their writings and found mercy. When this had been done, the sick man said, "Oh, behold, how well I workers in His harvest a blessing to many for the glory am now! Now I am satisfied in my conscience, and I of His name! Amen. thank my God that it has come to this with me. A few J. A. F. W. Müller, pastor of the Lutheran Immanuel

days later, after he had received absolution and Holy Communion, he passed away. A few days later, when man in Nostock, through all kinds of secret plots, he had received absolution and Holy Communion, he Mr. Pastor F. W. Richmann, who has a reputation managed to drive several faithful, upright preachers of slept peacefully and blessedly in the Lord, and the by the municipalities of Schaumburg and Rodenberg, the city into misery. Everyone knew that he was to congregation, reconciled to him, comforted and edified Cook Co., Ills. and with the approval of his former

Chiliastic style.

In Mecklenburg the Consistory and the government have removed from office an enthusiastic

"Thus, when seen in the light, is the bright deed of

Recognizing God's guidance in this with admiration, the One can see from this that the writer has no idea how

Church News.

that the hand of the Lord is too heavy for me. I feel that has been solemnly installed by me in the midst of his my bones are wasting away and my strength is beingnew congregation on the fifth Sunday after Trinit. by

May Christ, the Lord of the Church, make these two

congregation in Chicago, Ills.

into his new congregations by the undersigned on the 10th Sunday p. Trinit. with Rev. W. Mueller preaching the introduction sermon.

May the Lord make him a blessing to the new churches.

A. Franke.

Addison in August 1858.

Dear Brother's address is now:

R.6v. VL. kieümsnn. LokaumburZ k. 0.,

6o., IU.

Conference display.

The St. Louis Conference will meet Friday, October 8 of this year at the lower church in St. Louis.

St. Louis, Sept. 3, 1858.

G. Schick, secretary x. t.

Receipt and thanks.

For F. Wesemann from members of the community of Hrn. Paft. Franke to Addison, III
namely: Of the tugs: F. Dogoner and H. Dogener 4 §5,00; C. P. Pnschot §3,I)0; F. Krage, H. Rotermann, E. Ahrens L §2,00; A. Heidor §I,5I); A. Strebel, W- Stünkel, H. Heitmann, F. Meyer, W. Heue F. stünkel, B. Wilken, Past. Franke, L- Rotormund, H. stünke W. Buchhvlz, D. Kornbaß, D. Fiene, W. Rabe, H. Mesembrir
Pm., H. Buchholz §1.00; H. Maltbeus 50 Ets. " E. Schultz
namely: From Frankenmuth, Collektc at the wedding of Mr. Kuuzelman §3.00, at that of Mr. schiefer §3.48; from Messrs. Duke, Bese a stranger L 50 Cts; Hubinger§1.00; from the comm. in Sagina §3.00; Messrs. GenS- bancr 2.5 Cts.; in Detroit from the Youn Men's Club §5.56; from the Women's Club §4.00 and tw woolen shirts; from the Maidens' Club §2.00; from Mr. Kui §1.00 and a summer vest; Mr. Schuster §1.00 and Mr. Flach 2 Cts.
"CaSpcr Nagel from the Young Men's Association of the Gem. of Hrq. Past. schwan in Cleveland 5.00 and
a new violin. ' "Heinrich Evers von der Gern, des Hrn. Past.
Swan in Clevelandi
" Ludwig' Kolb 5.68 ' namely:
Collekte of Mr. Past. Steinbach at the wedding of Mr. scheidore at the house of Mr. Pürkner §2.68 and from the Women Association of the congregation of Mr. Past. Steiubach Milwaukee §3M.
"Maximilian Bröning from several members of the congregation of M Past. Keyl at Baltimore, Md., by Mr. Jakob Loneitc 20.00 "Riepling from the community of Mr., Past.Franke 10,00
Bon Mr. Teacher Bartling"50
" Bruno and Theodor Mießler from the Gem. des Mr. Past. Huegli in Saginaw City, Mich 6.00 From the
scholars' treasury by Mr. Past. Wüstemann in Detroit 2.00 From Mr. Past. Also
" Christum Schäfer5.12 namely:
At the wedding of Mr. I. Knoll in Frankenmuth collected §1.8 from the gentlemen: Mr A. Rummel in Frankenmuth §1.00; F. M. Hubinger in Frankenmuth 1 pair of stockings, 1 handkerchi and §1.00; I. G. Herzner in Frankentrost 66 Cts.; Jakob Honoi in Frankenhilf50 Cts.; A. Weiß in Frankenmuth 30 Cts.; Jako Nüchterlein in Frankenmuth 15 Cts. "Jakob Hoffmann in Frankenmuth by Dr. Georg Gicgerich1.0kl From Ar Ranzenborger in Frankenmuth 1 pair of stockings an
handkerchief. "Karl Gärtner from the Young Men's Association of the Gem. of Mr. Past. Hattstädt in Monroe, Mich 3.00 Of the
Bcthlehems comm. of Mr. Past. Hattstädt near Monroe, Mich. 2,45 "Heinrich Walker of the Virgin Society of Trinity Congregation.
Church in West Cleveland, O
in Wilshire, O
land, O. 8.18 From Mr Limpert 1,50 " Christian FriedrichKeller 11.77
namely: By Mr. Past. Steinbach of the Women's Association of h congregation in Milwaukee §5.60; by the Women's Associatio of the congregation of Mr. Past. H. Jüngcl §1.92; by th gentlemen: Martin Keller, Leon- hardt Schnell, H. Hascrodt, Pöhlmann ü, §1.00; L. Hascrodt25 Cts. "Karl Schmidt of the congregation of the Rev.
Rcisinger
namely: From the Young Men's Club at Frohna, Perry Co, Mo, §8.00 from Messrs: C. Mueller at Frohna and an unnamed person a Paiüdorf, Perry Co, Mo, ä §1.00; N. N. 70 Ctü.; H. Mäntz 50 Ct. W. Mäntz 30 Cts. "H. W. Bewie, Collekte der Gem. zu Ehester 10,75
" I. G. Niihcl
namely: From the Jünglingsverein of the Gem. of Hrn. Past. Müller §3.86; from the gentlemen: Stünkel in Chicago §2.00; Friedric Zuttermeister §1.14; E. Lampe 25 Cts. "Matthias Merz and Georg Bern'hal of Mr. Long-eared by Dr. Sihler
< Delayed by Bersrhcu).

A Delayed by Bersrncu).

May 1858. from several women from the communities of Collekte am Pfingstfeste dcr Gem. des Hrn. Past. N. Schaumburg and Rodenberg near Chicago, III. we received

a large pot of butter for the teachers and a small tub of butter for the students of Concordia College, for which we thank them very much. God bless them for it!

With thanks to the kind Goberinnen it is hereby certified that I " of the comm. of Mr. WWWüstemann in Detroit 17.60 received last fall through Hrn. Past. Trautmann, Adrian, Mich., I F. Böhlau, Cassiru received 6 white shirts for poor students of our seminary. Please accept my sincere apologies for the omission of the receipt by

Fort Wayne, Aug. 1858.

A. Crämer, Prof.

Since last summer we have received into our support fund for poor In students, some of which has been spent and some of which has been

lent: From the local virgins' association ... Maidens' Association in Cleveland7.00 "Women's club there By Mr. Picpcnbrink here28.36
From Mrs. Straub here "Mr. Past" Daibin Mr. Past. Lindemann, originally for Mr. From the virgins club to West-Clevctand

Bonden women of the DrcieinigkeitS - congregation of the
 Mr. Past. Daib
 5.89

 Mr. Past. Engelbert
 2.00
 Mr. W. Schneider here Mr. Conr. Bonnet here5.00 I. F: ----e by Mr. Past. Keyl

Hrn. Böhning aus Hrn. Past. strictcr's Gem. 4,00 4.35 of the community in Wbitley - - ..

Fort Wayne, August 1858.

A. Crämer, Prof.

Held

3. to the general synodal treasury: By Mr. Past. Sievers in FrankcnInst§5,00

for the general presiding officer:

namely: §1.0!) of G. B. in Sebewaing, 40 " A. H. there. 3.25 Collektc there.

d. To the Synodal Missionary Fund:

aside something from every purchase for the kingdom of I. Kicnzle, A. Naaf, Wunderlich, I. Hammer.

1.37 from readers of the Missionary Papers.

o. To the college maintenance fund: for the teachers' salaries,

Volkert, Lafavette Co., Mo. 22.00 From the Gem. in Altenburg, Perry Co. mo. From the bell-bag of the Gem. of Mr. Past. W. Kolb in Town Abbot, WiSc. 8... ...00

ä. For poor students and pupils in Concordia College and Seminary:

Collection for poor students at the wedding of Hrn. Ludw. Stinket in Hrn. Past. N. Botkert's Gem. in Lafavette Co, Mo. 6.00

e. To the UMrhalts-Casse ftir verw. Frau ^)rof^B^wend:

F. Böhlau, Cassirer,

From Joh. Geuder in FraM^Ust by Hrn. Stud. .50 Minor

For the seminar:

Collekte am Kirchweihfeste von der Gemeinde des Hrn. Past. Cock in Haw Creek, Mo. by F. Boeh- lau-

For the teaching staff at the seminary:

Collect on Homann's Kindtaufe	2,00	
As a thank offering from the same f	or the recovery of his	
Child		00
Fort Wayne, September 1, 1858.		
	C l>r. P iepenbrink.	

For the seminary organ at Fort Wayne:

Bon Fr. Oftermcier from the community of Mr. Pa	ast.
Fricke	§5M
"Mr. Past. Reichardt	3,00
As a bequest from H. N. Steinkämper 1st payme	ent 14.75
From Mr. Past. Bergt	1.00
" dcr community in Baltimore	7.25
" H. R- Neirenbach from the Gem. deS Hrn. Pas	st.
Werfelmann	30,00
	Ph. Fleischmann.

For the preachers' and headmasters', widows' and orphans' CaEs

1.

From N. N. in the	Gem. ofHrn		Past.	Beß	§1,00	
" Mr. BlomS					1/00	
" Mrs. Meier					^f>0	
" N. N. in the c	ongregation of	Mr .	. 1	Past.		
Stubnatzy - I	M					
" N. N. in St. L	ouis				1.20	
Second contributions.						

Fricke (2.50), Sallmann, Jungk, Reicliardt.

I. F. Bünger.

For the LMLercmer have paid:

TheWinneberg

12 year old: O Er.

13 year old:
The men: I. Augerlen, H. C. Schmidt, H. V. Dier- king, G. Winneberger 8Ex., V. Vogelmann, Carl Schwab, Fr. Hambaum, C.

The 14th year:

Messrs: I. Hcintz, Pollmann, W. Koch, Past. C. Stürkeü 20 Er-, I-Augerlen 2 Er., H. C. Schmidt, H. W. Dierking, L, Scharnborst, I. Rodekohr, H. Stünkel, L. stünkel, H. Röpe, G. Winneberger 20 Er., B. by Mr. Past. E. Niedel in Paitzdorf,
Perry Co, Mon
Perry Co, Mon
Nerry Co, Mille Sp. F. Willer, Past. I. Fredrich, C. Brandt, I.
Groß, V. Bogelmann, Bro. Bögeller, C. Müller, Past. I. Fredrich, C. Brandt, I.
Groß, V. Bogelmann, Bro. Bögeller, C. Müller, Past. I. Fredrich, C. Müller, Past. I. Viller, C. Müller, Past. I. Viller, C. Müller, Past. I. Viller, C. Wille 2Er, H. Tbümling, I. E. Runge
Brow Mendan 12Er, Bro. A. Hambaum, I. Maul, P. Maint, C. Tröster, I. Willer, Past. I. Viller, C. Willer, Past. I. Viller, Past. I. Viller, C. Willer, Past. I. Viller, C. Willer, Past. I. Viller, C. Willer, Past. I. Willer, C. Willer, Past. I. Vill

Ph. Flandermeier, V. Freitag, FrMiene, H. Röge, W- Frerkmg, Fr. N'öge, W- Brackmann, W. H. Mcinke, Past. F. Groth, Chr. Beyer 12 For Minnesota:

From the commune of Mr. Paft. Eisfeller in Franken- hilf, Mich. 4,86

By Mr. Past. W. Hattstädt, Monroe, Mich. - - 3.37 namely:

\$2,00 by an unnamed man who has made it his business to set schürmann, W. Huhn, H. seim, E. Flach, Past. F. Glotti, Chir. Beyer 12

Er., G. Stiegler, Past. I. Werfelmann 7 Er., Hecht 50 Cts, Meier and
Bruder, H- Stünkel, W. Reinke, H. Bartling, H. Rotcrmund, Dir. Kruse,
H. Mat- tbeus, L. Weiß 2 Er., W. Kohle, C. Bloß, Past. E. A.

\$2,00 by an unnamed man who has made it his business to set schürmann, W. Huhn, H. seim, E. Flach, Past. F. Dietz, H. L. Bethe,

F. W. Barthel.

Correction

Under the 30 Cvns. standing in No. 24 with Mr. Radeckc are to be

D- E. Radecke, G. Schnitze, I. Jmwolde, I. Spielmann, E. Muhly, Bro. Lonis, W. Tormöle, Fz. Hampe, C. Mittler, Bro. Vvrnkahl, F. Siek, Bro. Zink, C. Lcutner, H. Dahier, P. Slerf, H. Schneider, I. Thiemeycr, I. H. Klinker, H. Ruppel, A. Reuter, D. Dobler, C. Dunker, W. Schaumlöffel, Brvning, I. Bricl, I. Aichele, M. Neitzel, Dr. 'A- Haynel, I. Lcntz, Lindemann, A. Klingmeyer.



Berausgegeben von ber Deutschen Evangelisch = Lutherischen Synobe von Missouri, Ohio und andern Staaten. Redigirt von C. F. 2B. Walther.

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Foreword of the editors

fifteenth year of "The Lutheran."

(Continued.)

ought to do for God. But just as he who heals a wretched works follow, and yet they hear and speak much of faith, contracted man does more to restore him to health than they fall into the error: faith is not enough, works must be he who is always exhorting, urging, and urging him to get done, if one is to be pious and saved. This is what up from his sickbed and walk about freshly, so our dear happens: when they hear the gospel, they fall into it, and Lutheran church does more for sanctification, seeking by their own efforts make a thought in their hearts, The central point of the doctrine of our dear Lutheran first of all to bring people to a true, living faith, than the saying, I believe. This then they think is a true faith. But Church, from which it proceeds in all its teaching and to sects, which are lacking in this, but on the other hand as it is a human thought and thought, which the heart which it always returns, is, as we showed in the previous urge and urge people on and on to do all kinds of good never knows, so it does nothing, and no improvement

What God has done for man is preached, than what man When they see that no improvement of life nor good

number, the doctrine of the justification of a poor sinner works. Just as he who takes care to plant good trees with follows. But faith is a divine work in us, which changes before God for Christ's sake, by grace, through faith good roots and good sap does more to bring forth good us and makes us new of God, John 1:13, and kills the alone. Some admit that the Lutheran Church has a great fruit than he who only carefully digs up, fertilizes, and old Adam, makes us completely different people in heart, advantage over other churches in this respect, but they waters bad trees; so our dear Lutheran church also more mind, spirit, and all our strength, and brings the Holy think that it is surpassed by other churches in the vigorously promotes sanctification by being concerned Spirit with it. Spirit with him. Oh, there is a living, busy, doctrine of sanctification and good works. But this is by above all to bring people by faith to the knowledge and active, mighty thing about faith, that it is impossible that no means so. On the contrary, the pure doctrine of experience of God's love in Christ than the sects, which it should not work good without ceasing! Neither asketh sanctification and good works, no less than the pure demand more of man's own love. The more powerful the he whether good works are to be done; but before they doctrine of justification, is one of the advantages, one of Lutheran Church's doctrine of faith is, the more are asked, he hath done them, and is always doing them. the precious pearls, by which our Lutheran Church powerfully it necessarily promotes sanctification, for with But he that doeth not such works is a faithless man, distinguishes itself from all other communities; and this faith it opens a living fountain that gushes and flows forth groping and looking about for faith and good works, and

advantage, too, is an important, the third, reason why with an abundance of good works. Let us hear about this knowing neither what faith nor good works are, yet preface to the Epistle to the Romans:

Protestant communities there is more talk about some take for faith and sanctification and good works, and in this people are more driven into action than in the Lutheran Church, in which more and more attention is paid to the importance of the good works.

to serve it alone until our death.

we cling so firmly to this very church and why we intend from Luther himself. He writes in his incomparable washing and babbling much talk of faith and good works. Faith is a living, bold confidence in God's grace, so sure It is true that both in the Roman and in the so-called "Faith is not the human delusion and dream which that he would die a thousand times over. And such confidence and knowledge of divine grace makes one

cheerful, defiant, and merry toward God.

And all creatures, which the Holy Ghost doeth in faith. Never again a good, pious man, but a good, pious manshows; while the chief and next good works of a Which the Holy Spirit does in faith. For this reason mandoeth good, pious works. Evil works never make an evil Christian, those done in faith

becomes willing and eager to do good to everyoneman, but an evil man makes evil works. So that the They regard the works of their daily occupation as small, without compulsion, to serve everyone, to suffer all person must always be good and righteous before all worthless, and unholy. Hence the sects' addiction to things, to love and praise God, who has shown him suchgood works, and good works follow and proceed from the conversion without their own conversion, preaching grace. So that it is impossible to separate works from righteous, good person. As Christ said in Matt. 7:18: "Anwithout a profession, caring for others while neglecting faith, even as it is impossible to separate burning fromevil tree bringeth not forth good fruit; but a good treetheir own, and the like. By the way, the false doctrine of fire. Therefore beware of your own false thoughts and bringeth not forth evil fruit." Now it is evident that the fruitthe sects concerning the images, the Sabbath, and the vain babblers, who would be wise to judge of faith anddoes not bear the tree, neither do the trees grow on themeans, 2c., already reveals that they have no right good works, and are the greatest of fools. Ask God tofruit; but again the trees bear the fruit, and the fruit growsunderstanding of the law, and therefore also not of true work faith in thee, or else thou shalt be without faith foron the trees. Now as the trees must be before the fruits; good works. Quite different is our dear Lutheran church. ever; thou shalt be dense, and do what thou wilt orand the fruits do not make the trees either good or evil, When she has brought man to faith, and thus opened in canst. but the trees make the fruits: so man must be pious orhim the source of true good works, she does not then

After h. After the Apostle Paul, no one spoke of faithevil in person before he does good or evil works; and hisdrive him into a "self-chosen spirituality and humility," but as deeply and as gloriously as Luther did, and with himworks do not (first) make him good or evil, but he doesshows him how he is now to show all fidelity in the state the entire orthodox Lutheran Church. At the same time, good or evil works. Likewise we see in all crafts. A good and profession in which God has placed him, and that no what could be a more powerful sermon on sanctification Neither a good house nor a bad house maketh a good orwork is pleasing to God except what He has commanded and good works than this vivid picture of faith presentedbad carpenter; but a good or bad carpenter maketh a badman, but that every work commanded by God, if it is done by Luther? or good man. No work makes a master, according toin faith, is pleasing to God, great, glorious, and delicious,

It cannot be denied, however, that most of thewhich the work is; but as the master is, so is his work. Sono matter how small it may be in the sight of men. As Protestant sects teach that good works are the fruits of also are the works of man: as it standeth with him in faith Luther, among others, wrote in the Church Postil: "God is faith, but what is the mere statement of this proposition ifor unbelief, according to that his works are good or evil."not concerned with works, but with obedience, as the it is not taken seriously and the doctrine of justification is(See Luther's delicious spiritual sermon, "Of the Libertybook of 1 Sam. 15:22 says: God does not want sacrifices, not laid at the foundation of the doctrine of sanctification, of a Christian Man." Works, Hallische Ausgabe, tom. XIX, but obedience. Therefore it comes to pass, that a pious or if the doctrine of justification is not administered and 1225. 26.) permeates the whole doctrine of sanctification? But one But our dear Lutheran church distinguishes itself from yard, or spreadeth dung, according to her office; or a looks in vain for this in any sect; our dear Lutheranall other religious communities, also with regard to the servant, in like manner, ploweth and driveth, goeth church alone has this advantage. In this respect, ofdoctrine of sanctification and good works, not only in that straight to heaven by the right way; whereas another course, things look even more sinister in the Romanit alone shows the right root of it, opens the right source goeth to St. James's, or to the churches, leaving his office Church than in the so-called Protestant sects. The for it, and lays the right foundation for it by its pure and work, goeth straight to the hollows. Therefore we papists, it is true, boast of themselves especially as the doctrine full of justification, which it preaches in such must shut our eyes, and not look at the works, whether church of good works, which alone has the true saints; abundance; it also distinguishes itself in that it teaches so they be great, or small, or honourable, or contemptible, but in the Roman sect alone the Christian doctrine of purely and loudly what actually are good works. Not only or spiritual, or bodily, or whatsoever they may be called sanctification and good works has been so completelydo the papists, in addition to the ten commandments of in the world; but at the command and obedience that is and fundamentally destroyed that not even a shadow ofGod, lay down "five special commandments" of the therein: if the same be, then the work is also rightly it has remained. It understands faith to mean the merechurch, and with them already make a multitude of false glorious, and altogether godly, though it be so small as to holding to truth of what the church teaches. According tonew good works, as the Pharisees did, Matt. 15:1-14, but pick up a straw. But if the obedience or command does her, it is not faith that makes works, but works that makethey also teach besides them a whole jumble of self-not go, the work is also not right and damnable, certainly faith good. She does indeed press strongly on works, butchosen holiness and self-made good works, which in belonging to the devil, though it would be as great as not on works from faith, but on works apart from faith, themselves are mostly abominable idolatries, under and raising the dead." (On the Ev. on St. John's Day.) So since she curses the biblical doctrine of justification byover which the true good works commanded by God are Luther further writes: "St. Paul, when he wants to teach faith alone as an abomination. Hence their doctrine ofburied and forgotten. As for the so-called Protestant of Christian works, knows nothing to say, but how the good works is a purely pagan one. According to the communities, they do not deviate so conspicuously as the husband should wait for his wife and children, Ephes. 5, papists, good works make a man a good man, butRomans from pure doctrine in regard to what good works 25. 6,4. Col. 3, 10. the wife should fear the husband and according to Scripture, conversely, a good man makesactually are; but even in regard to this point a great hold him in honor and bring up children, 1 Tim. 2, 12. the good works. As <u>Luther</u> writes so beautifully, and theunwholesomeness is manifest among them. In their legal servant should be obedient to the Lord, Ephes. 5, 6. ff, whole true Lutheran church teaches according to him: "Awork for sanctification, almost only the exercises of the children to their parents, Ephes. 6, 1-3.; nor (yet) do Christian who, consecrated by faith, does good works,godliness and the works for the spreading of the kingdom we deal with other works. The great apostles knew does not become better or more consecrated (whichof God appear as good works, and only he as a Christian nothing better to preach; but should they now write, they does nothing but increase faith) as a Christian by them; who in this is very busy. indeed, if he did not first believe and be a Christian, all

his works would count for nothing, but would be vain foolish, damnable sins. Therefore these two savings are true: Good, pious works make one a Christian.

maid, when she goeth in her charge, and sweepeth the must have beforehand a *The Reformed sects all believe that the prohibition of images does not belong to the first commandment, which punishes idolatry, but is a

special second commandment, in which the non-idolatrous use of

They studied for a while in the high schools and gave but abideth in the former evil, he must have another interpretation of Gen. 29, 1-8.)

declares them necessary for the sake of the divine, God and for the sake of the never-ending human duty and obligation, and because they necessarily follow the true living faith. It also teaches that all truly good works, even the apparently least, will have a great reward, but at the same time it shows that this reward is only a reward of grace for Christ's sake, since man is only doing his duty, and since even the best works are still tainted with sins and therefore without Christ would only be condemnable and reprehensible. Finally, holding fast the pure doctrine of justification and salvation by grace through faith alone, it testifies that works are indeed necessary, but cannot be called necessary to salvation. How earnestly the necessity of sanctification and good works, among other things, is preached in our church, to prove this, we only recall a passage from Luther's Scripture on the Church, in which he writes as follows: "Such a Christ is nothing and nowhere, who died for such sinners, who do not. after the forgiveness of sins, leave their sins and lead a new life. . He therefore that ceaseth not from sins,

A. Kleinegees

J. G. Kranz

H. Kühn

Bridgenoater, Mich.

North Lima, O.,

Cleveland, O.,

a lot of money so that they became doctors. (Smaller Christ from the antinomians. The right Christ is not there, and when all the angels cry vain Christ! Christ! Finally, our dear Lutheran Church alone shows the and must be damned with his new Christ." (Opp. Tom. true meaning and right value of good works. She XVI, 2741. 42.) But this point also, of the true meaning of sanctification and good works, is found purely, as we eternally valid, irrevocable commandment and will of have said, in the Lutheran Church alone. How unscriptural the Roman sect teaches on this subject (which ascribes the merit of salvation to works themselves, and even asserts that men themselves can do, and have really done, more good works than God requires! But as for the so-called Protestant sects, since in them the doctrine of justification is not pure and correct, so in them also the doctrine of the true meaning of sanctification and good works can be just as little pure and correct. Hence most of them expressly teach that works are necessary to salvation, and abhor the rejection of this doctrine as something most dangerous and harmful, to which is added the doctrine of the most fervent sects, which utterly denies Christ, that the Christian can attain perfect love and perfect sanctification already in this life. This is not only clearly stated in the public confession of the local Protestants or Albrechtians, but even among the Methodists this ahoulish doctrine is gaining ground.

The same is true for the papist false doctrine. For example, the English Methodist Catechism No. 2 (Sunday School Union, 200 Mulberry St., New York). approved by the General Conference held in Boston in 1852, states: "Br. 58. Can every believer be wholly sanctified in this life? Yes; God's command is: Ye shall be holy, for I am holy; and His promise is, that if we confess our sins, He will cleanse us from all iniquity. 1 Pet. 1. 16.

1 John 1:9, - Br. 59. What is involved in being a perfect Christian, or fully sanctified? To love God with all our heart, soul, mind, and strength, and our neighbour as ourselves.

Matth. 22. 37 - 40." According to the Methodists, the Christian can fulfill the law perfectly and come to the point where he no longer needs a Savior, grace. forgiveness, or the Lord's Prayer. As the "Apologist" wrote some time ago, it is certainly not fitting that the bride should go forth in the bridegroom's garments! So the Methodists want to appear before God in their own clothes, Isa.

64, 6. Not the doing, therefore, but only the suffering obedience of Christ, they say, is imputed to us; therefore, after the forgiveness obtained for Christ's sake, man must now himself acquire a righteousness. -

Summa: we remain with our Lutheran Church, correctly about which also teaches purely and sanctification and good works alone. follows.)

. New-York, geh. z. Syn. v. New-York.

Missouri.

Excerpt Past. K. Mees Columbus, O., From the proceedings of the Free Evangelical Lutheran Conference, during the "" D. Martens Amanda, O>. Ohio. I. F. Nouffer third meeting of the same at Cleveland, O., of Sandusky, O., Ohio. "" I. F. G. Nützel Marysville, O., 5 to 11 incl. August 1858. ""Missouri. Christian Piepenbrink Fort Wayne, ves. Missoun. As a result of earlier decisions and the call made accordingly, the following Past. I. Rupprecht North Dover, O. Missouri. persons had come together and had their names inscribed as members: E. Roder Canada. Missouri. D. Rothacker Ohw. Mr. Past. F. Auchv Chippewa. . Sibiwayiug, geh z. Syn. v. Missouri w. Ο. I. C. Schulze, Springfield Ο., S. Bächler New Berlin, O. Ohio. ... Ohio. Past. H. C. Schwan Cleveland. O-. Missouri. "" Pittsburg, Pa., " F. A. Brauer Prof. G. Seyffarth, K. K.II., Hü. Ist. v. Missouri. v. St. Louis, Missouri. Past. and Prof. Dr. Sihler, of Fort. Cantor Brewer Cleveland, O., Missouri. Wayne, Ind., Missouri. Past. I. F. Bünger St. Louis, Mo., Missouri. "" 2-Schladermund v. Petersburg O., Ohio. P. I. Buhl Ohio. Akron. O., " H. Schoenewald v. Cleveland, O., Missouri Professor A. Crämer Fort Wayne Ind., Missouri. " Past. I. Strieter v. Newburgh, O., Missouri. Past. P. Eirich Lithopolis, O., ,, Ohio. "" Ohio. " Prof. E. Schmid v. Columbus, O., Schoolteacher H. Gils Cleveland, O., Missouri. " Past. W. Steimle of Brooklyn, N.--A., of the Synod of New-York. Past. W. Engelbert Mount Hope, O.' Missouri. "P. H. Both, v. Cleveland, O.,, Missouri. " Past. u. Prof. C. F. W. Walther v. R. Herbst " Marysville, St. Louis Missouri. O., "" Ohio. C. H. Weisel v. Brooklyn, N.-A., New-York. Hugo Hanser Canada. P. H. Wambsgans, Root P. O.., Missouri. "" Missouri. jlnd H. Jüngel, ' Liverpool, O... "" C. Wernle v. Old Z)ickory, Wayne Co., O. "" Ohio. Missouri H. Wetzel v. Monnt Solon, Va, Tennessee.

F. Wyneken v. St. Louis,

Ohio.

Ohio.

Missouri.

Mr. H. Ludwigv

[First meeting, on the morning of August 5.

Lehmann as the previous year's Praeses.

Since a member of the conference reported that some Lutheran pastors who had not appeared had 1856 (see the relevant minutes), and had declared the that it was an ecclesiastical institution. following in particular: "it wants to read the U. A. C. together in order to make sure of each other by free, "Confession is not dispensed by the preachers of this pilgrimages, and the like. And many of our adversaries mind. A. C. together, in order to mutually assure absolved. thereby to strengthen itself in the unity of faith".

Second meeting, afternoon of August 5.

The 11th Art. of the Augsburg Confession was read. on its existence whether a church is Lutheran or not preacher uses all caution in this. *)

those sins to the Father.

the private confession is contained in a completely mutilated form in Waiting for information about this, we refrain from expressing any the Lord unworthily and therefore to be judged. conjecture. In any case, however, Ludwig's pamphlet is not to be regarded as a faithful excerpt of the Protocoll.

The Redaction of the Lutheran.

He knows and feels in his heart," as the Small Not the present man's voice or word, but God's word, The conference was opened with singing and prayer Catechism says. All present testified to their agreement which pardoneth sin, because it is spoken in God's in the Lutheran Zion Church by Pastor and Prof. in the stated understanding of the entire 11th Article by stead, and by God's command. Of this command and standing up with one accord. power of the keys, how comforting, how necessary it is to the troubled conscience, is taught with great diligence,

Third meeting, in the morning of August 6.

The 25th article was read aloud and the discussion and how God requires us to believe this absolution, no declared that they could not take part in the conference moved on to it. It deals mainly with four things: 1. a less than if God's voice should shout from heaven, and because they were unclear about its actual tendency, confession that the Lutheran Church of that time had cheerfully comfort ourselves with it, and know that by the conference declared that it had already publicly kept confession, 2. why it should be held in such high such faith we obtain forgiveness of sins. Of these expressed its tendency in a resolution passed at the esteem, 3. that the enumeration of sins was not necessary things the preachers of old, who taught much second session of its first meeting in Columbus, Ohio, in necessary and that no one should be urged to do so, 4. about confession, did not speak a word, but only stirred, but only tortured the consciences with long narrations of

In discussing the words of the 25th Article: sins, with satisfaction, with indulgences, with

fraternal discussion connected with it that it is in its part. For it is our custom not to administer the sacrament themselves confess that this part of right Christian members in the right understanding of it of one heart and to those who have not first been interrogated and repentance is more fitting than has been written and acted upon in a long time," the especially high themselves by free, fraternal discussion connected the conference deeply lamented it as a sign of decay importance of this passage in our dear ecclesiastical therewith, that it is in its members in the right that we unfortunately! cannot now say this of our church confession was immediately emphasized, and therefore understanding of the same of one heart and mind, and in America in general. The Conference further declared a lengthy, lively discussion arose about it, the main that, as wholesome and necessary as it recognizes content of which consisted in the following, in which the

private confession to be, it in no way makes it dependent members heartily agreed.

When in the present part of the 25th article of our Confession was read, and the Conference agreed that Lutheran, orthodox or not orthodox. The Conference, Confession it is said of absolution that it is so consoling "confession" means the ecclesiastical institution in however, also declares itself decisively against those and so high and dear. When, in the present part of the which, before partaking of the sacrament, the guests who maintain that Lutheran private confession is a 25th Article of our Confession, it is said of absolution that come into the confessional, make a confession of sin to remnant of the papacy, in that, on the basis of our it is so consoling and to be esteemed so high and the confessor, and are absolved of their sins. The Lutheran confession, it is rather the Roman confession precious "because it is not the voice or word of the conference testified, in reference to the words: "that that is to be recognized. In this connection, the Lutheran present man, but the word of God, who forgives sin," this private absolution should be received in the church private confession is decisively opposed to those who is not only to say that the words of absolution are taken and not be dropped," that according to this a Lutheran claim that Lutheran private confession is a remnant of from divine Scripture, but also, first and foremost, that as preacher, where private confession has fallen, has the the papacy, since, on the basis of our Lutheran often as a man is absolved, this is not a judgment of the duty, as a faithful servant of the church, to work with all confession, it rather resolutely rejects the Roman human absolver, but the judgment of the great God earnestness to have it reintroduced; But since private auricular confession, in which the validity and power of himself upon the confessor, so that in every absolution it confession is not a divine but an ecclesiastical absolution depends on the legitimacy of the priest who is not otherwise than if, as it is said hereafter, "God's institution, the Conference considers that it is quite in the speaks and on the completeness of the confession, and voice sounded from heaven," namely, the voice: Thy spirit of the Lutheran Church if a preacher does not seek absolution is considered a judgement based on the sins are forgiven thee! Now when it is further said, "For to force the introduction of this salutary institution by latter, is founded on the merit also of the saints, and is it is spoken in God's stead, and by God's command," the urging consciences, and does not, in order to achieve connected with the imposition of penances, likewise as next cause is thus given, as the little word "for" implies, this end, prefer to let the congregation divide, but if the conditions of the validity and force of absolution, hence why every absolution is not the present man's voice or the Roman auricular confession is expressly rejected word, but "God's word and voice" itself, "who forgiveth Thirdly, the Conference heartily confesses that it is and condemned in the Confessions of our Church as a sin." For Christ, the Son of God, not only took upon not necessary to recount all misdeeds and sins in private rack of consciences and an antichristian abomination. himself the sin of all men, and by his suffering and death confession, although it is no less convinced of the The Conference finally remarks that in any case a made satisfaction for the same, and so perfectly usefulness which it often has if the confessor also names registration of the communicants for the purpose of an reconciled all men to God, but also, after God had raised "interrogation" (Exploratio) should take place with both him from the dead, and so accepted his reconciliation administrators of the sacrament, since the preacher, before all the world, commanded to preach the gospel to *It is with great regret that we see that the above passage from according to God's Word, is not a mere dispenser of the all creatures, that is, as he himself declares, to preach in the "Excerpt from the Proceedings of the Conference" published as a sacrament, but a steward of God's mysteries, Therefore his name, or in his stead, not only repentance, but also pamphlet by Mr. Heinrich Ludwig in New York and published in the he bears a heavy responsibility if he does not do what forgiveness of sins to all men, or, which is the same "Herold". Pastor Kühn, the former secretary of the conference, has he can to prevent the holy things from being thrown to thing, to speak to all men the forgiveness of sins had the goodness to pass on to us the passage as it is contained in the protocol sent to Mr. Ludwig, so that we have been able to give it the dogs and the pearl to the sows, and to prevent a soul purchased for them in his name. Therefore, when so verbatim. How such a mutilation was possible is still a mystery to us. entrusted to him from receiving the body and blood of many receive absolution from the mouth of

> Fourth and fifth sessions, afternoon of August 6 and morning of August 7.

After the reading of the 2nd part of the 25th article: "The people are diligently taught how comforting the word of absolution is, how high and precious absolution is to be esteemed, for it is

[21] of a man, even rejecting it as blasphemy, who says repentance is the gospel itself, this way of thinking what comfort such an absolution is to give me, since the absolving man can neither see into my heart nor God's, and cannot know whether he may absolve Thy sins are forgiven thee - especially comforting to me, and since, consequently. I also cannot know whether he may absolve Thy sins are forgiven thee - especially comforting to me, and since, consequently, I also cannot know the "frightened conscience," inasmuch as a poor whether I may believe his absolution and take comfort in sinner, recognizing and feeling his sin, does not doubt it; The reason for such disregard and rejection of both that Christ redeemed the world, and forgave the absolution is simply that one misunderstands the sin of a David, a Peter, and other saints, but whether doctrine of absolution, that one does not believe from the Christ also redeemed him, also blotted out his sins, heart either in the perfection of the accomplished also wished to make him blessed, and for this cause redemption of all men through Christ or in the collative wished to forgive his sins also, yea, had already power of the gospel, and that one does not consider faith forgiven them. alone sufficient for salvation.

that absolution is a peculiar power, apart from the by it as antichristian. Whoever, on the other hand, all their sins, has already reconciled and redeemed them that the gospel is not only an ineffectual narrative of core and star of the Gospel.core and star of the Gospel. Christ's work and a mere instruction as to what man wish that the doctrine of absolution, so often his heart that faith alone in the word of the gospel promise, which accepts and appropriates Christ and his merit, makes one righteous and blessed in the sight of God, without any of man's own doing, and that God referred back to the third gloss to the 11th Article. earnestly desires that all men should be saved, and that therefore also all men should believe and come to faith and salvation through the oral word: Who cannot but esteem absolution high and dear, which is spoken by Article, the Conference confessed it to be its most lively comfort, and certainty of absolution, is nothing else than to deny all this of the gospel itself. Although, however, thing. absolution is instituted in and with the Gospel, yea, as the Apology in the 12th Art. of

Not infrequently it is thought that our Church teaches precisely in the teaching of our Church on absolution that translators would not lack diligence and faithfulness in Gospel, to forgive sins, which alone") a legitimate unbelieving communities becomes evident. While all useful work. the real difference between our Church and all their difficult work and would certainly deliver a most through his ordination or by means of a certain personal ______ unbelieving communities, especially in the doctrine of the anointing by the Holy Spirit. But deep doctrine, as it lacks men, of the power and nature of the bodily Word, and of all foundation in God's Word, and even contradicts it, is, far from being the doctrine of our Church, rather rejected Cod's Word and therefore must reasonable to in the God's Word and therefore must necessarily be in the by it as antichristian. Whoever, on the other hand, power of all means of grace, If, on the other hand, our believes with our church, according to God's Word, first Church, which profoundly recognizes those doctrines, grace to our wretched works, but when he brings a soul of all, from the heart that Christ has really already blotted believes them from the heart, and holds to them without to the point where it considers all its works as nothing in wavering, cannot but at the same time regard absolution the divine judgment, and with its self-righteousness perfectly to God; Who further believes with all his heart

himself must do in order to acquire forgiveness of sins, misunderstood and therefore regarded with suspicion through which God not only narrates the goods acquired even in the midst of our Lutheran Church by preachers by Christ, but also actually presents and delivers them to the man who hears it; Whoever, finally, believes with all then be distributed as widely as possible.

Similarly, after discussing the 4th piece of the 25th Art. the A. C. was referred back to what was said about the 11th Art. in the second gloss.

men, "not as the present man's voice or word, but as conviction that "the <u>principal</u> and <u>most distinguished</u> God's word, who forgiveth sin, in whose stead and by thing" in confession is absolution, and that therefore also every preacher, in the handling of private confession must take this into consideration primarily as the principa

> All present testified to their perfect agreement in the stated understanding of the entire 25th Article by

Sixth Session, Afternoon of August 7.

Rev. J. A. Ottesen, in the name of the Norwegia Preachers' Conference, had honored our conference with a cordial letter: likewise Rev. E. A. Hoffmann in Lafargeville and

Finally, Rev. A. T. Geissenhainer, of Allentown, Pa. The Conference expressed its hearty joy at the participation of these brethren, and commissioned some of its members to answer these letters in the name of the Conference.

The Conference had been informed by the Honorable Wetzel that he and some other members of the Tennessee Synod had begun a translation of the Church Postilion into the English language. The conference expressed its heartfelt joy at this as a work that promised rich blessings to the church, and it felt obligated to recommend the work most urgently to all Englishunderstanding and English-speaking Lutherans and to The Conference expressed the conviction that it is express the assurance that it confidently hoped that the

(To be continued.)

From: J. A. Steinmetz, Von der Versiegelung der Gläubigen mit dem heiligen Geist.

casts its anchor on the bloody merit of our Lord Jesus Christ, as the rock of salvation. This is what the Holy Spirit seals us with, this is what he lays for our foundation, this is what exists in adversity and death. Adversity and death may storm, but they may not overthrow the bloody merit of my Savior Jesus Christ, which can also secure me against the demands of God's righteousness. For if I stand upon it and am established, even God according to his righteousness cannot reject me. For I have such a righteousness in the blood of my Saviour, as stands against the very strictest righteousness of God. This we must remember. Man has not yet been sealed by the Holy Spirit, who builds an hour upon his own works, and whose whole ground of hope is not founded solely upon the bloody merit of Jesus Christ. - The believing Ephesians were sealed with the Holy Ghost unto the day of redemption. What is that day? This is the last great day of judgment, when the whole believing assembly will enter into the right redemption before all those from whom they are otherwise rejected. Therefore the believers are assured in the sealing of the Holy Spirit that they have not only found grace now, but that they will also receive honor and glory when the Son of God comes on the great day of judgment, that they will stand with joy before the throne of the Lord Jesus and receive the crown of honor from his loving hand of grace.

^{*)} The order and manner in which absolution is to be administered standing up with one accord. will be presented below in Articles XIV and XXVIII.

years old, and have heard so much about the Holy Spirit, have thrown ourselves on our knees and said, "Lord Jesus, help me, seal my soul with the Holy Spirit, so that uncertainty and has no peace; he does not know how he cobwebs, as it is written in Job, where a small insect often comes and tears down the whole palace of purchased the Holy Ghost for all men by his bloody merit; him with joy and certainty of heart. Some souls come and hearts. purchased for them at the same time all benefits, all after and purchased for them at the same time all benefits, all After such a certainty of their state of grace, not all atmy attention was caught by the new church.

After such a certainty of their state of grace, not all atmy attention was caught by the new church.

Once. With some souls he needs a saying from the With the front gable looking out west into the same time all benefits, all After such a certainty of their state of grace, not all atmy attention was caught by the new church. soul to convince him of his evil, sinful, death-worthy that your heart may become the temple of the Holy Spirit; woods from the churchyard, on the north side of the old these and those sins, but that all his good works are of when that happens, he will also seal your heart. no use to him; rather, for this very reason he should and will be condemned, because he has not believed in the Lord Jesus, because he has wanted to establish on the 9th Sunday p. Trin, the 1st of Aug. 1858. righteousness for himself with his own wretched works. -Man must let himself be brought to this point by the Holy flow out of love for God, for which reason he should but for the last three and a half years has been served by quite friendly. Arrow and ball should only be gilded and perish eternally even for the sake of his most beautiful $\frac{1}{M}$ Mr. Pastor Hahn. works, which he has done. - If thou dost not come to this, thou dost not bow down before the Lord Jesus, and dost may preserve) that she is, among her neighbors, one of disproportion, quite simple, supper, and have thy sins forgiven, thou thinkest thyself and cleanse it. able to do good, thou canst pray, thou canst read God's all of us together, that,

abominable sinner you are, what a truly abominable, beautiful over the years and is still in the best condition that we have been 20, 30, 40, and in some cases 50 devilish man, and makes it so evident to you in your today. But the building, only 20 by 24 feet, had become conscience, you do not even leave room for the Holy too narrow. Since my departure, the new building was and have not even listened to it in such a way that we Spirit to work in our hearts, much less to bring us to the tackled with more than expected zeal and now the bloody wounds of our Saviour Jesus Christ. - Now when church was so far finished that it could be consecrated. I no longer stumble around like a drunkard in the world a man sees that he is a man worthy of condemnation, he must let the Holy Spirit convince him from God's Word when I was invited by Rev. Hahn in the name of the who does not know where to put his foot? - Before one that there is a Jesus who has made satisfaction for all congregation to preach the inauguration sermon. comes to the right sealing by the Holy Spirit, he goes in men's sins, in whom and through whom every sinner can Immediately I asked my local congregations for be justified and saved. O how hard it is to believe that by permission to travel, received it without difficulty and, some good hope, it is as if one were building a house of saved and obtain forgiveness! One sees, one has, one and children a few days before the Sunday in question. knows nothing but sin in oneself, and yet one should believe that for the blood of Jesus alone one should without a touch of all too natural melancholy we cobwebs. - The sealing of the Holy Spirit is not something obtain forgiveness of sins.-Just as God knows how to approached the old, so dear, ever more beautifully we have to acquire, but something that was acquired by reveal His wisdom in many different ways, so it is with blossoming home, in which we could not stay; but like our Saviour Jesus Christ through his suffering and death, the work of sealing: some souls have to wait a long time, the brightest ray of sunshine the dazzling white church and brought about for all men on the face of the earth. while others can receive it in a few hours and days. He steeple, seen for the first time, shone through the dark would gladly have only sealed souls who could serve treetops of the beautifully leafy oak trees into our eyes

Ghost is one. - A man who desires to be sealed by the Scriptures, with others his sacrament. With some souls nearby prairie, it lies behind the edge of the wooded strip Holy Spirit must first give the Holy Spirit room in his soul, he needs a saying from Holy Scripture, with others his that belongs to the fence of the Haws creek, on level that he may convince him of his evil, sinful, death-worthy sacrament, as God sees best for the soul. But the main land going a little uphill from the prairie, half-hidden by condition. He must first give the Holy Spirit room in his seal is the Holy Spirit himself. Let your main concern be graceful trees, close to a straight road cut through the

Church consecration

Spirit, that he may know and feel himself to be a sinner somewhat Morgan and Pettis Co. amidst a very has a horizontal mullion. On the top of the western gable truly worthy of condemnation, in whom there is not a extensive and numerous German population, numbering there is a small tower consisting of a square cube and single drop of good blood, in whom not a single strength more than half a dozen churches, including several an octagonal steep pyramid. The spindle is crossed by of soul is good, who has done nothing good his whole life Lutheran ones, lives a congregation of Hanoverian stock, a movable arrow and ends in a sphere, which is raised long, but whose supposed good works are all an though only of moderate size, but of stalwart 50 feet above the ground, the whole tower is white, abomination in the sight of God, because they did not congregation, which has been served by me for 14 years, because the green blinds in the sound windows look

not even leave room for the Holy Spirit in thee, thou dost the most advanced in Christian knowledge, and thus also ecclesiastical and friendly. Unfortunately, we cannot not even leave room for the riory opinion. The most advanced in office and congregational life. A whole series of judge the interior just as favorably. The four octagonal shattering and persistent storms have not been able to slender columns, which divide the whole into three help thyself, thou canst go again to confession and to dissolve it, but only to bind it more firmly together, purify naves, as it were, do not make the expected impression,

Among the undertakings that were already discussed word, thou canst give alms to the poor, 2c. that will make in my time, but could not yet be carried out, was also a thee well. See, such a bad man are you by nature, and new church building. The old church, which was almost as old as the first German settlement there, i.e. 18-20 years, had not fallen into disrepair, but was still in use.

[22] will take. - How do you think we will answer to God If God does not first make known to you what an On the contrary, it has only become better and more

It is no wonder that it had a very special value for me

On the second day, Friday evening, we landed. Not

I pass over the fraternal reception in the parsonage:

With the front gable looking out west into the beautiful parish and church fence, looking forward to a special enclosure at present.

The building itself is a frame house covered with weatherboards, 28 feet wide, 45 long and 15 high, Each of the two long sides has three windows of reasonable size, each of the two gable ends has a door. The main In the northeast corner of Benton Co., straddling door, double-leafed, faces west and, like the windows, the belfry should be provided with a bell. Looking at the Without argument, she is granted the glory (which she whole, the overall impression is not disturbed by any since the ceiling neither

it is too late for that. Therefore, instead of criticizing the and volume. details, we prefer to move on to the actual festival report. essay to the Lutheran for further consideration.

Saturday came to an end with great and general bustle. Two guests were still missing, two brethren who were both to preach, Mr. Pastor Volkert and Mr. Rev Lange, both of Lafayette Co, the latter not coming at all the former late in the evening, having happily survived a strange odyssey, taking four whole days to cover e. 60 miles.

sun. Soon the square around the church and parsonage was packed. Joyful expectation shone from the face of the crowd.

those who had joined them concluded the service.

Arriving in front of the church, the procession formed a large semicircle and sang a few verses again. If I am not mistaken, it was the last three from No. 350, "I wan you all my life long." During the last verse the Trustees opened the church doors, which had hitherto been locked, and Mr. Rev. Hahn invited the congregation to enter with the words of the 100th Ps. v. 4 u. 5. "Enter ye in at his gates 2c. 2c.

The church received those who entered in its best consecrated? 3. how adornment. The pillars were decorated with large vines of spicy fragrant cedar rice, the walls, pulpit and altar with flowers.

The main façade is neither a structured vault nor aland wreaths. Painted and well placed inscriptions should this spiritual church building go out from this simple surface, but only runs like a vault in a single, very completed the ornamentation. They were Bible verses, newly built house of God and spread further and flat arch with the walls and hangs down, as it were, dully such as "Keep your foot when you 2c." or "But be doers further?over the columns. All this, however, could still be of the word 2c. and the like, written black on white with overlooked, if it were not for the fact that a wholly English letters and extremely clean and beautiful. mistaken pulpit and altar disfigured the whole of the According to the distance at which it was to be read, the main prospect. The congregation is not blind to this, but writing could only have been wished a little more fullness. How one Christian should comfort and strengthen

In the meantime the church had filled up abundantly, Perhaps we will later send our views and suggestions doors and windows were closely surrounded. About 600 concerning church construction and church decoration people, including the outsiders, may have been many ways, and that he is always ready to attack us with

the reason that the first service was a confession. It was itself and to the truthful preaching of the Word of God, and directs hearts through the word. held in the old church. Mr. Rev. Hahn treated the words which it does not lack. 2. to the diligent attendance at "Come, for all is ready." Luc. 14, 17. from the standpoint church and to the spiritual building of the house of God. of the past, the present and the future. At the end of the After the sermon the "Create in me God" 2c. Communion service, the old church was bid farewell in prayer, and a preceded by full Liturgy. For the stranger it was as solemn procession moved to the new church, chanting surprising as it was uplifting to hear the congregation the verse "God bless our exit, and our entrance in equal sing the "Holy 2c." to the music customary in St. Louis, that the Synodal Report of the Eastern District will leave measure. In front went the school youth with their and quite bravely at that. On leaving the church, collecte the press during the first days of October. However, the teacher, followed by the pastors, four in number, with at the church doors. The 2nd service commenced in the Synod has decided to sell it, namely the piece at 5 cts. Bible, Concordia book, hymn book and agend. Then afternoon at 3 o'clock, and the third on Monday morning in order to give the proceeds to the Synodal treasury, came the leaders with the sacred instruments and the at 9 o'clock, with which, as the preacher expected for the which is suffering from shortages. trustees with the keys. The rest of the congregation and afternoon sermon failed to appear, the service closed. In Orders should be sent to Mr. I. H. Bergmann in Newthe meantime there was a free general feeding, for which York. a new barn close by was specially prepared. Sunday afternoon was preached by Rev. Johannes, Monday

Rev. Volkert - the former on Ps. 26,8. on the motives for the love of the congregation for their house of God (1. It is not of you, but II. for you and III. it is the Lord's.) - the latter on 1. Pet. 2, 9. on the spiritual building of the church, which is to start from this newly built house of Evangelical Lutheran Synod of Missouri, God and spread further and further. 1. What is to be built? (2) For what purpose shall it be ordained and

E. I. M. Wege. Past. to Stringtown, Cole Co., Mo.

another from God's Word.

The Holy Spirit knows well that Satan is armed in

in accordance with the local rural conditions in a special gathered. How pleasant was the height of the room thoughts of despair and blasphemy. Therefore he compared to the old one, and the draught of air through exhorts and provokes Christians everywhere to teach and establish one another with divine authority. After the noise associated with the entrance of such Therefore let no pains and efforts be spared among us, a crowd had quieted down, and the books and utensils that when we stand in battle and danger, you may brought in procession had been placed on the altar, the comfort me, and I you, from God's commandment, that mighty congregational singing rushed through the room. you may believe me, and I you, when I walk in like peril. One sang: Komm heiliger Geist Herre Gott, then I am a doctor, and many of them confess that they are followed the liturgical responsories and with general not a little encouraged by me in the Holy Scriptures. But genuflection the consecration prayer and a lection from this has often happened to me, that I have felt that a Sunday dawned, greeted by a bright friendly morning the Psalms, all of them administered by Hr. Hahn brother's word has helped and uplifted me. For the word administered. After the hymn No. 168 I ascended the of your brother is great, important, and much needed, pulpit myself. I had chosen Ps. 100, 4. 5. as the text and which is proclaimed and spoken in the time of trouble spoke of the owed praise and thanksgiving sacrifice at and danger in the Holy Scriptures. Scripture is Around 9 o'clock the service began. The Holy the first entrance into the new house of God, by showing proclaimed and spoken. For the holy Scriptures For the Communion was also to be enjoyed on this day. Holy 1. for what we owe God thanks 2. how we have to prove Holy Scriptures have with them an inseparable Communion was to be partaken of that day. This was such thanks, Ad. I. I pointed to the building of this house companion, the Holy Spirit, who in many ways moves

(Luther, excerpt of the 90th Psalm.)

Indication.

The readers of the "Lutheran" are hereby informed

C. Grohs, Secr.

With reference to the suggestion of the Reverend Mr. President in No. 26 of the Lutheran, the undersigned hereby indicates that the Middle District of the

will hold its meetings this year at the church of the Rev. Stärken at Logansport, Ia., from the 13th of October, being the 2nd Wednesday in October.

> Th. Wichmann, Secritary.

The report

on the Fourth Annual Meeting of the Northern District of the German Lutheran Synod of Missouri, Ohio, et al.

St. v. 1858 has just left the press and can be obtained (Delayed by ed.) Received for payment of municipal debt, from Past. F. Lochner, Milwaukee, Wisc. and Aug. Wicbnsch & Son, St. Louis, Mo. on sending in 10 Cts. and FromMilwaukee, Postage by the dozen to be obtained, i

with earthly cares?

Sermon against the mammon service

Matth. 6, 24-34.

Held at St. Louis, of. XV. x. 1r. 1858 by

Georg Schick,

Conrector at Concordia College, St. Louis, Mo

of this sermon, so timely, which, when delivered, wasbehalf of the congregation evidently accompanied with great blessing, confidently st, Oshkosh, Sept. 10, 1858. church vorstcher. hoping that its further circulation through print will yet carry the rich blessing into" many a home and "heart. It can be obtained for the price of six cents postage paid From the Zion congregation of Mr. Past. N. Hoppe at New Orleans, from Mr. A. Wiebusch & Son in St: Louis, Mo. -

Receipt and thanks.

"Heinrich Grupevom Jünglingsverein der Gem. From the Erste Fraueu-Derein in Gilliago o Sillia, 2 part 5 By Mr O. Ernst ... woolen stockings, 1 blanket and 1 pair of trousers.

"C. Fricdr. Theod. Ruhland of the Women's Virgin Association at Fort namely:

expressed to the kind givers. May the faithful Saviour reward them parish of ... abundantly E. A. Schürm ann.

Brownstown, Sept. 6, 1858.

For the reimbursement of the travelling expenses of Pastors Fick!

and Duliy, as well as those of mine in sacks of the inner mission to

Canada, Minnesota 2c., I received, in addition to the already ringe
Collecte on the 14th p. Dring and 3 00 gangenen871

from the community of Sebewaing81.34 """Milwaukee"
""" Freyftadt u. Kirchhayn 8,04

" Meauon Niver. WiSc... - 2.2166.76

8138,60sı Summa: Jerd. Sievers. Past.

Jrankenlust, Aug. 24, 1858.

Received with heartfelt thanks from the Sewing Society of St. Pmüus Parish at Baltimore for poor studentsb piece of shirts, through

Likewise from a member of the parish of St. Louis 810.00. C. F.

Oshkosh, WiSc. WiSc..... ...?22.45 ,,,Saginaw City, Mich. 5.00 """ g.G. F. Nützet ,,,,,,I Werfelmann 5),00

By Mr. W. Brockschmidt, Chicago, Ills..,

To the kind donors the warmest thanks and the wish of the richest Vondem Inth. Frauenverein in Defiancc, O., through blessing from above from the Father of Light!

Mr. Past A Detzer-

love offerings still to be sent in may be addressed to W. Rapragcr, Oshkosh, WiSc.

Martin Stephan, Pastor.

Oshkosh, WiSc., May 10, 1858-.

The Trinity Lutheran Church of Oshkosh hereby certifies that it has From the comm. of Mr. Past. I. H. Ph. Gräbner, Roseville, Mich. ceived the following gifts of love to cover its church debt:

Collecte on the 14th p. Drin. ---- 2,00

F. Böhlau, Cassirer. received the following gifts of love to cover its church debt:

From the community of Mr. Past. Lochner in

Milwaukee K2I.45 " " "KeylinBaltimore-'-' 25.70 " " .. zuPaitzdorf, Mo. 4,00 -Wilhelm Kavräger, ' Friedrich G u

Collecte on 10 p. Drin. ...

for the general praeses: *

6.00 E. M. Citizen in Town West, Seneca, near Buffalo16.00 By Mr. Piepenbrink of the St. Pauls Gem. in Fort Wayne 25 00 d. To the Synodal Missionary Fund: 25 Cts from N N S>2,00 Collecte anf H. Fenkcrs.rlindtanfe By Hrn. Past.

.....St. Paul in Marison, by Mr. F. W. Barthel "Mr. Past. H. Jor by the same By Mr. Chr. Piepcnbrink von der Gern, of the Mr. Past. Friedrich, Huntington - - -..2,60

> Collecte on the 14th p. Drin. - - - 3,00 6. to the college maintenance coffee: for the teacher

cold.

§10.00 by D. Werfelmann, sen. 00,75 " Mrs. Zum Mallm 00.45 " " Tuckborn 00.50 " " N. N.

From the Gern in St. LouiS

namely, §11.00 from TrinityS Distr. 11.00 " Immanürls " the Gcm. of Mr. Past. A. Saupert in Evans- ville, Ja.13,66 the Franen Verein in the Gem. of Hrn. Past. 5.00 A. Trautmann, Adrian, Mich.

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Past. Miracle in Chicago, Zlls., for A. Selle.. 22,5(

§8.00 by an unnamed person in Schaumburg, IIIS. 7.25 of the Women's and Maidens' Der- one in the comm.
of Mr. Past. Stubnatzy, Tbornton S n., Ills.
By Mr. Past. Stubnatzy for Louis Schick from the same association 7

From the Young Men's Association of Mr. Past. H. Fick in Detroit, Mich. pr. 8. Jan. delayed due to incomplete address, for Emil Schulz - - 3,00

For poor students.

e. To the maintenance fund for widowed woman

Prof. Biewend:

n. To the Concordia College Building:

From Mrs. Christ. Kunz, by Mr. Nudloff85,1'0
Mrs. Wendel," ^Mr. N. N., Carlinvilie, III. Hrn Past. I. G- Kunz and his Gcm. in In dianapolis, Yes.
"Mr. Mich. Gottfried, through Mr. Past. Trautmann " Mr. Martin Loffler, Monroe, Mich."
" the Gcm. of Mr. Past. King, Lasaycttc Co., ິດ 95 Mr. H. Schön, Cbicago, III. By Mr. Past. Saupert, CvansvIIIr, Ja.: Mr.

Bnrggrabe 81.00; Mrs. Spindler 81.50; Louise

Meier 70 cts; Cath. weaver 20 cts; on ocr.

Infant baptism of Mr. Joh. Weber collected 82,00 5,4") From^an

unnamed person in Paitzdorf,Perry Co ,Mo. 3,00 ,," Mr. Chr. Lücke in Sheboygan, Wisc. .. 1.00 from the comm. in Memphis, Lenn. by Messrs. Brocksckmidt in dcrGem. des5,00 Mrs. Past. Kühn, Mr. Past. Kühn il 81.00; H. Stnwe 50 Cts; Mrs. KerbkeSmann 75 Cts. 4.25 From Hm. Immanucl Güniher, St. Louis, Mo. - - - 5.00

For the seminary construction at Fort-Wayne:

b. To the Synodal-Casse Westl. Districts:

By Mr. Immanuel Guenther, St. Louis, Mo. - - - 3.00 E. Roschke.

From the Treieinigkeits-Tist. in St. Louis, Mo. Inunanucls-Dist. "

From Mr. Cbrist. Gap810	00
" ,, Mich. Gottfried in Tecnmseh	
By Mr. Past. Bergt by Mr. Fip	4,00
by W. Brüggemann	1,00
dcr Gem.'des Hrn. Past. Fricke	13,24
"Mr. Wilh. Koch	3,00
	C. Picpenbrink

For the **Lutheran** have paid: The 13th year:

Messrs: C. Hervich, A. Kampfe, P. Schmidt, H. Scheele, A. Bär, C. Wienold, Past. I. H. Jox 5) Er., C. Brandt, Past. E. Harms, H. Lanth, P. Hartmaim.

The 14th year:

The gentlemen: Past. H. Horst 4 Er., Bro. Heine, Dr. Sihler, Scklagcnhauf, I. Schmidt, Bro. Stecker, Bro. Meyer, E. Horstmann, G. Huhn, L. Nitschkowsky, D. Rose, M. Heinrich, L- Würfel 50 Cts., C. H-Cold.

Ans of the comm. of Mr. Past. S. W. Stubnatzy in Tbornton Stn, Ills.

Ans of the comm. of Mr. Past. S. W. Stubnatzy in Tbornton Stn, Ills.

C. Brandt, I. Ernst, Past. E. Harms, Past. H. Grübnor 5 Er., 'H. Lauch, P. Hartmanu, S. Simandel ii Ex., Past. E. Eisfcller, C. Heitmann, I. Mack, L. Hubcrle, Past. E. Nödcr, I. Wesel, I. Buhnemann.

The 15th year:

Messrs: H. Oblcndorf, D. Gotsch, W. Moll, Past. G. Kranz, Past. C. Spicimann, Past. H. Horn, S-Riedel 6 Cx., Bro. Heine, I. Mcver, Gottfr. Scknndt, H. Weinhold, Bro. Stecker, F. Werfelmann, C. Dchning, F. Fink, W. Lange, L. Würfel 5)0 Cts, C. Gruve, Past. I. Kilian, H. Schumacher. L. Herbst, Tinnagel, Past. C. Cooler, I. and H. Birkner, Gerh. Brockschmidt, Erk, D. Wesel, I. Buhnemann, W. Essoll, W. Paul, O. Ros-bacher, Chr. Schätzer, Fr. Katheuer, Fr. Möller, Chr. Picpenbrink, Paul Emrich.

F. W. Barthel.

" 7,50

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Vol. 15, St. Louis, Mo., Oct. 5, 1858, No. 4.

Foreword of the editors

fifteenth year of the "Lutheran."

(Conclusion.)

only mention the topics which we had planned to deal salvation of men, Acts 20:20, 27. 20, 20. 27. on another occasion.

The further reasons, then, which move us to cling so so faithfully and humbly within the bounds of the divine firmly to our Lutheran Church, and why we alone wantword (1 Tim. 3:16, 1 Pet. 1:12) that she so deeply lukewarm, in its doctrine of the invisible universal church, to devote our limited energies to this Church also in the recognizes the glory of the God-human person of Christ but at the same time holds so strictly to the pure doctrine future, and thus also to continue to publish the presentfrom God's word, so humbly admires it, and so clearly and with which it is familiar, does not condemn persons who journal, the "Lutheran", solely for its service, are, apartfaithfully preaches and confesses it. from the three already mentioned, in brief mainly the(8) Because it alone is ecclesiastical in the true sense of doctrine that overturns or perverts the faith, without following:

(4) Because our dear Lutheran Church teaches somakes its confessions its own, condemns with it the as a robbery committed against God's highest earnestly that God desires all men to be blessed, heresies condemned by it, and retains the wholesome sanctuary, and does not want to know anything about therefore no sinner in need of consolation would be ordinances and institutions of it which are in harmony with any outward church union without unity in doctrine, driven to despair by her teaching, not even the most_{the} word of God. The testimonies deeply fallen.

005 Because it not only preaches grace to all sinners, The same is true for the pure doctrine and faithfully but also shows how every one who does not wilfully resist guards against Carlstadt's addiction to innovation and may be <u>assured of his state of grace and blessedness</u>. reform.

6. Because it is <u>not one-sided in</u> the presentation of Our original plan was to be so brief in our exposition doctrine, does not conceal any doctrine of the divine word enthusiasm and spirituality, and therefore not only of the reasons which hold us to the Lutheran Church, or neglect it at the expense of a favorite doctrine, but places so high a value on the means of grace, but also that this exposition might serve as a suitable content for regards every doctrine revealed in God's word as a does not allow her lovely ceremonies, her church a preface. The importance and richness of the subject, precious jewel and a glorious treasure, believes of each decorations, and the like, to be made sinful or taken however, have led us, almost against our will, to become that it carries within itself powers of eternal life, drives away from her, esteems the arts and sciences as so prolix, that we have come to the conclusion (no doubt each, and from the center of the doctrine of justification precious gifts of God, and in everything she wants to even with our most patient readers) that we must keep assigns to each its proper place; In short, because she, undertake looks to the calling for it. to the present manner, if the preface is not to run with Paul, "does nothing that is useful," but faithfully and one bas nothing sectarian, being through the whole volume. In order to avoid this, we will incorruptibly proclaims "all the counsel of God" for the guarded against it by its pure doctrine of the church,

while she and the angels long to look into it, yet remains Christ.

namely, the doctrine that the church, apart from which with in this preface, and which, if God grants us the (7) Because she alone has immersed herself so deeply there is no salvation, is the invisible congregation, grace, time and strength to do so, we intend to carry out in the "great mystery of God revealed in the flesh," and scattered over the whole earth, of all hearty believers in (11) Because it is neither cold nor warm, i.e.

(9) Because she alone is completely free from

err through weakness, but condemns every false the word, excludes itself from the old orthodox church, regard to the person, as a deadly poison of the soul and about any religious and church menagerie.

> 12. because she is so honest and sincere, observes no church politics, no crooked

The Church of the Holy Spirit, which goes about Church so dear, do not want to put together in the form The Synod, on the other hand, is and always has been spreading itself, does not deny itself and its faith for this of a building listed according to plan. purpose, but always goes straight ahead, bearing in of the Church to God.

- holds fast the doctrine of the church as a kingdom of the brought to our church and its pure doctrine, may be from Rome. In the second place, Löhe, too, although he cross, points away from that which is on earth and to that protected from error and seduction, and above all may be initially paid homage to the last principle with us and participation of the flesh in Christ's kingdom.
- (14) Because it has nothing peacemaking or die blessed. Amen! hierarchical about it, but rather gives the office its proper position, gives it its divine dignity as well as denies all arbitrary rule, and presents the Christian as a royal priest, both in his subordination to the office and in his freedom and glory, and rejects and condemns all bondage to men, all rule of conscience, and all blind obedience to men in the church.

015 Because it holds so earnestly to Christian liberty, articles published against us in the meantime, a so-called called Old Lutherans, an Old Lutheran nevertheless had making nothing sin which God in his word does not make "open letter" to us, with which the above-mentioned had reason to congratulate himself on this, since it revealed sin; and because it holds none the less so strictly to good given vent to his heart against us in the "Hausfreund" of the unkindness of those who, as Union people, always order, even to human order, and therefore teaches that August 1. Since the thing was very harmless and showed carry the word love on their tongue. How does Mr. H. the Christian, though with his faith and conscience he is nothing but that the author knows how to write for adefend himself against this? Here the skilful phrasemaster of all free things, yet with his love he is servant of certain incurable public, which applauds him who knows maker shows how far he has already come in his craft. all men. how to conceal his evil cause behind a torrent of words.

016 Because it teaches such things concerning the we were for some time at odds with ourselves as to going into the matter, and declares that we ourselves authorities and the secular classes, as well as whether we should answer the Chicago Thraso or not. At have revealed our gloating heart here, since we wished concerning the constitution of the church, that it can well last we remembered the words of Solomon: "Answer the ourselves luck that he was evil. But clever as this turn of exist under all constitutions of the state, can nowhere fool according to his folly, lest he be thought wise "-and phrase is to conceal his stricken conscience, it is not cause disturbance and confusion, and can spread its this moved us to reply at least as follows. In "Lutheraner" No. 23 of the previous year, we blessings under all circumstances.

017 Because it has such complete, pure, and reproached Mr. Hartmann for having put Löhe's fall on exquisite confessions, in which its doctrine is so clearly the bill of our Synod. How does Mr. Hartmann now fact that this is evident through you, so that simple, honest and definitely summarized, and is known before all the defend this evil piece, since he knows quite well that our souls will not be so easily seduced by you. For you have world, and to which it sacredly binds all its ministers to Synod fell apart with Löhe precisely because of the shown them that the word of Scripture applies to you: unconditional acceptance. direction that led to his deep fall: his reason for defense

(18) Because it has produced such incomparable is: "Löhe went out where you went out." Truly an excellent war in their minds; their words are softer than flour, and writings for instruction and edification, interpretations of logic! Hans goes out from New York and so does Peter. Scripture, detailed expositions of the Christian faith, It is true that Hans is going west, Peter north; should they rejoice when dangerous snares laid for innocent souls collections of sermons, prayer books, hymn books, therefore arrive at one destination? Yes, indeed! betray themselves to them? catechisms, etc., the like of which no other community According to Hartmann's logic! Or does Hartmann think can boast, but which have spread their blessing farthat we of the Missouri Synod have the same principles beyond their own borders to an incalculable degree.

Although a large list of the advantages of our dearwould certainly be true that we would have to arrive at the Lutheran Church over all other communions could be same goal if we pursued the same principles consistently given, we have named just those which have always on both sides. But first of all, it is precisely the different supposed to have made known the principle: "Better to be made and still make a particularly deep impression on principles that have been at issue between us and the Catholic than to become Reformed or Protestant," which our hearts and consciences and which bind us aforementioned for some time. For quite some time now inseparably to this Church, as dear as our blessedness Father Löhe has been working on the principle that the is to us. And because we only want to follow our Lutheran Church Reform experience here and only want to make a confession of our faith, we have also, as far as our faith is concerned. not made any statements.

We conclude with the fervent prayer to God that He Reformation was a work of God in doctrine and practice mind that it has only to preserve and confess the Himself may preserve us in our dear Lutheran Church that needed no improvement, which it is now doing and doctrine, but to leave the government and preservation and its pure doctrine by the gift of His Holy Spirit until our by which it is straying to Rome. Our Synod, on the other end, even in this land of the sects that swarm around us hand, has always proceeded from the principle that the (13) Because it so decisively rejects chiliasm, and everywhere, and that He may grant us the grace, also Lutheran church reformation was a work of God in thereby cuts off the root of all the idle musings of the through the publication of the present journal, the doctrine and practice, which did not need any proud and lustful heart of man in the prophetic scriptures, "Lutheran," that those who read it may be preserved or improvement, and therefore, with its Luther, it stays away

may believe rightly, live godly, suffer patiently, and finally held fast to it. Even as far as principles are concerned,

Concerning the unirt-evangelical preacher Mr. Hartmann in Chicago.

which is above alone, and puts an end to all hopes of a built up in Christ so that they, as righteous Christians, initially proceeded from it with us, abandoned it while we therefore, it is not so much where one starts from as where one is going, Herr Hartmann! So however you want to interpret your defense: "Löhe went out where you went out," you prove nothing with it but either your ignorance or your mischievousness.

based on the principle that the Lutheran Church

We had also written that as distressing as it was that When we returned from our longer journey in the Mr. Hartmann poured out so much evil from the evil months of July and August, we found, among other treasure of his heart in poisonous hatred against the so-Feeling betrayed, he makes a clever turn here, instead of clever enough. Read our words again, Mr. H., and you will find that we do not congratulate ourselves on the fact that unrighteous love-talkers like you have no love, but on the "Their mouth is smoother than butter, and yet they have yet they are mere swords. Ps. 55:22: Who should not

We had further chastised Mr. Hartmann about the fact that he had tried to suspect us of being a preschool of as Hru. Pf. Löhe from the same principles? Well, then it Pabstism because of Löhe's case. He seeks to justify this by saving: 1, that there is a frequent conversion of our people to Romanism, which is a blatant lie; 2. that we are is the same kind of lie; 3. that we are in conflict with the "Grabauans." which proves our abhorrence of popery. since in this very case we are violating Roman principles. which are not to be found in the "Grabauan" church.

4. because we laid great stress on private confession, mann, in your "open letter" have at the same time The seed of salvation is to be sown in it, so that the furrow which can only seem suspicious to a man whose Peter in a foreign country. highest principle is not the purity of doctrine and church, but Blair's money, like Mr. Hartmann.

We had finally shown Mr. H. how foolish it was, in particular, to make us half, if not already finished, Catholics because of our upholding of private confession and absolution, since Luther himself, as is well known, held both so highly; on this Mr. H. throws himself into the breast and declares that in this point he must appear against Luther, Melanchthon, Brenz and all the Fathers! But this was not the question, but whether, by following Luther, Brenz, Melanchthon, and all the fathers of the Lutheran Church in this point, we have made ourselves suspect of Catholicism, or whether it is not ridiculous to accuse us of papism because of our faithful adherence to Luther's teaching, since it was Luther who revealed the Roman Antichrist and his Babel from God's Word, and inflicted a deadly wound on it.

The "open letter" closes with a delightful joke. He reproaches us in all seriousness, to our humiliation, with having stolen the alleged joke: that Mr. Hartmann would in any case "still be kissing the pope's slippers if God had not sent Luther"-from the "Baltimorer Wecker," in which he read this last year. Mr. H. shows whence he gets his jokes and his wisdom^-from the newspapers, as many a one who has had the misfortune, in schools and universities, only to get as far as

to study the neck and to be able to bring nothing into his head. Mr. Hartmann's style betrays only too much of the newspaper school. Incidentally, it should be noted for fun that we have already before

13 years ago, he wrote to the anti-Pope of St. Louis: "If Luther had not first attacked and overcome the Pope by God's word with great trembling and fear of conscience, as he himself confesses, then perhaps many such loudmouthed hero would still kiss the Pope's slippers with quite a different fear, namely with cowardly trembling". (S. Lutheran, Vol. I. Nro. 10.) Now. according to Hartmann's pragmatism, did the "Baltimore alarm clock" steal this alleged joke from the "Lutheran"-

Let this be enough; for as you, Mr. Hart-

which shows our faithful adherence to Luther's doctrine, betrayed your fabulous ignorance in theological matters, made by the law is not buried again by the wiles of the who, as is well known, was not on his way to Rome, but I will leave it undiscussed here and only prove this to you devil. - Individual experiences that had been shared did went out from Rome and led the church out of this for your better instruction at your express request the Babylonian prison; 5. because we talked so much about Remember the old saying of Pliny: Sutor, ne ultra The danger into which souls fall, who are not led to doctrine and confession, which can only give rise to the crepidam, which means in German, Schuster, bleiben repentance in a healthy way, but in such a way that they suspicion of Romanism in a cross-headed person. 5. bei Deinen Leisten! You know how to make money from think they are not allowed to appropriate the grace of God because we speak so much of doctrine and confession, the foundation; you take everything into your Uniate in Christ until they have experienced that special degree which can only a contrarian suspect of Romanizing, Church, even if other churches would have spit it out, if it of repentance in themselves. - This, too, is a wrong way since we praise not the Roman, but the anti-Roman, only helps with paying, *) and so you go victoriously of preaching repentance, that the sinner is only shown doctrine of Luther; 6. finally, because we, where we toward your golden goal. But you do not concern yourself from the law that he must convert and how he must have "the reins in our hands," set down and condemn, with theological things. There you are no different than convert; Luther rather smashes the heart itself with the

Excerpt

From the proceedings of the Free Evangelical Lutheran In an unregenerate man, rather, even the regenerate Conference, during the third meeting of the same at Cleveland, O., from the 5th to the 11th incl.

August 1858.

(Continued and concluded.)

August 9.

repentance and sorrow, or having terror of sin, and yet conversion. besides this believing in the gospel and absolution, that The importance of the correct application of this teaching and be baptized," etc.

only then to raise him up with consolation; rather, as joy, too little conviction. soon as the law has broken the hard heart of man, it is immediately necessary to preach the gospel.

*) A sample of how they do it in this respect was given the other day by the Iowa "Church Gazette," against which you have hitherto observed a judicious silence.

hammer of the law and then binds up the wound with the divine balm of grace.

It was further pointed out with special emphasis that true repentance goes through the whole life, for the true Christian is not of such a nature as he is portrayed in mendacious sermons, namely, that he no longer has any flesh at all, or that his flesh is of a different nature than the

man must always complain that his flesh also lusts against the Spirit, that in him, i.e. in his flesh, nothing good dwells. St. Paul freely confesses in Romans 7:25: "So then I serve the law of God with my mind, but the law Seventh and Eighth Sessions, Morning and Afternoon, of sin with my flesh. From this misapprehension of the nature of the saints, the sects have both the false doctrine In the discussion of the 12th article, a long and lively of the perfection of Christians, and the false interpretation discussion arose, which lasted several sessions, at the of the seventh chapter of Paul's Epistle to the Romans, words: "and is true, right repentance actually in that they assert that it deals with Paul's state before his

sin is forgiven and grace obtained through Christ, which on the part of the preachers was then further discussed, faith again comforts the heart and makes it content. It and first the general complaint was voiced that the wrong was first shown that the word "repentance" was used in direction of our time, to mix law and gospel with each two senses. In the narrower sense, it signified terror of other in a pietistic way and to always hide the power and sin, Luk 24:27, "and having repentance and remission fullness of the gospel, has spread so far. That also many of sins preached in his name." In the broader sense it Lutheran preachers, because they themselves have not includes faith, as in our article and Acts 2:38: "repent yet experienced true, right repentance, even as poor lost and condemned sinners, despairing of all their own help. True repentance consists not only in repentance and let Jesus alone be their Savior and Helper and the one horror of sin, but also in "faith in the gospel and rock of their salvation, who completely wiped out all their absolution. Repentance and faith may be separated in sin, and made them from completely lost to completely concept, but in practice and deed the two must always holy and blessed men in Him, now also do not thoroughly be connected. Therefore, if men are to be led to this true and with conviction preach this doctrine to their repentance, the gospel must always be preached at the congregations. That even among supported Lutheran same time as the law. It is wrong, he says, if, as is preachers there is often a greater anxiety to emphasize usually done by sects, only law and no gospel is the individual parts of a godly life than to paint with joy preached at the beginning, and yet such fruit is the riches of God's grace in Christ before the eyes of expected, which can only be wrought through the poor sinners, to offer them, and to point the hesitant gospel. It is wrong to penetrate a poor sinner with the hearts again and again to the already accomplished, preaching of the law until a special degree of perfect redemption. The conviction was expressed that repentance and a certain love for God can be felt, and many more people are lost because they have too little because they were too little punished by the law.

In answer to the question whether it was not proper to sufficiency." speak of being born again several times, it was replied that it was of importance, especially here, in regard to the 12th Article, and having simply agreed to the wording When the Confession confesses in the thirteenth sects, to retain this church language taken from without reserve, they moved on to this last part. Scripture, for Paul also speaks of his Galatians as being again." 2c.

Galatians by Dr. Luther.

the heart, which for this reason is also called by the is only required to hear the word in faith, to be baptized, same time that the chief thing in them is the word of Scriptures "higher than all reason. -

through all the heavens.

In the Psalms, too, the inner states of God's children about Article 4. are described in the same way. - In the parable of the prodigal son, Bengel makes the appropriate remark that, their perfect agreement in the stated understanding of heard for salvation when it is heard in faith, so it is also although on the first day the father had the prodigal son the whole 12th Article. play music, on the next day the symphonies ceased and Eleventh and twelfth sessions, morning and afternoon, he had to go out into the field and work just as well as the older son. From all this it is evident that, as repentance. so also the effect of it in man, consolation and peace in the conscience, go through the whole of life, becausearticle. A member of the conference read out man is in need of consolation and peace throughout life, as he is in need of repentance.

Ninth and Tenth Sessions, Morning and Afternoon,

August 10.

The discussion about the 12th article was continued, especially about the last part of it,

that too little of the gospel was preached at all, than Where it is said, "They also are rejected which teach not the same and a piece from the Latin text was also that by faith we obtain remission of sins, but by our added, which is not in the German. A fourfold template was then set up. The short summa of the discussion is

Having previously spoken about the other parts of the the following:

born again several times (Gal. 4:19.), and the Lord Jesus consider themselves champions against popery, show outwardly known, (i.e., according to the Latin original: says to Nicodemus, who after all was circumcised, and themselves to be in agreement with it, the more they are signs of confession of the Christian religion,) therefore also born again, "unless any man be born decidedly did the conference confess the rejection of but that they are signs and testimonies of the divine will those who do not teach "that one obtains forgiveness of toward us," it testifies that the sacraments, like the word,

As a further and quite consolatory exposition of this sins by faith, but by our atonement. They reject the are signs of the Christian religion. (i.e., according to the doctrine, reference was made to the relevant pieces in doctrine that the preaching of the gospel in absolution, Latin original: they are signs of profession of the the Apology, in the Schmalkaldic Articles, and to the last water baptism, and the Holy Supper give forgiveness of Christian religion,) but that they are signs and chapters in the great exposition of the Epistle to the sin, life, and blessedness, as a papist abomination of our testimonies of the divine will toward us," it hereby church. If they really believed that man could obtain testifies that the sacraments, like the word, not only The effect of this repentance in man, namely, "that forgiveness of sins, life, and blessedness by faith alone, have a spiritual meaning, not only indicate God's grace,

to receive Holy Communion, and to be saved by faith promise, which God has joined to the outward signs

A child of God is often moved by joyful feelings at the alone? For the gospel, baptism, and holy communion are ordained by himself; hence the sacraments do not act beginning of his conversion, but soon times of drought not the work of man, but of God. For the gospel, baptism, mechanically, as by merely touching the heavenly come and God withdraws the grace; but it is precisely in and holy communion are not works of man, but only goods given thereby, into which those who use them such times that God strengthens and invigorates faith, works of God and full hands of grace, so that he gives enter, like a medicine, which can act even in an precisely in such times that the Holy Spirit bears witness Christ and all that he has purchased to the world of sin; unconscious man who does not believe in the power of to the hesitant that they are nevertheless children of God, for which reason, of course, we Lutherans also reject and it, but in the same way as the word, namely, by means for then the challenged stand before their judging condemn those who teach that hearing the gospel, being of faith, which keeps and appropriates to itself the pleasures and are especially in need of this very witness. absolved, baptized, communicated, 2c. as a work of promise of grace given in the sacrament by word and Children of God are further described as those in whose man, makes him just and blessed. To this is added, that sign. Hence the Confession, in the thirteenth article, hearts there is a cry, "Abba, dear Father!" which cry, the sects do not call upon the sinner, who is terrified by further says that the sacraments have the purpose "to according to Luther, arises because a child of God is the law, to rely upon the word of the gospel promise awaken and strengthen our faith, for which reason they roared at by sin, death, and the devil; admittedly, this cry^{preached} to him, but instruct him to wrestle with God in also require faith, and are then rightly used, when they is often quiet enough, but it nevertheless resounds prayer until he feels that he has obtained God's grace. are received in faith, and faith is strengthened thereby. As for the rest, it was referred back to what was said

August 11.

article, "that the sacraments are instituted, not for the The more frequently the sects of our time, which sole purpose of being signs whereby Christians may be

faith comforts the heart and makes it content," is not to without any sufficiency of his own, it would be impossible but are communicating signs of grace, real means of be understood as if all temptation then disappeared and for them even to find it strange that man could be justified grace, i.e., that they are means by which, through God's nothing but sweet feelings were present; rather, the and saved before God by accepting grace in faith, which grace, we can be saved. That is, they are means by Scriptures describe a child of God as having to gois imparted, offered, and presented to him through the which God offers, gives, and seals his grace to those through much tribulation and temptation. On the contrary, means of grace of the Word and the sacraments. For who use them, in that God gives a testimony to those the Scriptures describe a child of God as having to pass what else is salvation through baptism, absolution, and who use them that they, too, have a part in the general through much tribulation and temptation, but that even in holy communion, but to be saved by grace, without the redemption and reconciliation accomplished through the midst of the terrors of sin and the wrath of God, there merit of one's own works, without one's own doing, Christ. The Confession, in calling the sacraments nevertheless remains the peace of God and comfort in through faith alone? Who can think this too little, that he testimonies of the divine will toward us, points out at the

> Just as the word is preached to awaken and strengthen faith in God's grace in Christ, which is offered All present now testified by unanimous standing to and offered in it, and therefore requires faith and is only

> with the sacraments. They, too, awaken and strengthen faith, and at the same time promote it, and are salutary only when they are used in faith; but without faith they are used only for judgment and condemnation, and this They now proceeded to the discussion of the 13th all the more, since the sacraments, besides divine grace, bestow heavenly goods on those who use them, which heavenly goods, since they belong not to the fruit but to the essence of the sacrament itself, are received even by the unworthy, as the holy apostle says of the most holy of all sacraments. This is expressly testified by the Apostle of the Most Holy Body and Blood of the Lord in the Holy Supper. This is expressly testified by the Apostle in the Holy Supper.

> > The more in our day even in our church the Roman concept of the sacrament is again

-According to which the sacraments, as mechanical means acting ex opere operato, pour out grace without the necessary mediation of faith in the promise of grace associated with the sacramental signs, the required which believes that sins are forgiven."

called Lutherans now ascribe to the sacraments enough in time and eternity. special effects that are specifically different from the body of the Lord, that God will be truly gracious to us of the Lord and to visit his temple." through Christ, as Paul saith, faith is of hearing.

outward sign have the same effect in the heart. As Augustine has spoken a fine word. The sacrament, he says, is a visible word; for the outward sign is like a painting, by which is signified the same thing that is preached by the word, therefore both effect one thing. Compare the answers to the questions in the Small Catechism: How can water do such great deeds? and How can bodily food and drink do such great things?

The conference then testified to its complete agreement in the stated understanding of the entire 13th Article by standing up unanimously.

It was then decided to publish an excerpt of a previous negotiations, i.e. of the two previous years and of this year, in a pamphlet.

Fort-Wayne, Ind. was designated as the place of next year's meeting: the time of commencement to be the 2nd Thursday in July, 1859, and the duration no to exceed six days' session.

Finally the dear Lutheran congregation in Cleveland was thanked for their hospitality and the meeting wa closed with singing, prayer and blessing.

Wm. F. Lehmann. Pres.

F. W. T. Steimle, Vice-Pres. Hermani Kühn.

P. Eirich,

Correspondence from Germany.

Dear brother!

was. This has now changed considerably. It is true that there are still rationalistic preachers here and there who shamefully see nothing in Christ but a teacher of virtue.

"Taste and see how good the Lord is!" - so must I and who are unfortunately still tolerated in office by the Conference all the more decisively professed its begin my letter to thee, and so rejoice thou with me. For church regime. But their number is growing smaller and condemnation of those "who teach that the though the Lord has been very kind to me all my life, yet, smaller, and the number of those who proclaim Christ the sacraments justify ex opere operato (i.e. already|since I took leave of thee, he has in truth "rained upon true God and eternal life is growing more and more. For because they are only used as the work of man) and me with rivers of love," that I cannot tell it all. For he has this let us praise and glorify God. For the word of God is do not teach that faith is required in the use of the led us happily over the sea of the world, has given us the not to return empty; it must and will bear fruit. In this, too, sacraments, which believes that sins are forgiven, and unspeakable joy of seeing our fatherland, parents, we may certainly see a pleasing sign that participation in do not teach that in the use of the sacraments faith is brothers and sisters, relatives, and friends again, is the Lutheran mission is on the increase, as is evident gradually making me well, and "does us all good:" from the many mission festivals that are celebrated from Finally, in consideration of the fact that many so-behold, how kind the Lord is, that we cannot thank him time to time.

Of course, there are still many things to complain

On the wide sea it was sometimes quite lonely for us. about. To cite a few examples, I heard from a town with effects of the Word, the Church pointed to the highly For one thing we lacked. We could not "go with the 2000 Lutheran inhabitants that only about 20 of them important testimony concerning the relationship of the multitude, nor go with them to the house of God with usually attend church. Of a city with 10,000 Lutheran Word and the sacraments, which is found in the rejoicing and thanksgiving, among the multitude that inhabitants I was told that at most 900 of them knew what corresponding Art. of the Apology, and reads thus: celebrate. We were there among Jews and fellow Jews the Lutheran doctrine actually was. God better it!

"For this purpose are the outward signs instituted, that who asked nothing of Christ, and were often saddened You will certainly be surprised that the papacy is so thereby the hearts may be moved, that is, by the word when we thought of Zion. But what one lacks, one learns eager to spread in our fatherland. In Verden, Lüneburg, and outward signs at the same time, that they may to appreciate all the better. Then we realized all the more and Nienburg there are Roman churches where, as far believe, when we are baptized, when we receive the vividly how glorious it is "to behold the beautiful services as I know, none existed before.

To my joy I met the missionary Hardeland, who But, you may think, we had the magnificent view of formerly worked among the Dajakks in Bornes. He has

But as the word entereth into the ears, so the the sea, so we could well have built ourselves up from translated the Bible into their language and is now busy outward sign is made for the eyes, to provoke and stir the book of nature. Well, we saw "the sea, which is so publishing a Dajakk grammar. Out of conviction he has up the heart to faith within. For the word and the great and wide, there teems without number, both large given up his connection with the Uniate Mission and has and small animals. There are ships there: there are devoted himself to the Lutheran. He is now in whale fishes, which thou hast made to play therein." Ps. Hermannsburg and will soon leave for the 104:25, 26: We have indeed seen whale fishes jesting, Hermannsburg stations in South Africa to take over their and have had many a delight in the sea and its strange leadership as Superintendent.

> beasts great and small." But though nature reveals and You have heard of the notorious chiliast Hoffmann, testifies to the Christian the omnipotence, wisdom, and who wants to gather the people of God in Palestine, in goodness of the Creator, yet it is silent about Christ and order to be there at hand at the dawn of the millennial the joyful message of the gospel, and therefore cannot kingdom. I read the following from him in a political satisfy the desire for grace, which is why a Christian newspaper: "The three pilgrims to Palestine, Christoph always goes out empty with it. Therefore even the Hoffmann, Hardegg and Buddeck, who traveled there a simplest preaching of Christ is infinitely more comforting few months ago to examine the conditions of the country than all the glory of nature put together. Therefore the in order to gather God's people on the spot, have psalmist rightly says that if he has only Christ, he will ask returned here again. They are said to have been nothing of heaven and earth. considerably lowered in their expectations and hopes

> Let us remember this, dear brother, and the more and to have come to the conviction that in the field of highly esteem the jewel of the gospel, and the more religion and agriculture infinitely more could be gladly attend church, where the Lord gives us "life and accomplished in our beautiful Swabia than in the full sufficiency" by his Word and Sacrament. promised land." May the poor deluded man come to the

> But you wished that I should tell you something about realization of his delusion. For if he really carried out his the ecclesiastical conditions in Germany. You will now be plans and attempted to settle in Palestine, he would heartily pleased to learn that rationalism is increasingly plunge his followers into nameless misfortune, and in the dying out here. You know how 12 years ago so many end only deliver them to the murderous sword of the pulpits preached nothing but wretched so-called rational Doors, who are now more than ever filled with hatred of religion. Christians. -

> > I was deeply moved and saddened by the news...

of the untimely death of the blessed Pastor Kalb. Of so richly offers them. May they be satisfied! For the daily Although he had to deal out many blows to the right and course, we can only heartily congratulate him that after expectation of Christ's return, which is so expresslyto the left, he nevertheless also sought to keep peace, a short struggle he has overcome for eternity and now commanded us, and the holy desire for perfect as much as was in him, with all men. And as little as he enjoys the sight of the Lord. We mourn his loss all the sinlessness, are not compatible with an intermediateasks for human favor, especially where it concerns more deeply, since our dear Synod feels so painfully the kingdom, in which only the flesh finds its reckoning.

Unfortunately, the lack of capable candidates and us, and gave Himself for us, and not say with the wicked desirable that his readers receive him as a welcome schoolteachers is also becoming more and more servant, "My Lord is not coming for a long "while," but guest. Even his worst enemy cannot deny him this, and noticeable here, for since material interests have taken pray daily with all the elect, "Come Lord JEsu!" Yours Hermann Fick. over considerably here and making money is the order

of the day, all the fewer devote themselves to the service of the church. May the Lord have mercy on Zion and send laborers into his harvest!

You have always loved stories as comforting proof the war was that raged in the Krimm. While cholera, the sword of the enemy, and hardships of all kinds were consuming the English soldiers in great numbers Hedley Vicars was unceasingly endeavoring to win souls for the Lord Christ. He gathered many together in his tent to be edified with them from the word of God, and was indefatigably engaged in distributing Bibles, visiting the sick and dving in the hospitals, and beseeching and exhorting them to "look in faith unto Jesus, the Lamb o God, which bare the sins of the world, and whose blood cleanseth us from all our sins." Thus he had the joy that of his comrades gladly received encouragement, and in faith in Christ gently and blessedly passed away, until at last he met his untimely end bravely fighting in an attack by the Russians. It is especially refreshing how he, unlike the Chiliastes longed so ardently for the last day. "O most dea Mother," he writes p. 258, "I long at times for the end of all things. How glorious it will be to serve Christ with a heart that will be perfectly renewed and made like his when sin can no longer offend us with its presence, no depress us with its unbearable burden. But it is no always so that my soul longs and yearns for the great future of my glorious and dear Saviour. O that I were always waiting and ready. To welcome Him at His triumphant return to a world where He once took the form of a servant to redeem sinners and make them blessed." Thus wrote the pious warrior from the camp of Sebastopel on February 19, 1858. Thus speaks a Christian whose knowledge in other matters may be only imperfect. What a shameful testimony for those Lutherans who drag themselves along with the old Vettelian fable of the millennial kingdom, and thus spurn round trip anew. And if in his fourteen years of the probity which the Holy Spirit has given them.

"The Reformed Fighter."

alienate us from the mouth of Mr. Ruetenik, since we "Lutheran" in No. 1 and 2 have already known this gentleman several times as a most frivolous, unspeakably shallow, renowned writer who has taken it into his head to be a great light, who is called upon to reform the Reformed Church of America again, not according to the Scriptures, but according to his head.

In the number of the Chambersburger Reformirter Kirchenzeitung of September 1 there is, by the way, a 'protest" signed by "a Reformirten of the old stuff", ir which the undersigned "in the name of many of his fellow believers and confessors" calls it an "abuse of their confessional name" when Mr. Ruetenik wants to publish a "Reformirten Streiter", which one must politely forbid.

(Submitted.)

The "Lutheran."

For about six weeks the "Lutheran" has begun his wandering...

God's and his word's honor and thus also the salvation lack of the necessary servants of the Church. Let us then, dearest brother, abide with Him who loved of souls, it is nevertheless so dear to him and so if he wanted to do it, he would do it against his conscience or better knowledge. The friendly reader will well remember that the "Lutheran" has spoken little of himself in fourteen years, and when he has done so, it has been briefly and in self-defense. If he has made an Under this title the editor of the Reformed paper "Defexception of it today, it has not been for his sake, but that the Lord still has his people even where we least Evangelist," published in Tiffin, O., Mr. Ruetenik for the sake of the readers. He might not have done it expect it. This is also taught by the example of the intended to publish a polemical journal; lately he declared today either, had he not been asked to take the burden English captain Hedlcy Vicars, whose biography I read that on longer reflection this title seemed to him upon himself. And for what purpose? asks the reader, here, from which I would like to tell you, dear friend, a inappropriate. The matter, however, is to be held fast and how is it done for my sake? So that the reader does few things in conclusion. You still remember how terrible only he wants to "argue as he who searches for the truth not let himself be put off taking the first two numbers of not as he who thins himself to have grasped it." This isthis volume once again from the bookcase or wherever very modest indeed. But such modesty befits a man wholelse he has them, and especially to study the preface. has not yet "grasped" the truth, but only "searches" for it And if he does not have time for No. 1 and 2, he should But it is unfortunate that Mr. Ruetenik should derive from take No. 2 alone and read the "continuation" of the the holy apostles the unchristian disputing which has preface with attention. I say to the reader, who takes up become customary! He writes: "To be sure, there is farrightly in his head and heart what is written therein, he too much scholastic quarreling, disunity, and division in no longer asks, "What do I get out of it?" but he goes Christendom, which does great harm. Since the apostles quite quietly but eagerly with it to his neighbor, who Paul and Peter disputed about Jew-Christianity and does not yet hold and know the Lutheran, and Gentile-Christianity, until the present hour, Christians acquaints him with it from this preface, and in the quiet have been grieved and hindered by such disputes." Aschamber thanks the Lord for the glorious gift. So mark blasphemous as such speech is, however, it cannotit: "Preface of the editors to the fifteenth volume of the

(Sent in by Past, P. Bever,)

With the cross to the crown.

Sadly the child of sorrows creeps Along the pilgrim path, Worries gnaw at his heart, Fear darkens his mind. Like the fruit-laden branch, the burden of sorrow bows him down, Weeping he asks, sick and pale: Will joy

Heirs of heaven laden with crosses, Yes, you are the Son of Sorrows; But God will not let you perish, The crown of honour awaits you! You may weep, you may sigh, you may plead, You may wish for salvation,- Always be it, for this is true: No dignity without a burden.

What the globe would be without sun, Without light and warmth; What the prince would be without crown, Without salt the wide sea: That would be without Christianity This host born of woman, Trees already consecrated to the species And chosen for fire

When the judge's strong right hand Stretches and lifts for punishment, They fall into it, like powers, Which his worthy spirit animates. Yes, with their child's pleading they know how to bind God; And he gladly lets it happen that Christians overcome him

Where a battle to the death burns With the prince of hell, Where thousands rise, Against whom only one runs: Ask not, who is the hero, Who is in the battle? Only the Christian is he who overcomes the world and the devil.

He who aspires to office and dignity must first go to school: He who considers himself well taught must still pass the test:

He who longs for the battle prize, Must first practice wrestling: So God instructs, tests, and accustoms them all who love him.

As the gold from the heat and flames Purer, because purified, springs up, So from times of tribulation come loud hearts, God-filled .- Son of pain, you are bent, But confident, you will not bend. Thy sorrow is temporal and light, Eternally God will give thee rest.

Therefore, up, you Kreuzgenoffen! Every man take his burden;

Let us bear ourselves undaunted; After labour cometh rest Let the cross also be our ruby. With it we resemble the Son. Princes beget Christianity, But with the crown of thorns.

Council and also let the hearts of the aforementioned "The Conference testified, secondly, in relation to the congregations join in this His Council, even if with pain. words, "that one should receive and not drop privam So the undersigned, together with the aforementioned absolutionem in the church," that hereafter a Lutheran colleagues in the festively decorated and completely preacher does not seek to force the introduction of this filled church, laid his hands on the Reverend Brother salutary endowment by urging consciences, and does Ottomar Fürbringer in blessing and, together with his not, in order to accomplish this end, prefer to let the congregation, implored God's graces and gifts for the congregation divide, but if the preacher uses all prudence glorious direction of his ministry. - Previously the in this." undersigned had preached from 2 Tim. 2:19, and from it According to the minutes, however, it should read: "The answered the following question: Wherein consists the conference testified, secondly, with regard to the words: prize of right godly preaching? 001 It hath a firm ground "that in the church privatam absolutionem should be that standeth. 2. it hath the double seal, "The Lord preserved and not dropped," that hereafter a Lutheran knoweth them that are his," and "Let him depart from preacher, where private confession has fallen, has the unrighteousness that calleth the name of Christ.

Luke 10:16, and took from it the following subject: Of the confession is not a divine but only an ecclesiastical, i.e. preachers' whom Christ himself sends as his servants human, institution, the Conference considers that it is into his harvest, and of the high reputation which he has entirely in the spirit of the Lutheran Church if a preacher given them. 001 Which then are the preachers, whom does not seek to force the introduction of this salutary Christ himself sends as his ministers into his harvest: a. institution by urging conscience, and does not, in order to not those who come running themselves, boasting of a achieve this end, prefer to let the congregation divide, but direct calling from God, but b. those who are duly called if the preacher uses all caution in this." by the church; and 2. which then is the high reputation Euclid, September 21, 1858. which Christ has given them, not to rule over the churches, but b. to forgive the sin of the penitent, but to retain the sin of the impenitent.

May the Lord, who has given such great joy and has now again provided his Zion in this region with preachers, pour out his Spirit upon the shepherd and upon the congregation of Frankenmuth, so that the Word lands!

The present address of the dear brother...

Uov. 0. Fuerbringer, is:

LasyL^-Oity Nioü.

Frankenlust, Sept. 13, 1858. Ferdinand Sievers

Introduction.

On September 5 of this year was the festive day for Frankenmuth's congregation, on which Pastor Ottomar error has crept into the extract of the proceedings of the3. the names of the people, and 4. the names of the Fürbringer, who had been assigned to it by the Lord, free Evangelical Lutheran Conference, during the thirdpeople. 3. pearls from Luther's writings, 4. old stories and was inaugurated into his office. The undersigned meeting of the same in Cleveland, O., from August 5 tocustoms in America, 5. hints for parents and teachers, 6. arrived at Frankenmuth at the appointed time as the 11, 1858, which I hereby correct.*) person commissioned by our Synod, together with Frankenmuth. More than 1-1/2 years ago, the "Confession of the Augsburg Confession". Confession obtained. congregation had to see their dear Pastor Röbbelen, of weeks ago, his sight had been taken from them by his unfounded suspicion by our remarks in the previous number. complete departure to Germany, while his temporary deacon Hügli had been transferred to Saginaw City since Michaelmas of last year. Thus the parish had stood vacant for a long time, and yet more than 140 families waited daily for God's gracious providence that a worker might enter His vineyard. For a long time the Lord had not granted the wishes of the congregation, indeed it almost seemed as if it were not possible for Pastor Fürbringer to be withdrawn from his former congregations of Freistadt and Kirchhayn.

Correction.

duty, as a faithful servant of our church, to work with all In the afternoon Pastor Hügli preached on the text: seriousness for its reintroduction; However, since private

Hermann Kuehn, Secr. pro temp.

The new Lutheran calendar for the year 1859.

Edited by Rev. S. K. Brobst.

It is with much pleasure that we announce the of God and its light may shine from there far into the appearance of this calendar for the coming year. The dear Pastor Brobst has once again earned the warmest thanks of the Lutherans in America. The more indispensable a calendar is for every home, and the more miserable it is as a rule, the more thankful is the certainly not insignificant effort which Mr. Brobst has expended in filling the "Lutheran Calendar" with the most interesting and useful reading material; in addition to what every calendar gives, this one contains the exact indication of the days of Through hasty copying of the minutes, the following church celebrations, 2. the meaning of baptismal names,

hints for church people, 7. an index of church periodicals For it is said in that excerpt published by the Druchand remarks about them, 8. church curiosities, 9. an Pastors Hügli and Eisfeller as assistants. It is not easy with regard to the negotiations on the 11th Art. of theecclesiastical chronicle and statistics, 10. an alphabetical that the joy of a congregation at the arrival of their Augsburg Confession, that the "Confession of theindex of Lutheran preachers in America, 11. a wall pastor was greater than that of the congregation of Augsburg Confession" is not to be found in thecalendar, 12. a record of where good books can be

The price is in Allentown the piece 5 cents, the dozen congregation had to see their dear Pastor Röbbelen, of *) We are heartily pleased that the matter has been cleared up, blessed memory, leave the ministry; and only a few as noted above, and we should be sorry if anyone had been led to 37-1/2 cents, the hundred \$3. With postage (if obtained through the mail) 6 cents the piece, the dozen 50 cents, $^{\text{D. R. d. L.}}$ the hundred \$4. The price of fine calendars printed on all white paper is just double.

1 Kings 12:14.

In Koburg, a number of faithful clergymen petitioned the church authorities to avert the forced introduction of her false accusation and to reconcile with her. The other Bretschneider's hymnal by thoroughly illuminating the lords also thanked God that he had so faithfully assisted misery of this book. The answer is: by Easter 1860 the book must be introduced everywhere, and even until wonderfully revealed her innocence. then only those songs of the old hymnal may be learned in the schools and sung in the churches which are also in the new one, i.e. Bretschneider's, with a changed text! - This also means to govern the church.

Filling Stones.

He that hath not horses, ploweth with oxen.

Those who are still inexperienced and stuck in D. Muse 85.00; W. Buch-! dholz 85.00; D- Fiene 82.00; B. Willen 81.00; youthful or scholastic thoughts always wish that the vain Paulis should preach, the vain Davidis should be princes, kings, etc., but do not realize that things cannot be so good and pure in the world, and that where something good is, it is especially from God, that only those who are to govern other people experience and know. I have experienced even in small matters that this is true. For in monasteries I have seen how quite unskilled people had to be used for offices that could not be changed. When the pious Doctor Staupitz was vicarius, he would have" liked to have used the most exquisite people for offices, but he could not have them. Therefore he said a fine word: "One must," he said, "plow with the horses one has; whoever does not have horses, plows with oxen; it is so in the world."

(Luther, Auslea, d. Pred, Sal.)

Wonderful proof of innocence.

When Emperor Henry II's wife, Cunegund, Count "S. Keyl: on the voyage from St. Louis to Balti more of members of Palatine Siegfried's daughter, was falsely reported to her lord as having illicit relations with a nobleman, she answered in words as much as she could, but her lord would not believe her. Therefore she called together her brethren and many bishops who were her relatives, and proved her innocence not only with words, but also with this real miraculous sign: She had a great fire of cabbage made, and had several plowshares put into it, so that they were quite red-hot. When she had fallen on her knees and called on God to help her and to give her proof of her innocence by a miracle, because they would not believe her words enough, she got up, took the red-hot plowshares out of the fire with her bare hands, carried them before her lord the emperor, and spoke happily:

Behold, as my hands are not defiled by this red-hot iron, so is my body not touched and defiled by any man.

Through this miracle, the emperor was moved to remit By Mr. Past. F. W. NichmannSA .. pious, highly afflicted empress and had so

Receipt and thanks.

Nddisou, IIIS.: H. Buchholz §1,00; W. Stünkel 810.00: D. Rosenwinkel 84.00: H. Kruse 83.00: F. Meyer 85.00: H. Mesem--: ^brink ftn. 84.12z:

Fr. Kruse sen. 87.00; W. Heuer § 10.00; Fr.! Knigge 81.00, H. Degencr 81.00; A. Heidorn 82.50; S. Scünkel 81.00; W. Precht For the synodal treasury of the northern district: D. Lesebrrg 82.00; H. Rotcrmund 85.00;

....872.02z j Past. Franke 82.00 By members of the Gen., Hrn. Past, Äüchle'S in Nich, Illö 2M! Same from F. B. 810.00; H. Kruse 81.00; W. Maicr 82,00; H. Gieseke 81,M11.00! Of

communionS guests of the JilialS Hrn. Past.; Küchle's to Abone1,00! Joh. Walther, gcs. a. d. Kindtaufe bei Hrn.!

H. Rotcrmund 5.80 "L. Schick: v. Jünglings Verein zu Cincinnati 4,00; Vtzin FrauenuudJungfrauen-Nerein in der Gem. ' Hrn. Past. Skubnatz-KS

" A. 2Ncunicke: Vone Younglings Club at Alienburg, Perry Co 50.00 "Joh. List: from Frankrnmmh: Collecte on the wedding Hrn. KnollS 81,80; on the wedding Hrn. M. ConzelmamLS 81,00; from H. List 75 LkS.; L. Weiß 81,50; L. Löscl 81,00; I. List!!

83.00; L. Nodamer 82.25; I. Hubinger 95 Cts; M. Conzelmann 81.00; Sl. Knoll 81.31; I Dr. Koch and Galstercr ä 25 Cts16.50 From Saginaw comm.3.00

St. PanluSgem. the-* - 32,96 Of some members there55,25 I. Bernthal 25 Crs.; a Siemou 25 ClS.; G. Bi'crlein 15 Cts.; G. Fölkcr, Tschoppe, Korff, Köstcr.

Nüchtcricin 25 Cts.; Blondei 75 Cts.; Herzog 50 EtS.; I. Bierlein 81.00; Rau 50 Cts.; Rotamer 50 EtS.; ^crzncr Frankenirost 25 C tS "Caspar Nagel from a good friend from Newbürg ...

"Heinrich Erer-i from the Young Men's Association of the congregation of Mr. Rev. Lindemann in Cleveland, by Prof. Crämer .. 3.00 From the congregation of Mr. Past. Schwan (10 book paper) . 1,25

Of The Same Gem 10,00

With heartfelt thanks, I certify:

from the St. Louis commune 8150 ,. ,, ,, Collinsville15

" rinigm members of the St- PauluSand Immanue!S congregation in Chicago 7.25 for the support of the German evang. Inth. Congregation at Terrc Haute, Vigo Co, Ind. in the building of their Correction. In No.,3. for poor students and pupils in Concordia

the building of his kingdom.

H. D. Rinckel, Pastor.

.00

Crhaltcn

n. To the general Synodal CaM namely: 820.50 of whose comm, in Schaumburg, IIIS.

"" ,, Rodenberg, 4.00 ..

d. To the Synvdal Missionary Fund: Vacat

e. To the college maintenance fund: for teaching salaries.

From Mr. Joh. Schammcl in Palmyra, Mo., by Mr. Otto Ernst .. 2,00 ä. For poor students and pupils in the Concordra College and Seminary: for poor students.

v. To the Unterbalts-Casse for widowed woman Prof. Biewend:

Vacat.

F. Bvhlau, Cassirer,

BvMr. Past. Rolf ... StM " Hügli ""Teacher Siemon

W. Hattstädt, Cassirer.

For the **Lutheran** have paid: The 13th year:

Messrs Sauer and A. DefterInn.

Messrs Sauer and A. DefterInn.

The 14th year:

Messrs. Paul Bürger, F. Gempel, A. Oesterlein, T. G. Merz, Phil. Müller, Past. I. M. Johauncs 8 Er., F. <9rauc, AlmS, BourgiS, Brennccke, Dersch, Fr. Holzgrufe, Nuschmcyrr, Sauer, Weber, Bauer, DingcS, Korff,

The 15th year:

Messrs: Fr. Schulze, H. Werner, Past. I. G. Sauer 5 Er., Dr. K. Rittmaier: from the Gem. at Frankcnmuth- 19.50 Same from Gorsch, Past. T. Wichmann 81.81, A. Lestcricin, Past. R. John, Phil. Heine 50 Cts.; Ranzenberger Hoseuzeng and 1 pair of Reinhardt, H. Rauscher, Phil. Merz, F. Werther, I. Lochhans, T. G. stockings; Haibisch a sheet and 1 pair of stockings; I. Hubinger Merz, S. Luft, Lindemann, M. Merz, E. Dörschlen, D. Reinicke, F. -- '81.00 and 2 handkerchiefs; G. Hubinger 25 Cts. and 2 shirts; Graue, I. Grmchagen, Past. A. Saupert, teacher Schriewer, AlmS, Parented Sc. O.

F.W. Barthel.

Changed Addrsse:

irev. H. ^ox, ears of Hov. I". Doclinor, Alilnaulceo.

Correction. In the "Luthcraner" 1857 p. 72 it says: "von Herrn Past. Bohn 87.00." should read: From Mr. Pastor W. Lohe by W. S. 87.00. instead of 17 Guld., 20 Kreuz., 2 Pfennige.

M. W. Sommer.

College! li nd Seminary: 822,50 by Mr. Past. Miracle in! Chicago, May the gracious God richly bless these gifts of Christian love for the funds raised by the Women's and Inngfraucn Vercin in the comm. of Mr. Past. Stubnatzy 87.25 for Louis Schick mi' inbegriffen as was prescribed but is not set.

St. Louis, Mo.,

> Synodal Printing Office of Aug. Wiebusch u. Sobn.



herausgegeben von der Dentschen Evangelisch = Lutherischen Synode von Missouri, Ohio und andern Staaten. Mediairt von C. R. 20. Walther.

Vol. 15, St. Louis, Mo., Oct. 19, 1858, No. 5.

inclusion of some members of the Synod of New-York greeting, without that recognition. as consulting members at this year's sessions of the

Eastern

District of the Missouri - Synod.

A word of understanding in relation to the non- It differs from a public greeting in that it is only a friendly who must only have a hindering effect on the deliberations, for our time, which is lukewarm in faith,

Or is the admission of Methodists, Presbyterians, unfortunately still has a great deal of work to do in order Reformed, etc., as advisory members, e. g., at the that it does not place so-called love and courtesy above sessions of the General Synod, only a ceremony faith and truth, that it does not have more respect for men intended to show the commonality of Protestantism; this than for God^ Or does the General Synod, by admitting As the "Lutheran Herald" in No. 178 expressly would indeed be very improper, for a synodal assembly such deliberative members, want to make it known to the

expresses the wish that this point should be discussed is precisely an assembly where the members of a synod world that it stands in unity of faith with them, that the a little more closely, whether it had been "forgotten, or with a definite confession of faith meet to confess this doctrines of distinction are not fundamental, is it to against the Constitution, or an error of form"; let the very faith, and to strengthen themselves in this faith. If represent a kind of union? The thing would not only be following be regarded as a friendly attempt at a solution one wants to represent the community of Protestants very improper, but would have to be called downright and bring it to recognition, one should not call a synodal reprehensible. Similar things seem to be felt back and of this question of labels. -First of all, we must testify that it was with sincere joy but a Protestant assembly, or if one wants to go even forth in the General Synod itself, for the sender says:

that we saw the members of the New York Conference further, and organize, as it were, the power of the "Many a sour face has been drawn among us about this, Synod can only take place upon "acceptance of the confessions of faith is necessary. entire symbolic books of the Evangelical Lutheran as guests and co-advisory members. Church, as the pure, unadulterated explanation and exposition of the divine Word," and § 3, upon "renunciation of all church and faith misconduct. Now the admission of any one as a deliberative member is the public recognition of the faith of the

among us, some of whom had been known, valued, Christians against the obvious, shameful unbelief, a and the question may well come up some time." All false and dear to us for some time; also, all the present Christian assembly, that makes sense, causes nounionism is only harmful to true unity, or to accept members of the New York Conference, after their confusion, and violates no one's conscience. For it can someone as a member of a denomination when there is appearance had been announced, were kindly hardly be denied that at synodal assemblies, where there no unity of faith. To concede the right of consultation to welcomed by the President, but the fact that they were is indeed cause not only to settle business, but also, someone whose counsel in matters of faith must be not granted the right of consultation was not a formal especially in our confused times, to seek or maintain and rejected from the outset as unacceptable, because defect, nor a forgetfulness, but only in accordance with strengthen the right unity of faith, as the basis of true contrary to one's own faith, and from whom, if he himself the order established among us. According to our synodal unity, through exact discussion of the church is honest and certain of his faith, one must expect not Synodal Constitution, Cap. II, § 2, fellowship with our doctrines of faith, the presence of preachers of other counsel, but contradiction and protest. We, at least, could

not with a clear conscience accept an invitation from a synod of a different faith as a consultative preference, without at least publicly expressing our protest against

the false doctrine of the same, that is, without

at the same time to state the dissent and thereby to How else would it be possible for voices to be raised in Methodist who stated that a fact had been dissolve communion again. For one owes first of all athe General Synod which reject the most noble doctrinesmisrepresented would be permitted to present his confession to God and honesty and openness to man. won by the Lutheran Church in a difficult struggle, butsupposed correction. Which would also be allowed to

The real question that has been raised among us iswhich, on the other hand, reject false doctrines that are every rationalist and unchristian, since that is no more whether there is such a difference of faith between thealways known to us. How else would it be possible forthan right and proper.

Missouri Synod and the New York Synod as to make itvoices to be raised in the General Synod that reject the May God be gracious and merciful, and may the poor, inadmissible for the members of the one to be receivedmost precious doctrines, which have been won by the fragmented Lutheran Church grow and strengthen by the other as deliberative members.

The sender says: "It is hard to understand whatknown to us, while false doctrines, such as, for example, Lutherans of the Missouri Synod cannot do otherwise, divides where so much unites." But though it is true thatthe useless chiliasm, which the Lutheran Confession has we must reject any fraternal union which is not a union many things unite, especially the same German field ofrejected, are openly confessed, and such public false of faith and confession as displeasing to God. We do not labor, the same labors, struggles, difficulties; yet that veryprophets are nevertheless always recognized as brothers want to offend anyone personally. We do not want to hurt thing which alone demands and justifies a separation, in the faith, and in some cases even occupy prominent anyone's feelings, but our conscience, captivated by the divides us. The two Synods have different creeds, thereinplaces; they sit on the professorial chair and are Word of God, does not allow us to do otherwise. If we lies the problem. The Synod of New-York, as a membersupposed to raise up orthodox preachers. of the General Synod, has the so-called Lutheran That the General Synod calls itself Lutheran, since it true love, we ask to have it proved to us from the word of

General Synod Confession. But this confession is not ais not so in the sight of God and man, according to its God. Nevertheless, we are convinced that the more confession at all, least of all a Lutheran confession, but aconfession and its nature, is, to put it mildly, dishonest, serious members of the New York Conference, who are product of the prevailing Union spirit. If a body says thatand only serves to hold back the truth and to encourage generally at one with us and have attended the it has a confession which is only substantially correct, falsehood; and thereby to confuse the spirits ever more proceedings with sympathy, will have approved of our only substantially its confession, but does not state indangerously in these last, sorrowful times. This is our firm procedure as being entirely in accordance with our what this essential consists, but leaves each member ofconviction, derived from the Word of God and the facts at Constitution and entirely appropriate to the General this body free to accept or reject for himself from thishand, according to which we must act, and woe to us if Synod. confession what is just right or wrong, essential orwe do not. It is from this conviction that we cannot admit unessential, according to the opinion of each individual; members of the General Synod, no matter how close and this is not a confessing, but a confession-covering, valuable some of them may be to us as dear, faithful confession-playing community; It has the confession onlypreachers, as advisory members to our Synodal in appearance, for it neither openly confesses what themeetings.

confession says, nor openly rejects what it does not
Truly the unity of the church is also close to our consider to be right in the confession; therefore, althoughhearts, and out of listening to God's Word, and out of the a confession is mainly intended to make known, to reveal, deepest longing for brotherly union with all faithful the faith of the confessors, not even the members of the Lutherans, the proposal for a general conference has General Synod themselves, let alone others, can knowarisen among us, in order to arrive at the right, Godby this confession what the individual members actually pleasing faith in the discussion and confession of the One believe or do not believe. Thus this sad hypocriticalFaith. For we know from the Word of God as well as from confession does not reveal the faith but covers it up; with experience that this is the only way both to preserve and Bethany, where the blessedly deceased rest as this confession one does not confess before the peopleto keep that heavenly treasure.

but plays hide-and-seek before them. - That the Among the members of the Missouri Synod, God be report, we now want to learn from a letter of Miss. confession of the General Synod is not a Lutheranpraised for it, there is brotherly unity, but it only came into Mießler, we will now learn about the present state of confession is also obvious, for the Lutheran Church hasbeing and is only maintained by unity of faith and affairs among the living in Bethany. never had the Augsburg Confession as only "essentiallyconfession; so that as soon as a difference of faith Of the 11 families who formerly belonged to our right", as its confession. This is an entirely new, Americanappears, we put aside everything else, all so-called church, writes Missionary Mießler in his latest report, by confession, in which just that which is characteristicallySynodal business, as the greatest incidental matter, until far the majority no longer live here. Some of them have Lutheran: the firm, cheerful, incontrovertible certainty offirst this difference is resolved, or the conflicting part is moved to the Chippeway River, to the land given to them, faith, is entirely lacking. All sects know what they believe, eliminated.

but the "Lutheran" General Synod does not. - For the That the Cleveland Conference should have religious status is concerned, they have either fallen to ruling spirit in it is the dangerous, harmful Union spirit,accepted a Methodist as an advisory member, as it were, the Methodists and from there into paganism, or they which, for the sake of so-called love for mankind, doesand listened to his "good counsel," is an have immediately sunk back into the peaceless not take God's word and will, matters of faith, so exactly,incomprehensible error, since such a procedure would paganism, without first stepping onto the transitional indeed, that it does not give all wah

and purpose of the Conference. Only one

Lutheran Church in a difficult struggle and are alwaysthrough the true and firm union of its members; but we are wrong, if we are too exclusive in this, if we act against

> A member of the Missouri Synod eastern district.

> > (Sent in by Pastor Sievers.)

Our Mission.

After we have drawn comfort from the churchyard of witnesses of the power of the Gospel, in the previous

others live scattered in the woods; and as far as their have been quite contrary to the publicly expressed plan stage that (at least here) Methodism provides between Christianity and paganism. Let us then search for them one by one in their huts, and, where we find them empty and locked, let us follow them until we find them.- Esther, now living on the Chippeway River, fell in with the Methodists as early as Missionary Baierlein's time. She would no longer hear God's word and its earnest threatenings concerning the shameful vices of fornication and drunkenness, therefore she declared her resignation from our church, and was immediately received by the Methodists. And because these slaves of sin and murderers of souls, who to a great extent wallow in such vices themselves, theIf we put soft cushions and pads under the head of this Egbert Bedwewegonebe is also a drunkard, like his hardened sinner and preached peace when there is nobrother-in-law Pierre. Unfortunately, his wife, Marie whose request the mission in Bethany was founded, have peace, the way to her heart was closed to us and to the Makadewasimoique, is also no longer in the simplicity of disappeared, or at least are lost to our church, except dear Word of God. Missionary Baierlein followed herheart as before. She tries to excuse her absence from perhaps for Magdalene and her son Philip, who is with exhortations, and so I did not lack exhortations, butour church services by the long distance (she has been currently in school in Fort Wayne. About Salome, the

mentioned vices, and had left his lawful wife and theirGod? and if it was necessary, Fluffe. He was, to use a crude proverb for once, quite first ask her sister, for the child had been given to her. has been withdrawn from our influence forever. maliciously, was persuaded by the Methodists to leave children to baptism soon after their birth, i.e. on the first our church.

has sunk back into paganism. He is not to be seen in with her. Bethany during the whole year, except in the time of In the large and numerous family of Christian extinguished. He still sits in his dead pagan dream.

door when I tried to lead her to a better way, there is of Jesus Christ for our salvation. little hope left for both of their return.

Sunday, while the youngest child is already six months Jacob Makadeoquot, who at first gave us great hope, old, this shows clearly enough that things have changed

cure her, she has completely died to all good. She is not now. The grandmother in the family, Sarah, who is blind he is now only seen temporarily in Bethany. afraid to retell the old fables and lies that were common and a hundred years old, knows how to count the among the Indians about the hereafter, and to give the benefits and advantages she enjoys from the mission in I feared at the time of the resettlement of our people to lie to the word of God, and to call me, who preach the order; but if you call her attention to the real purpose the the Chippiway River was first fulfilled. He had hardly same, a liar. She celebrates feasts, as was the custom mission has in mind for her, as well as for all the other arrived at his new place of residence, in Isabella County, with the old ancestors, and seeks to entice Andre to do Indians in our town, either the thread of the conversation when the Methodist preachers had already spun their the same. Considering that the man, in his soon breaks off, or she says that she is much too stupid nets around him. They soon succeeded in persuading carelessness, can say that he does not ask whether he for such a thing, and that she cannot grasp it. It is only him to be baptized and to join their church (I should prefer will go to heaven or not, and that the woman no longer too evident that she does not seek first and foremost the to say a mob, for they play so shamefully with Holy wants to believe either the threats or the promises of the kingdom of God, for if that were the case, she would be Baptism). Baptism). Of course, the family father was holy scriptures, and is insolent enough to show me the wise enough to grasp and retain the foolish preaching followed by his wife and children. In their eldest son,

The descendants of the deceased chief Bemasike, on living about 4 miles away from Bethany since autumn) - widow of the aforementioned chief, the readers of the Louis Pimajiwon, who also rolled about in the above-but why does she live so far away from the house of Lutheran have already been able to read pleasant and saddening things. I only remind you of her apostasy from children, also fell away in those days, and with him an How is it that she used to be able to walk 5-6 miles to our church to the Methodists, and how we then again old widow, named Constantia Wasejiwonoque, to whom hear God's word when she lived in the woods at certain succeeded by God's grace in persuading her to repent; he had committed himself. The Methodists finally knew times of the year? Instead of bringing her child to Holy of how she was not afraid at that time to go before the how to lure this couple into their clean church (sect); for Baptism, she had the ceremony of naming performed altar in public assembly, to confess the sin of apostasy to when they noticed that I was still following them with on it in a pagan manner, and gave it to her sister Martha God and to seek his grace again, how she renounced the enticement and admonition, as was my duty, they (of whom see above), who named the child, and by this fabulous, pernicious doctrine of the Methodists and whispered to the man that he should only join their act entered into a certain guardianship right to the child. pledged loyalty and faith to God anew. O how happy she church "if he had no peace before his blackcoat. So he The right of such a guardian can go so far that a child was then when she was allowed to hear again the word fell in with them, and-although his affiliation was of no must first obtain permission from him to receive holy further consequence to the spotless (?) congregation- baptism. And so it was also the case here; for when I he has nevertheless increased its numbers-and that is recently spoke to Marie about the baptism of her child into her heart. But today she has fallen away again, and just what the Methodists attach so much, indeed the and admonished her that she should fulfill this duty and has once more entered the way of destruction. For a long most, importance to. He also now lives at Chippeway- bring the child to baptism, she answered that she must time she has been away from here, and now perhaps she

actually hopeless. Later, his wife, whom he had left If one considers that this mother brought her first two Lord will not be mocked. Frivolity and vanity have always been basic traits of his character; he finally fell into arrogance. For a long time he limped, so to speak, on both sides; he soon stood with the Methodists, soon with the Lutherans, until at last it was fulfilled in him what the planting and harvesting. Through his carelessness and Miskawanaquot things are no better. The husband is evil example, the good spark that had been kindled in and remains an incorrigible drunkard; he says himself ridiculed himself, he took in his place as a prey of the the heart of his father-in-law was suppressed and that he cannot stop drinking-wife and children are highly Methodists, who did not spare their devilish persuasion indifferent to church and school. Just as the children on him. For a time he went along with their hypocritical Pierre serves the Sauftenfel on and on already at 4 themselves have no desire to go to school, so they are years. Since 1-1/2 years also his wife, Martha not encouraged to do so by their parents. They spent gave themselves up to drink. What access I have to his Kagebinesique, has fallen away from our church most of the winter in the woods as usual. If they seldom heart with the sermon of repentance and faith, after he Seduced by a sorcerer who had been summoned by her or never came to church when they lived in Bethany, has become so corrupt and the judgments of God have from a remote region in the winter of 1856 in order to one should not be surprised if they do not come at all fallen upon him so visibly, is easy to see, especially since

> In the case of my neighbor Stephan Bemajojing, what Nangasike, they had a worthy forerunner for Methodism; as they then also

have been worked on by him for many years. Truly, heRecklessness is evident in them from their tender youth. If they had been able to overcome the temptations I This is the picture of my community as it appears towarned them about countless times, if they had loved has much on his conscience concerning his father.

In the house of Wabigomshkom *) it remains thethe eye. I do not want to and cannot take the liberty of and respected God's Word and used it conscientiously same. He himself, having grown old and gray in thejudging the hearts; rather, I only want to show the fruitsand faithfully, and if they had regulated and arranged religion of his fathers, cannot wriggle away from it-Satanthat they produce. And it is the fruits by which we judgetheir lives according to it, all the temptations would have holds him too tightly in his bonds, A main obstacle for himthe tree. But I hear many ask, how did it happen that mycome to such an end with God's help that they would to become a Christian seems to be the sin of sorcery, incommunity fell so low? To this I still owe a short answer, have been able to endure them, i.e. that they would have which he is stuck. How often has not the good Lord beenas far as I am able to give it. emerged from them unconquered. God had many a

near him and knocked on his hard heart through Above all, it is the Methodists who, by their devilishtemptation come upon them, but certainly not to hardship, sickness, and death-and how often has he not, activities, luring, threatening, lying, slandering, and whatoverthrow them; for God is not a tempter to evil, he through such moves from above, come to a goodelse could be called their method of conversion, havetempts no man, but to give them an opportunity to prove resolution, to the decision to become a Christian-but itcontributed much, very much to the ruin and decay of ourtheir faith in him and their love to his word, and so to grow remains with the intention and never comes to thelittle community; as they have always aimed at itsmore and more to manly stature, and to become more serious. And why are we surprised that he only becomes extermination. I could gite innumerable examples to and more firm and constant in his following.

more and more fixed in his paganism, since the prove this, but I do not consider it appropriate here. God In this way I have truthfully explained the deep decline Christians around him walk in a pagan way. For theirknows how much they are to blame for the fall of ours, of the Indian community at Bethany, and I have also sake God's name is blasphemed among the heathen.-Aand the woe pronounced on the deceivers and falsenamed some of the temptations that helped to bring praiseworthy exception in this family is Rebecca, ateachers by him whose words are yea and amen will notabout such misery. For my part, I confess from the daughter of old Wabigomshkom; just as she was drawnfail. Nevertheless, though the Methodists have donebottom of my heart that I have not always pursued the more and more to the God of all comfort through variousmuch to corrupt them, yet they are by no means all tosheep entrusted to me with the right zeal, that I have not afflictions, sickness, and deaths (after she had alreadyblame; just as the Indians, before other and greateralways sought and lured them with the right love and been deprived of three children by death, her husbandtemptations had fallen upon them, have generallyfaithfulness. But I am aware of this before God, who sees also died last autumn), so she also serves himresisted the temptations to false doctrine laudably.into the heart; they have all been publicly admonished unwaveringly in all guietness and humility of heart. Indeed, we have often had the great pleasure of seeingand called to repentance by me from the word of God,

Henry Mishikekey, one of the last family fathers to bethat the worse the Methodists did, and the more zealouslyand each one in particular, as often as they have gone baptized, kept to the hearing of the divine word only athey assailed the Indians, the less they succeeded, andastray, and have experienced the counsel of God for short time after his baptism, and has turned back to histhe more they were recognized by the Indians for theirtheir salvation. May the dear faithful God in mercy have former disorderly, desolate life. And because he, like all mischievousness. If they thought that their camp-mercy on them and save them from the threatening servants of sin, shunned the light, he has departed from meetings among us or in our vicinity were clever and destruction! Amen.

here altogether, and is very seldom seen in Bethany. advantageous, they had to see in the end that they had

After thus going from house to house, we are left withouly been agitators, who, against their will, drove the but a very small number, of whom I can report that theyIndians all the closer together around the dear Word of

As saddening as the result of the above report of Miss. still have some love for God's word, and these are fourGod. Another temptation to the Indians was the influx of Mießler is, we must nevertheless consider on the other poor widows.-Judith Nambish, whose first husband diedwhite neighbors. With them they learned mainly luxury, hand that there are still some widows who openly while still a heathen, and the second, Charles Gruet, sonsplendor of dress, greed for money and profit. As soon confess the recognized word of God and that also among of my interpreter, maliciously deserted her with her manyas the English neighbors visited our church services, and the others the Spirit of God is still active, therefore we children, has faithfully adhered to our church, and hasthere, as everywhere, asserted their clumsy, boorish want to continue in God's name to preach the gospel to hitherto manfully resisted the enticements to depart fromways, a noticeable difference was also felt among our those who need it so much. Bethany. She is the mother of our Paul, who is at presentpeople.

in the asylum at Fort-Wayne. Like her, her mother, That, however, which has contributed most to the fall some brief news came in the course of the summer, ElisabethWasach, is a faithful member of our church of the Indians is without doubt the irresistible inclination informing us that the external conditions of the mission The third is Rebecca, already mentioned above, andto drink. For the gratification of these lusts, the springs families have thankfully improved somewhat. It became finally Magdalene Pindige, daughter of the late Chiefare now, God be lamented, open on every side in possible for the Synod to send to the aid of the dear Bemasike, also already mentioned. Unfortunately, IBethany's vicinity. What missionary Cloeter writes of the missionary two young men who have willingly offered cannot help but notice that there is still much to be Indians on the Mississippi is also true of ours, and is true themselves for the service of the mission, and both of desired in the case of the latter, and that she has been f all without exception. But even if nameless temptations them from Milwaukee. Their names are Duclos and guilty of many things, especially lately. Among thehave come upon our Indians from without, most of the Kluge, the first of his trade a shoemaker, the other a children, whose number is very small at present, thereblame falls upon themselves. For it is certain that the wainwright. The Lord bless the self-sacrificing enterprise may still be many an honest and upright heart to begood Lord does not let them be tempted beyond their of both young men, which shall enable the missionary to found, although the means. Had they, instead of tempting themselves...

*) In recent times a change occurred with him; he is now baptized, thank God.

Submitter's Notes

Gustav Mießler.

Dom Miss. Cloeter at Kabitawigama on the Misissippi. save his strength for the preaching of the gospel among the heathen!

From Miss. Cloeter's letters we lift out the following for the notification of all friends of the mission: Thus he writes on May 5, 1858:

We are now settled here i.e. in Kabitawigama (about 15 miles from the temporary

Breck's mission station St. Columbo) into the still we will undertake a journey to Bakegama as soon as | There would also be enough good land for them, and that unfinished house. Only a small addition is under roof; possible, perhaps in a few days. The falls of Bakegama in the immediate vicinity; but the difficulties for them are progress is very slow and arduous. A lot of time has are about 250 miles from our place up the Mississippi, very great, especially because the necessities of life are gone by with hewing out the road, building bridges 2c. which, however, makes tremendous bends in this region, so far away. If some should have the means to live for a and we have had a lot of trouble with the erection of the so that the direct distance is certainly much less. The few years, they would not have to regret it later. If, log house, as we had no offices. Heinrich Craemer is captain of the band living there has been to see us many however, such families were to count on the Mission to just about to leave for St. Paul to fetch the most times and is very anxious that we should come up; he provide them with food and clothing, this would exceed necessary supplies from there, about 180 miles away, also says that he has told his gang what I have told him the Mission's resources, since at least until next year's with our team. It is very close. Heinrich has to earn and that they are all of the same mind. Everyone who harvest we will have to fetch all the food we need from something with passengers for the outward journey. knows the Indians knows how little such talk can be relied far away and, for example, a barrel of flour at the present The Indians are now almost only to be found drunk, they upon; nevertheless, it must be a call to us to preach the very low price of about 4 dollars in St. Paul will cost us drive it to extremes. It is a true act of God that ourword of life to these people as soon as possible. Though 12 dollars. Chippeway's are now being slaughtered by the Sioux, this band has not escaped the influence of whisky, it is who are also roaming around up here (we are allarmed certainly the most hopeful of all: and I wish we had the household are well. almost every night); but it is just as if they wanted to runthreaded our mission there, instead of among my few madly to their doom. I am not able to describe the horror Rabbit - lake Indians, already quite immoral, and for praise and thanks be to the Lord, who has helped us so and misery that one has to witness here. Two days agoyears under the influence of Breck's mission. Bakegama far, and who, despite the difficult circumstances, seems an army of Chippeways (300 men) went out to commitis easy to reach from Lake Superior, and from there one to open a door here and there to bring the gospel of his atrocities in Sioux-Couutry as revenge; all our men wenthas easy access to the other Indians who live even dear Son to the Gentiles. May we be able to report next with them except two. The inevitable consequence of further up at the sources of the Mississippi. I am only time that one or a few Lutheran families in our this is that the Sioux will come back up here with aalmost afraid that we are already too late, because the congregations have decided to draw near to the possibly even stronger army, and so on, until nothing is white "trash" is already finding its way there. Last month missionary Clöter for comfort and help. They would have left. I admonished Chief Aiashougishik against this wayalso the first steamboat from Crow-wing proved the to be willing to sacrifice themselves for the sake of the of waging war, and advised them to confine themselves navigability of the Mississippi between there and and mission, for they should not expect good days or external to defense and to seek peace; but in vain. The hatred Bakegama. It was the Ans Northrup, a star-wheel-boat of advantages. They must also be prepared for the and the lust for murder are too deep in their hearts. If medium size, which passed in front of our house - the missionary to change his residence after a year or a few only it were at least an honest fight! But so it is only afirst and only one on the whole route - on June 10 and years, and perhaps, if it seemed expedient, to move deceitful and cruel slaughter on both sides. It is returned about 11 days later after a happy journey, some hundred miles away. Our help, however, is in the absolutely impossible for me to come to the Synodadmittedly rather badly battered. under these circumstances, as much as it would be This was probably only an Erploratious voyage, which necessary for me and as much as I would wish it. I will not be followed by any others this year due to the low therefore ask you to excuse me; I would not have the water level that has already occurred; only those who money to travel anyway. What I always say, I mustknow the course of events in our country can assume repeat this time as well: if we have no one to help us, with certainty that the next year will bring a great change

The news from another letter of July 4, 1858, is more obstacles, since we are not Indians. pleasing, namely the following:

when and as it pleases him: be it unto him!

Synod in our mission was very encouraging to me.

At present we are on formal holiday, as all the Indians Since we are now

our being here is completely in vain, because we cannot to the upper Mississippi. We can at least take so much

The two young men Duclos and Kluge arrived here because of the move; for example, I had no table for served, and the fiddlers and pipers played a dance for about 10 days ago. I am very glad that a lack that has more than a quarter of a year. We lived for about two the servants, as was the custom. The feast had been been felt so long and hard has been remedied. May months in a makeshift annex to the then still unfinished going on undisturbed for several hours, and the servants God give his blessing that our mission will be furthered log cabin, 9 by 15 feet in size, at first without door and and maids were spinning in rapid dance, without any by this! Your message about the participation of our window; the room was kitchen, living room, bedroom and particular agility or attitude, but still to their hearts' everything at the same time.

in our area have left for fear of the Sioux and most of come for German Lutheran families to move here. Of of the red-haired Marie. "Gracious sir," he spoke, "a the men are on a campaign against the Sioux anyway. course, it would be very pleasant for us if a few German grievous disgrace is done to me, and my honor compels Lutheran families would settle around us and

My three children and my wife, as well as the rest of

So much for the last letter of the missionary Clöter. name of the Lord who made heaven and earth! Amen.

Ferdinand Sievers.

Coloss. 3, 17.

On a large estate of a noble dominion in Prussia, the possibly go to the Indians. I am confident that the from it that we have no time to lose. Of course, we will harvest celebration was celebrated. The Lord had merciful God will change this dismal state of affairs have to make the trip by canoe, which is no fun at all, and crowned the year with His good, watered the furrows of I am almost afraid that we will encounter insurmountable the land, fertilized its plowed land, softened it with rain, and blessed its crops. A feast was prepared for the Lately I have had to live in the greatest disorder servants and maids of the court, a barrel of beer was content, when the steward of the manor entered the I do not dare to determine whether the time has now lord's sitting-room with his face flushed, and complained me to seek your aid. The red-haired girl from Tecklenburg, your child's maid, sits upstairs with the children while we dance merrily below, and takes no part in the feast. Now that all the children are long since asleep and their

I went to her in good behaviour and honour, and askedat in his room in the evening and did not return to his The blessed impressions of the jubilee celebration of the her to dance; but she refused me, and as the cook wagancing-but he did return to his Lord and his holy words, in Augsburg Religious Peace, which took place three years present, it is already known among all the people that the which he continued to read devoutly past midnight until hisago, had remained such pleasant memories with many of insult was done to me, and although it must have been oul was at peace before his eyes, and he was granted aus that the desire for similar communal edification in a an honour for her to dance with me, the first among your acob's night in which his soul recovered. A day full of wider circle could not be suppressed, but was voiced people, she disgraced me before servants and maids. Peace followed, full of heartfelt prayer; the work and again and again. Although some invitations to our mission The master bade the steward sit down, and the girl wasupervision were done and completed with pleasure; but east had been declined with excuses, and many severe summoned. Mary, called Red Mary on account of hethe heart was with the Lord, complaining and questioning feverish illnesses arose in our own communities after the reddish hair, entered her lordship in friendly greeting, praying and praising. and also shook hands with the steward, which he In the evening, when the red-haired Maria was again almost wanted to feel sorry for having made the

fervent in prayer, and more ready to die blessedly.

in the love of the Lord would be purer, richer, and more

hearty, he would bid us, and counsel us, to dance a good

deal." - The lordship was taken by the simple answer of

the red Mary, and kindly dismissed her; the steward was

appeased, and after a few mortens left the chamber; but

reluctantly accepted. "You have refused the steward the sitting with the slumbering children, and reading the determination in this way, as we "expected" so little dance," began the baron, "and have grieved and Bible with the old cook, the steward entered, and as he participation, our worries and fears were nevertheless offended him thereby; he complains to me, and I wished was a plain and open man, he also spoke freshly of the found to be very vain. On the morning of the to ask you the reason."-"Gracious sir," began the girl, "I reason of his coming. "You turned me down for a dance aforementioned day, the weather was most favorable and did not refuse the steward the dance, but only said that I last night, and yet I'll come again tonight and ask for a many participants, both near and far, flocked to the thanked him, but did not dance at all; I did not wish to dance again-and through life hm. I know well it will not church. Our church was so filled with congregants that the grieve and offend him, could not; he is a good man, always be a dance, often a sour walk, sour enough for aisles had to be provided with seats, and those who whom I must respect and honor, and had he not left my two, how much more than for one; so, will you go with arrived a little too late had to take their seats in front of room in anger at once, I would gladly have told him so, only in God's name, I will love you as my soul, and we the open door. but will now have done so, and what was grievous in my both will faithfully serve the Lord Jesus, whom I have had to. answer I will gladly beg him from my heart." And with that now sought and found again, and together with you she stepped to the steward, and held out her hand to him hope to find more and more."

anew. "So you never dance," said the baron; "may I ask why? Has your pastor perhaps forbidden you?"-"By no Maria, who was now really red, and this red was lovely dealt with: means, gracious sir; he has forbidden me nothing; he and beautiful, and the tears in the eyes of the deeply has even permitted me, nay, strongly advised it on one moved maiden looked like drops of thaw on roses, when condition." - "And that condition would be-"When I the image of heaven is reflected in them.

When afterwards the steward entered the lord's attended confirmation classes with him, she added, "there was also talk of dancing, and the blessed Pastor room without knocking, again with reddened face and Walter said: 'Children, as far as dancing is concerned, I shining eyes: "Gracious lord," he said, "now the red will tell you three things. First, the blessed Abbot Maria von Tecklenburg wants to dare a dance with me, Steinmetz was once asked by a girl whether she was and that throughout life, and become my wife, and now allowed to dance, and he answered: 'Believe in the Lord'she has given me her consent, and I had asked for my Jesus Christ, and then do what you want. On the other lord's consent before, - but I ask for your blessing. Then hand, the apostle Paul wrote to the Romans: But the Baron was moved, and looked upward, and praised whosoever doubteth, and eateth notwithstanding, is the Lord, and knew well that his Now the two have lived condemned: for it is not of faith. But that which is not of together for twenty years and have been blessed by the faith is sin. Romans 14:23: Now I cannot find in any way Lord, and their only child, a daughter, is called Maria that dancing is of faith. Thirdly, he bade us always be so again, and is not a Tecklenburger by birth, but by devout, watchful, and ready, that we might be ready at attitude, and when she goes with her parents to their any moment to die blessedly; and if we found that from home, she is there among acquaintances, when she is dancing we were also ready at once to die blessedly, or with Christians, as in her own home among strangers, even that by dancing we might be more devout, more if they are not Christians.

(Submitted.)

Mission Feast.

On the 15th Sunday after Trinity, September 12, the the thought of the girl and her speech did not leave him. gracious God gave us a lovely, blessed feast day.

time of the feast had already been determined, so that we

At 10 o'clock the service began. Full-sounding chorale songs alternating with the appropriate liturgy introduced The reader, however, should have looked at the red the sermon, which I preached on Matth. 28, 18-20, and

The Holy Christian Mission.

What does missionary mean?

2 Why should we do missionary work?

3 Why do we want to do missionary work?

After the end of the service, those present were kindly served a simple midday meal on specially prepared tables in the parish courtyard by our women of the local Trinity congregation, whereby the order was that old and distant residents were seated first. After all had been refreshed, they stood up, sang "We thank God for his gifts 2c., and said a prayer of thanksgiving. Now followed joyful conversations, of which we make special mention of the recital of a poem: "Walther, the Prodigal Son" held by our teacher Mathes, and closed with a fitting application of the mission. Then a lecture of a "Plattdeutsche Geschichte" from the Hermannsburger Missionsblatt, volume 1854, 145. printed in the "Lutherischen Herolde" No. 175, pag. 50, read by a member of the congregation, Mr. Beckemeier here. Herewith thank-you songs of those present and of our school children alternated. The general cheerfulness and joy was not to be misunderstood, and was repeatedly expressed in the words: "When we celebrate next year again Mission Festival 2c.

Oh, that the blessing of Christian fellowship might be ever more open to us and to all who are united in

The mission collecte of this feast was H22.45.

Darmstadt near Evansville, Ja. the 15th of September, 1858. a. Wepel, Rev.

The church lives in the spirit.

"My kingdom is not of this world," Thus spake the Lord in his bitter passion. This is a word that faith keeps, To be sure of Christ's kingdom's distinction. And in spite of the splendor that meets the eye, To know and shun the false kingdom. Since Christ is not like earthly kings, His kingdom is not like the kingdom of the world.

The earthly king my eye can well see, How he comes on a proud horse. Sifts his citizens to meet him With flags and with rejoicing tumult, Sifts their cities, houses, huts stand, In the harbor also the ships reg bustle; I see it when war sacks glow terribly, And also when peace and blessing

But as the head is not revealed to our eyes, so is his body, the church for heirs. His kingdom is peace and joy in the holy spirit, And comes not with outward gifts. "It is within you," says the Lord, "therefore it cannot be seen. The faith of the heart is invisible to us. Therefore only God knows the true believers.

O hold fast the holy word of God!

Then thou canst flee false sects; For the papists teach continually: The church must flourish as a visible kingdom. Yes! Lutherans here and there want to draw souls into the papal delusion: In the visible Lutheran church alone. nowhere else, man can only be happy.

But Christ's kingdom is not of this world: This word also destroys the dreams of the chiliasts, That Christ will one day ride visibly from the firmament of heaven On a white horse into the earthly spaces, And then bestow on His own joy, honour, money and glory: - O vain dreams! How the enthusiast's mind dreams so fondly. Let the church be a visible kingdom of the Lord!

O take heed to your flesh! That would like to make everything visible;

For it clings to the visible with power, And does not like to believe in invisible things. If Christ's kingdom stands in outward splendour, then there is no need for the spirit to plead and watch. He will certainly sink from the spirit into the flesh at last, who first makes the nature of the church visible

And this is the pernicious false doctrine wherein the papists and chiliasts fall. They would gladly set up a visible empire, In which priest-kings rule as they please, Forcing the wicked with mighty defence, And instead of walking in the spirit only in the law. This is the fruit of false delusion. That Christ at last is lost.

The true church of the Lord is known by God's pure sacrament and word.

Therefore the Christian rejoices where he found this feature: "Surely the Lord is in this place! The Word succeeds where God has sent it: Here are his people, here is heaven's gate." But there thou mayest see the professions: - Faith thine eye cannot behold.

For Christ's kingdom is not of this world, And his glory is only within.

As on the rock the papacy shatters, so chiliasm constantly fails. Therefore leave the delusion, which in itself falls to pieces. And come to life in the true faith! If thou knowest thyself rightly alive in the spirit, Then knowest thou also: "the church lives in the spirit!" H. Fick.

(Submitted.)

To the dear sister congregations of our synodal association.

of this money must be paid in interest; therefore, the concluded with the words Ps. 24, 9.

Dear brothers! Do not be disconcerted that we comeenemy, Satan, never rested to you with this request. The debt belongs to all of us, and Even though he continued to throw obstacles in the way it is our duty to pay it: but we do ourselves harm and dishonor if we let it stand any longer! By the way, we do not believe that it is necessary to use persuasion here; the matter is so clear and obvious that everyone can pure doctrine; they had indeed a church, but they should easily understand it; and we therefore do not doubt that now also submit to the word of God that is proclaimed

who will direct your hearts like streams of water, and make you willing to do this work that is pleasing to him.

Signed by the Altenburg and Frohna congregations,

On their behalf, the principals:

Dr. C. Bünger, Heinrich Weinhold, Johann Conrad Theis, I. Hartm. Grebing, Gollfr. Schmid, A. Ahner, Adolph Bergt.

Church consecration.

On the 17th Sunday after Trinnitatis the

St. Paul's Lutheran congregation in Jefferson Co., Mo. had a day of rejoicing, as their little church was You will certainly all agree with us when we say that consecrated on the day in question. This congregation is among the duties incumbent upon us as members of the Synod, one of the most noble is to provide institutions a branch congregation of the undersigned, and has only for the training of faithful teachers and pastors. In our recently been formed. After many had also come from the Synod, praise be to God and thanks be to God, there are two neighbouring parishes, the celebration took place in two such institutions, and the blessing which has already the following manner. Not far from the church, those been spread through them will certainly be known to present gathered and, singing the hymn: "Now give every one who reads the "Lutheran". The buildings are thanks to God 2c.", proceeded to the festively decorated now completed; but on our dear Concordia Collegium in St. Louis there is still a debt of about 3000 dollars. Most church. Once here, a leader of the congregation

annual interest amounts to almost as much as is 10: "Make the gates wide and the doors in the world high received in one year for the Concordia College building.rc:" the closed church door was opened, and those It was this distressing circumstance that gave us the gathered took their seats in the friendly little church. The idea of asking you to join forces with us to make our service began with the hymn No. 140: "O holy spirit, enter college debt-free. If you are willing, this can be done in a very easy way. If, by January 1, 18 5 9, each member of the Synod paid 2 5 cents, (to which will certainly be Psalm and the consecration prayer. When the added many a gift from those who do not yet belong to Kirchweihlied No. 168 had been sung and the festival the Synod, but who, through their preachers, havegospel Luc. 10, 1-10. had been read, Mr. R. Voigt entered recognized and enjoy the blessing of such institutions,) the pulpit singing the hymn: "Wir glauben all' an einen Gott and if we were to repeat this again later, then, according 2c.". The text was Rev. Joh. 3, 11: "Behold, I come to our calculation, the entire debt would be covered. quickly. Hold that which thou hast, that no man take thy Should it be the case that there are poor among you, for whom even 25 cents would be too heavy; then certainly crown." The speaker pointed out that it was indeed small wealthier people will be found, who will gladly transfer and unsightly in the eyes of men when a congregation had built itself a church; but when one considered that the evil

of such work, it must still be said that it was something great. He then exhorted the congregation to hold fast to you will all be moved to join hands with us in this matter. to them in it, not deviate from it, and especially hold fast We now commit it into the hands of Almighty God, to the pure doctrine of justification, so that they would not lose the "crown. After the end of the sermon, after the singing of a few verses and the blessing, a little child received the bath of Holy Baptism. After the sermon was finished, a little child received the bath of holy baptism, whereupon those present went cheerfully and cheerfully, and certainly also with thanksgiving to God. to the next house, where they were now also refreshed bodily.

> May the faithful God grant that the pure teaching of His Word may resound in the new house of God now and always; that the congregation may grow more and more inwardly and outwardly, and that it may become a light in all its dark surroundings through a frank confession of Christ and His holy Word and through a pious, godly walk!

> > E. O. Wolfs.

Filling Stones.

Papal leniency.

When Emperor Maximilian I. after his wife Departures, who fell to her death from a horse, freed the Duke of Brittany's daughter, Fräulein Anna, and replaced her by Wolfgang von

money and confirmed this stolen marriage and unjust divorce.

If you give gold and money to the pope, no more guilt will hold you in bondage. Money makes you free from sin, no matter how great the sin.

Monkstrug.

When a monk once came to Tübingen and made much boasting about the sanctuary he had brought with him in a large jar and used to show to the people and impudently pretended in the pulpit that whoever kissed From several members of the congregation of Mr. Past. and venerated this sanctuary would not be touched by disease and pestilence for the whole year, the pious from the Centkasse der Gem. deS Hrn. Past. Löber, prince, enraged at the monk's actions and insolence, of Mr. Past. Besel summoned the false teacher and people deceiver before From the Drcieim'gkeit District in St. Louis17.55 him and severely chastised him, saying that it was From the ImmanuelS District in St. Louis contrary to God and his holy word to attribute to scrawny bones such power as belonged to God alone, in whose hand our body, health, and life stand. Well, my lord," said the monk, "I have said rightly: whoever kisses the sanctuary, no disease will touch him; but I give people only the glass to kiss, therefore their kissing does not help more than it can. Thus the monk betrayed his and all the papists' lies and deceit, which falsehood the pious duke For the Fort-Wayne School Teachers' Seminary.

Sckwahn, ByMr. Past. I. G. Birkinann in Monroe Co., Ills. collected at the Hillskotten.

Indication.

Second booklet of the Tasks for Cipher

Arithmetic and Key, containing the coins, measures, and weights of the Ver. St. in the four species, together with easy rule metri. Price the same as for the first booklet. (See Luth. Jahrg. 14, No. 13.)

The diligent use of the first booklet and the undeserved expressions of gratitude, not only on the particular of the teachers, but also on the part of the pupils, hav encouraged the author to give teachers and pupils no less pleasure with the second booklet.

Receipt and thanks.

For H. Grube, through Mr. Past. Wunder§5,00 " Car Gärtner: from the Women's Club in Monroe
§12.00 and from the Young Men's Association at Monroe k3.M.
nor §9.00 from the Women's Association at Monroe, Michigan-
"Throd. Zacharias: by Hrn. Past. Streckfuß collected at the wedding of Mr. Heim. Wör- ling and Wilhelmine Gallmeyer §2,23, by Mr. Past. Wüstemann of Detroit (belatedly) §2.00, by Mr. Past. Hattstädt from the Women's Association in Monroe §4.00 8.23 "Caspar Nagel: from the Young Men's Association of the Gem. of Mr. Past. Swan in Cleveland
, 3

Received

L. To the Concordia College Building:
Bon Mr. Claus Brümer, through Mr. Past. Sauer § 1,00 Collecte am Ernte-Dankfest in der GemeindedeS Hrn. Past. Schliepsiek, New Gehlenbeck, III.

Bremen, Mon. 9...

To pay off the debt:
From the comm. of Mr. Past. Beyer, Altenburg, Perry Co., Mo. 23.50
"d. G. drn. P. Löber, Frohna, P. Co., Mo. 6.00",, " " Riedel, Paitzdorf,
" " E. N. TbomaS, Franke, Bock, Fihler ü §1.50;

I. Grüber, I. Riedel, Chr. Kasten, W- Brandes, Rabold, M. Hopser, Frenzrl, Bnltmann, Chr. Müller, Hecht sen., C. Frenzel, W. Hem- man, Hiltemann, R- Hecht, Leine, W. Hecht L §1.00; Dobrenz, Loren; sen., Sanpe, A. Loren; ä 75 cts.: G. Hopfer, Martin, Bachmann, Gemsch ü 50 cts.;

Dörfer and Tenz 4 25 cts.; Puntmann in der Gem. Dissen §1,50

b. To the Synodal-Casse Westl. Districts:

Cock, Beukon Co, Mon 9.00 Frohna, Perry Co, Mon 5.50

..8.65 E. Noschke

nindtaufsmahle deS Herr Joban- ning Chr. Piepenbrink

2. to the general synodal treasury: From the congregation of Mr. Rev. Lange at St. Charles, Mo. by Mr.

§3.50 from Sonnt. Coll. at 10. p. Drin. 4,43 " ,,,,," ,, 14. p. Drin. 1.00 of three individual members.

Mr. Past. A. Lehmann in St. Louis Co, Mon. 1.00

the municipality of Mr. Past. streets in Col'ins- ville, Ills.

for the general presiding officer: of the congregation of Mr. Past. Holls in Centreville, Ills 10.00 $\,$

b. To the Synodal-Missious-Casse:

Fort-Wayne Oct 12

Mrs. Schwege there ..

By Mr. Past. Dr. kölsch in Memphis, Tenn., collected by Mr. Wilh. Werner on Mr. " Will). Reinhardt's child baptism .

e. To the maintenance fund for widowed woman Prof. Biewend:

.. 2.00 Of the following members of the congregation of Mr. Past. W Scholz in Mimes. Ills. 8.05

§-25 by Mrs. Marie M ichhof, -25 " " Chnstine Mescbbof, -25 " " Louise Mcschhof, -25 ,, Wittwe Horstmaim, "Mrs Louise Kasten, -55

""Töbkc Frye, 1.00 Rkgme Knelbvs, -50 " ,, Rkgme Knelbvs -25 " Jgfr. Justine Krnckemeier, 1,00 " Mrs. Elstabeth Kollmeicr,

""Friedcnke Meier,
", Charlotte Lcholz, -50 -50 Caroline Ellerbüsch, Caroline Grefe, 1.00

-50 " ,, Caroline -50 " Charlotte Kotlmcier,

-50 " Caroline Ellgclcgr, -25 " N. N.

F. Böhlau, Cassirer.

For the **Lutheran** have paid:

The 12th year:

Gentlemen: G. P. Rcidenbach, H. Niemann.

The 13th year:

Messrs: H. Pfortmüller, L. Richter, Pastor H. Lemke, W. Dörmann, Past. I. H. Dörmann, C. Mierly, Past. F. W. Scholz, Bro. Sträub, Past. I. Birkmann, W. Windhorst, I. Godjohann, H. Niemann, G- Dreyer, C. Sckwahn, F. Otto, A. Ambrosius, L. Stiegemcyer, W. Mcier, W.

The 14th year:

Messrs: H. Pfortmüller, H. Volberding, C. Richter, H. Rcitz, C. Arndt, Past. H. Lemke (1 Expl.), Past. F. W. Richmann, I. Böger, Mr. Schräge, G. Neumüllcr, l'iottl. ^cbüßler, I- Birner, Gottfr. -iom.ig, Gottl. Müller, C. Müller, W Dörmann, C. Mierly, Past. F. W. Scholz Fr. Sträub, Muller, C. Muller, W. Dormann, C. Mierly, Past. F. W. Scholz Fr. Straub, Dr Mättcu, Gerh. Jacobs, H. He- sterberg, I. Hesterberg, H. Crfmkycr, C. Gninther, W- Wißmann, K. Berkemeyer, A. Laucnstein, H. Berkemeyer, Wilh. zur Mühlen, W. Huning, F. H Föckcn, H. Schcrr jun., H. Schröder, F. Godjohann, Pohlmann, F. C Kesen-! kamp, H. Brockschmidt, A. Schnare, Past. F. Rusf(4Ex.), Phil. Schreiber (4 Crpl.), G. Dreyer, G. Wolff, H. Gre- wing, H. Friyhausen, C. Lchwahn, F. Otto, A. Ernst, Past. O-Fürbringer, W. Gudett, Dan. Keller, Fr. Hin;, Dritter, I. Witterstein, H. Christer I. Pürkncr, I. Winterstein, H. Schröder.

The 15th year:

A. Ambrosius, Past. I. Rau-schert (2 Erp.), C. Wille, W. Zeyler, Con. Kruse, Mr. slant, Psihl. Scär, I. Stamm, Dr. Helwege, Gottfr. Nönnig, Kruse, Mr. slant, Psinl. Scar, I. Stamm, Dr. Helwege, Gottlr. Nonnig, Goitl. Burkhardt, Past. W. Holls, G. Buchholz, Goktfr. Müller, Fiedler and Bock, Thomas, Hecht, A. Franke, Past. H. Löber, A. Lüders, M. Härtung, V. Jrö- bei, C. Mierly, A. Bergt. B. H. iLuccop, F. Köhne, I. Keyl, Mr. Scbumpe, M. Ehrenwein, Kemper, Niemann, R. aus der Heide, G. H. Jürgens, H. Beermann, EverS, N. Schwarh, Otto, Wilker, P. Schwartz, A. Schmidt, I. Hirsch, Weßler, E. Meyer, Sägebrink, G. E. Niemann, Niek, fikiebauin, A. Hörr, H. Succop, I. Lipp, Ph. Wage- ner, Schäfer, H. "tumberg, Past. J. Besel, H. Scheper, E. Meier, H. Scheper, Schäfer, H. "tumberg, Past. J. Besel, H. Scheper, E. Meier, H Schäfer, H. "tumborg, Past. I. Besel, H. Scheer, F. Meier, H. Scheer Jr, H. Brockschmidt, H. Schnare, H. Keiser, I. Wirth, Bro. Lange. H

e. To the College Maintenance Fund:

•
for teacher salaries.
By Mr. Past. H. Löber in Frohna, Mo 5,05 ar
namely:
§4.05 from the comm. in New Wells
1,00 ,, Mr. N. N. in Frohna
from the comm. of Mr. Past. Roads in Lollins- rille, Ills 6,85
Cbrn. M. by Mr. Past. Riedel2,M
of the Gem. in L>t. Louis22,00
namely:
§11.00 from the Trinity District
11,00 " Immanuels "
of the commonwealth at Washington, D. C., by Mr.
Piirncr5
5
By Mr. Past. A. Lehmann in St. Louis Co., by Br. Körbcr in Cap
Girardeau, Mo2.00

ä. For poor studenteu and students at Concordia College and Seminary:

From the Gem. of the Hrn. Past. W. Schol; in Minden, IIIS 13,M namely:

§12.00 the Collecte of the same 25 of a limb subsequently 75 " deSgl.

Changed address.

Rev. ^r. Null',

/ LloominZton, III.

Bad printing error in No. 4!

Page 25, column 2, 3rd line from the bottom erase the little word:

St. Louis, Mo-,

Synodalruckerei von Aug. Wiebusch u. Soh n.



heransgegeben von der Deutschen Evangelisch = Antherischen Synode von Miffouri, Ohio und audern Staaten. Medigirt von C. F. 2B. Walther.

Volume 15, St. Louis, Mo. November 2, 1858, No. 6.

(Sent in by Past. Hügli).)

or preach, or administer sacraments...

without proper Berns."

Something for Methodist preachers and others.

which Christ has washed clean from sin through the preachers in this country who do not know about it. water bath in the Word. But it by no means follows from this that, because they are children of God

they could no longer err in certain doctrines. It is true thathow Methodist preachers have sought to make "That no man in the church should teach publicly, a man who is a child of God, a Christian, may he bethemselves serviceable in congregations according to outwardly where he pleases, must have founded himselftheir principles, in one way or another, or how they are on the right rock of Christ, or he cannot be a Christian; ready at any hour to procure adherents in foreign but it very often happens that even such rock-men and congregations. How most Methodist preachers usually Peterites, such true Christians, build wood, hay, andgo about this, in order to gain their ends, what cunning stubble on the right foundation, which works, of course, they use, etc., we shall not now describe; for this is In setting about to write down something about the will burn up in that day, but they themselves will be saved, already pretty well known, and the wrongfulness of it is in above subject, we would like to ask above all those as through the fire. 1 Cor. 3. Thus we have false doctrinemost cases so evident, that we fear many a Methodist Methodists who may be reading this paper, not to put it and error in view in this paper, which we curse and preacher who reads this paper would not read farther aside unwillingly, as is usually the case as soon as they condemn, not the person who errs, if he is founded on the than this, if we began here to relate some cases have read the above heading, but to first examine right ground and rock; and in this all true Christians, even according to the truth, even without explanatory sensibly what is said. All the more so, since the among the Methodists, will certainly agree with us. Foradditions; since his own picture, without all Methodists themselves always insist, when they come this is the unmistakable mark of a true Christian, that heornamentation, would be too displeasing to him. But lest together with simple-minded Lutherans and others who curses and condemns all that would turn him away fromwe be misunderstood, let an example explain the matter. are not exactly favorable to their doctrine, that they Christ; but this is error and falsehood, or false doctrine. Thus, for example Schreiber recalls this from his early life should first examine what they might offer them. With But to the point. It is a well-known fact that Methodist of a Methodist preacher who not only, according to his this essay we do not want to condemn the good that is preachers consider themselves entitled to preach andown testimony, loved to go there to preach and draw still with the Methodists; since they also still have the perform other ministerial duties wherever they go, evenfollowers to himself where proper congregations had Holy Scriptures, in which the Word of God is found. From this we can rightly conclude that among the existing congregations that are not of their faith. And sacrifice of faithful Lutheran preachers; but who also Methodists, too, there must be many dear children of experience has shown, and still shows, how they actalways used the Jesuitical artifice of trying to make those God who are living members of the spiritual body of Jesus Christ, members of the one holy Christian church, them to do so. There will probably be few Lutheran Church in Germany, but whose knowledge was still very

small, believe that he was actually Lutheran, while the Lutheran preachers from whom they had hitherto been served were not Lutheran. The Lutheran preachers who had served them so far were not Lutheran.

Lutheran, but Roman Catholic, and so on. And manyaccording to Marci 16:15: "Go ye into all the world, and If he be a teacher in the church whither he cometh, and he more examples of this kind could be given. But this is preach the gospel to every creature," and do as thethat hath commanded him such office there, let him be enough, the matter is well known. apostles did, Marci 16:20: "They all went forth, andheard according to the doctrine of St Paul. If he does not

Here it should be noted that the Methodist preacherspreached in every place." Here, then, the "Apologist," theprove it, let him run away to the devil, who sent him and are not the only ones who hold such principles and actorgan of the local German Methodists, gives us an answercommanded him to steal a free preaching office in a accordingly. For for the sake of the Methodist preachers to our question as to what justifies Methodist preachers inchurch, where he does not belong, either as a hearer or a alone, Paul would hardly have written 1 Tim. 3:6: "Of the creeping into Lutheran congregations. Here, he says, it is disciple, or even as a prophet and master. same are they that creep to and fro into houses, and leadexpressly stated: "preach the gospel to all creatures," and "What a fine example should this be for me, when a captive women that are laden with sins, and go about withthey "preach in all places"; from this it necessarily followspriest preaches, and one of the others has the power to divers lusts." Luther, for example, wrote of thethat the Methodist preachers act only according to theinterfere with him, and to scold him? Further, if another Anabaptists of his time in his book, "Of the Sneakers andword of God, and that they thus fulfill their most sacredshould fall into the speech of the two, and also call the Angle Preachers," thus: "I have heard it said, how theduty when they preach and administer the sacraments "inother silent, and after that a full beer-samsel should run sneakers can be found preaching to the laborers in theall places," that is, also in Lutheran congregations. harvest, and in the fields under the work, so also to the We have now taken a close look at the above-call the third silent, and finally the women would also have charcoal burners and individual people in the woods, and mentioned Bible passage and have taken the greatest such a right, as the sitter, and the men would be called everywhere sowing their seed, and blowing out poison, pains to find out to what extent the Methodist creep is silent, and after that always a woman-dasander. O what a turn the people away from their parish churches. Then permitted or even commanded! We would have gladly beautiful church fair, Kretzschmer and fair shall there be! behold the devil's right footstep and grasp, how he shunsasked the writer of the Methodist apologist or someone In what church shall it not be finer than in such a church? the light, and mews in the darkness. Who is so rude that else verbally for clarification, if he had been with us. Our There the devil should be preacher in my stead. But the could not see that they are true messengers of the devil? doubts were, and still are, concerning the above passage: blind sneaks do not consider such things, they think as if If they were of God and righteous, they would first of all We see without much difficulty that it says, "Go ye into all they were the only ones sitting, and they do not see that find their way to the priest, and deal with him, and declarethe world," but we cannot understand how the Methodistone of the others should also have such a right, and they their profession, and tell what they believed, and if the preachers come at once to refer the "Go ye" to could also be called silent, they themselves do not know priest would admit them, they would be excused to God, themselves; as if it were already made out that Christ what they say, what they sit or speak, what is called and would then strike off the dust from their feet, and someant them by it, as if Christ had pictured in his mind all prophet or layman in this place of St. Paul's." So far on. For the pastor has the preaching chair, baptism, the Methodist preachers that would ever be in the world, Luther. sacrament inside, and all pastoral care is commanded to and who would be so gracious as to stoop so low as to him. But now they want to bite out the pastor secretly, offer their services to the Lord, and then addressed them ew years ago came up with their doctrine and with all that with all his command, and yet do not denounce their in spirit, "Go ye into all the world." Or do the Methodists they have as Methodists, perhaps yet believe that they secret command; these are real thieves and murderers of interpret this passage differently? do they perhaps think alone are those to whom Christ says the words, "Go ye souls, blasphemers and enemies of Christ and histhat the "Go ye into all the world" may be referred to any not all the world?" Let an Ignatius, Polycarpus, Irenaeus, churches."

In addition to the Anabaptists, the Socinians, also into their pulpits, and must hear us also; yea, they meant by this? -Arminians, Weigelians, Puritans, and Quakers can be must hear every one that cometh. Will they? - We cannot mentioned here as such, who also consider a special bear to adduce here another passage from Luther's Methodist argument fits in. We understand, however, that calling to the ministry superfluous. But also the Calvinistswriting, already mentioned, against the Anabaptists, who must be mentioned here, whose sneaky tricks and also wished to prove their Methodist creep from 1 Cor. the words, "Go," and who can therefore comfort Jesuitical artifices, by which they at times sought to gain14:30. Luther answers them: "There are some who think themselves with this saying in all their temptations; but we adherents within the Lutheran Church, are only too wellthat St. Paul, in 1 Corinthians 14, gave an ordinary man cannot understand, we must say it again, how in all the known. Thus, for example, Calvin and others with himliberty to preach in the congregation, and also to bark world Methodist preachers come to invoke this saying for signed the Augsburg Confession in order to be able toagainst the ordinary preacher, since he says, in v. 30, that themselves, as if it had been said to them. Does it follow, spread their Calvinist poison all the better within thewhen it is revealed to the one who is seated, the first shall then, that if Christ commands anyone to do anything, the Lutheran Church. be silent. Hence the lurkers think, into which church they

But what are the reasons for which the Methodistcome, there they have power and right to judge the preachers think they are allowed to proceed in this way?preachers, and to preach otherwise. But this is far, far By what saying of the Holy Scriptures, or by what reasonwrong. The lurkers do not look at the text rightly, and take can they prove that they act rightly and Christianly? from it, even brew into it, what they will. St. Paul speaks Scripture, or with what reason can they prove that theyin that place of the prophets who are to teach, and not of are acting rightly and Christianly when they prowl about the rabble who listen. Prophets are teachers who have in foreign congregations? Or are the Methodist preachersthe office of preaching in the churches. Why else should themselves not aware of what entitles them to do this? one be called a prophet? Let the sneak prove beforehand In the "Lutheran" current. Jahrg. No. 14. we find athat he is a prophet or a teacher.

passage from the Methodist paper, the "Apologist" of Cincinnati, which answers this question; there it says: "If the Methodists believe that the whole world is their field, they are merely acting on the command of their Lord and Master.

out of a jar, and fall into the speech of all three, and also

Or do the Methodist preachers, who, after all, only a one who has but a desire? - Well, then, they must let us Athanasius, Luther, Brenz, Chemnitz, Gerhard, &c., not be We must confess that we do not see how the

Methodist preachers are necessarily meant by it? Why, then, do they not go and raise the dead, cast out devils, the lepers, raise the dead, cast out devils." And in another

You must not have ore in your belts, nor a bag to carry in the congregation to invite the people of Frankenmuth He gained high patrons by reading his poems aloud and away, nor two skirts, nor shoes, nor a cane," and so on to his sermons. But when he soon saw that no one was crowned as a poet with the laurel wreath in public From all this you see, dear reader, that when anything wanted to attend his sermons, he threatened to shake with great solemnity at the age of 23. He remained is said in the Scriptures, in order not to fall into terrible the dust off his feet and finally leave them, which would humble at heart, however, and his conduct was chaste error, it is necessary to be careful. From all this you see, have the effect that the people of Frankenmuth would die and sober from early youth until old age. In 1611 he dear reader, that when anything is said in Holy in their sins. Later we heard that, when all this was of no became chaplain at Küben and soon after pastor there. Scripture, in order not to fall into terrible errors, it must avail, in the presence of a member of the Frankenmuth Here he stood at a well-ordered congregation, besides he first be carefully observed to whom it is said, and in congregation, he had spoken terribly of the "godless, had eager preachers of the word nearby, with whom he what respect, etc., it is said, so that one does not carnal, unconverted" Frankenmuthers and of their cantor stood in lively spiritual contact, especially his old Val. preach the law to the penitent and the gospel to the and former pastor, who knew nothing but to speak of Herberger, whom he esteemed as his spiritual father. His impenitent. Thou therefore shalt not and canst not baptism and the Lord's Supper, but did not want to preaching, too, was greatly blessed on many hearts, and apply to thyself that which is not said unto thee. For convert. - In spite of all this, however, the Methodists his church was always full of strangers. A more painful example, Christ once said to a rich young man, "Follow claim, namely, that if we add to this their addiction to wound could not have been inflicted on him than by the me," Matthew 19, but he would not follow him. Another condemnation, to time one wanted to follow him, but he said to him Marci They will not be able to keep quiet about this shameful extremely happily, though childless. His appearance 5: "Go to your house," and so on. And when once Christ arrogance of theirs as soon as we begin to chastise deteriorated, his face became pale and he firmly believed said to Petro, "Follow me;" and when he saw that John them about us "Old Lutherans" being the most unloving, that he would not survive this great suffering. In 1618, he also followed him, he asked Christ, "Lord, what is this?" condemnation-addicted people there are. But you see was reunited with a fatherless and motherless orphan, Then Christ answered him, "If I will that this one tarry, from this, my dear reader, what arrogant, shameful, who soon had nothing to do but laboriously nurse him. In what is it to thee? Follow me." Joh. 21lt is nonsense, therefore, when the Methodist preachers, in they consider all other Christians in the whole world who healthy day; but from 1623 on, his suffering condition order to justify their stealth, cite the saying, "Go ye into do not approve of their thing to be godless children of became an almost uninterrupted illness. The seat of his all the world," since it is not yet at all proved that they the world, whom they would first have to make into illness was in his nose and windpipe, which often made are meant by it; since, therefore, it is not yet at all God's children by their new conversion machine. All him hoarse and made it very difficult for him to preach, so certain whether they may not be the very ones who are their outward piety, all their talk about how they come that, as he says himself, the longer he spoke, the more to be preached to and instructed. Must they then think out of love for the poor souls who are so shamefully he had to choke and cough, as if he were to die themselves to be the very ones who are to teach and neglected by the Lutheran preachers, how they are immediately, and in the end he could no longer preach? Surely it is not good to strive after high things. therefore the best of friends, all this talk is nothing but pronounce a period, even if it would have saved his life. And the Epistle of Jacobi expressly saith, Cap. 3:1, hypocrisy and Pharisaic arrogance with most of them. In addition to these illnesses, he also had to endure many "Forbear not to be teachers of any man." ____Would (To be continued.)

that these Methodist preachers would remember the passage in Acts 19:15 the evil spirit answers such as seek to cast him out without being called, "I know Jesus well, and I know Paul well; but who are ye?" lest, instead of casting out

Another circumstance, to which our attention was called

invite him upon their necks.

on a closer examination of this saving, is that the Methodists, by citing this saying as a proof of their creeping, show that they consider all other Christians to be godless worldlings. For if they will justify their creeping into other Christian churches by saying that the Lord they can. For example, a Methodist preacher recently cared for. Herberger loved him like his own child and came to Fraukenmuth, Mich. where there has been agave him his son, Zacharias, to supervise and instruct strong Lutheran congregation for several years. Hehim at home; he also needed him in his written work, like probably hoped to make a rich catch there, because the his right hand. Here the young man's receptive soul congregation had no pastor of its own at that time. Areceived a deep impression of the equally spiritual and Methodist, with whom he stopped in, then went

(Sent by Th. V.)

Koch.

(Continued)

preachers really believe this, they also show as often as Herberger, where the boy's mind and heart were wellall. Also over holy life of the pious servant of Christ, who later served as a model for him in his sermons. At the same time, in Fraustadt, Rector Brachmann awakened his delicious gift

> for poetry and thus paved the way for his further advancement. For in Brieg, where he came to school, he

acquired

death of his beloved wife, with whom he had lived pharisaical sneaks these Methodist preachers are, as his whole life, he could not say that he had had a single slights and ingratitude from the wicked in the congregation, since he punished sin and sinners in all seriousness. In addition, there were the tribulations of the 30-year war. In the year 1629 the first war tribulation came in. He had to save himself from Küben and hide himself as an exile for 17 weeks. Hardly had he returned when the terrible plague broke out, killing 550 people, including his chaplain. No sooner was this misery over than Wallenstein's wild hordes marched in and plundered The Lutheran Church Hymn according to F. the town three times, each time forfeiting all of Heermann's possessions, household goods, livestock and livestock. Once the saber of a Croat hovered over his head and another time a whole bunch of raw soldiers with

Johann Heermann, born Oct. 17. 1585 at Raubten inbared swords threatened his life. It was only a little commanded, "Go ye into all the world," they show Lower Silesia, where his father, a pious and honorable missing that he would have drowned in the Oder; for thereby that they supposed the churches into which they man, was a furrier. When he once fell violently ill in his when he wanted to save himself with many other fugitives come, according to Christ's command, to be that "world." childhood, his mother prayed fervently to God for his on a barge to the other bank, the small vehicle threatened They thus hold all other Christians to be ungodly preservation; if God would give him to her a second time, to sink from the crowd of people and they were hardly in worldlings, whom they must first convert by their she would keep him for study, even if she had to beg thethe middle of the river when the pursuing soldiers penitential bench at their campmeetings; they, on the money for it. She did as she asked and now she also didreached the left bank and shot at Heermann, so that two other hand, are alone the holy people of God, the bride as she had vowed. He came around to 4 educational bullets whizzed past his head. But the Lord gave him of Christ, the holy Christian church. - That the Methodistinstitutions, in particular he went to the house of Val. valor in such perils, and led him wonderfully through them untouched. During these 17 difficult years of suffering, significant. Heermann wrote most of his lovely sacred songs. In 1636 mental powers. As soon as he was better, he used his song to reconcile with his enemies. rest to write godly, edifying writings. A particularly difficult the grammar school in Breslau to enter the Jesuit school the impending fear of death for many. without his father's knowledge and to adopt the Catholic religion. Heermann had hardly heard of this when he sent delicious instruction for true Christianity: 1. to believe the 6th verse: Bin ich gleich von dir gewichen 2c., at the him a loyal letter of admonition. As soon as God rightly, 2. to live Christianly and godly, 3. to sufferend of the life of two princely lords become. Duke Moritz demands my soul, he says in it, I will fall down before patiently, 4. to die blessedly. This song was the daily Wilhelm of Saxony-Zeitz, who for a time had fallen away before his court within a year's time, and if you do not turn____ back, you will turn back at the same time; then you shall Diligen 2c., was intoned on the morning of Dec. 5, 1757, of the Lutheran Church, prayed this verse before his end, answer to God and to me. This had such a powerful effect by 30,000 Prussians as a solemn morning song, Nov. 15 of the same year, exceedingly devoutly and with that the son returned to the evangelical faith and asked accompanied by field music, and in 3 hours a glorious great sighing. The other was Duke Johann Georg of his father for forgiveness, which the father granted him victory was won over 90,000 Austrians at the village of Mecklenburg, who died at Mirow in 1675. This pious with the words: "Father's heart remains father's heart. Leuthen. The third verse: Help that I always speak with gentleman made many Christian speeches on his The son then returned to his father's house and soon died what I can stand 2c., a merchant in Breslau had it deathbed, and when this verse was recited to him, he of a consumptive fever, as they say, the effect of a Jesuit inscribed in his pocket mirror instead of the glass, in order said: "Let me pray this beautiful verse alone. He then powder. After the death of this favorite of his soul, he powder. After the death of this favorite of his soul has a second the death of the his had a second the high the high the death of the high the hig lived only four years. He became more and more ill, so of other people. Every day he carried these words around turned to heaven, many tears and a fervent heart. When that he could no longer sit, but had to stand leaning and with him in his pocket mirror and thus silenced his tongue he had received the Holy Communion, he said When he was hardly able to lie down at night. At last great With the 5th verse, a noble man diligently and always then received Holy Communion, he said to his confessor: weakness compelled him to lie down on the bed. Then admonished his heart against the false taking of gifts, to "When I was still a boy, I learned my catechism; I have he wrote the words on his bed: "Lord, behold, he whom which he was very often tempted by many people who not yet forgotten it, and in it these words: Where there is you love lies ill. He suffered patiently, confidently waiting would have liked to see their things promoted. and fervently pleading. His unceasing prayer was, Lord away to the joy of his Lord.

patient out of the abundance of experience. His songs, until his death. In the year 1660 he donated a 400 in number, soon found the most general acceptance.

[44] The Lord watched over his own, who remained recording and belong to the jewels of the evangelical songbut poetic order, the Elbschwanorden, consisting of behind in Küben, so that their life and honor remained treasure. We draw attention to some of the mostabout 40 of his friends. During the war years he had to endure much fear and danger. Rist wrote many a truly

Dearest Jesus, what have you done. Poem written inbeautiful song, and among the mass of ordinary songs his physical complaints became so great that he could no 1630 after Augustine's Meditations. He put the title over itthere are a beautiful number of solid core songs that longer climb the pulpit. Since there was no improvement, himself. Cause of the bitter suffering of Jesus Christ andbelong to the most beautiful of the Protestant song he withdrew from his preaching position to Lissa in consolation from his love and grace. A pious poet andtreasury. We only remember a few:

Wielkopolska, where he had a quiet little house built for preacher, when he was taken from Halle to Tennstedt to O eternity, thou word of thunder 2c. The penetrating himself outside the city. In October 1638 he moved into visit his mother in 1712 in great mental illness and power of this song has often been felt even by the most this self-chosen pathos, so that, as he said, with his complete melancholy, and when he heard it blown fromobdurate offenders. Thus, for example, the robber Lips the tower on his arrival in his father's town, found suchTullian, executed in Dresden in 1715, used it to bring God willed, close his life unhindered. He moved in in the strength of faith in this song that he sang it in a loud voicemany of his thieves to recognition and confession during greatest weakness and for the first 9 weeks lay day and and was soon able to overcome death with a blessed joyinterrogation. Scriver once had it sung in Magdeburg in night almost always as if asleep, without use of his nothing and who once cursed greatly during a

Jesu, thy deep wounds, etc. A translation fromthunderstorm and was struck dead by lightning; he also trial was reserved for him for the last period of his life. His Augustine's manual into the present form of prayer was preached a sermon that could be called a real eldest and dearest child of pious disposition and made by J. Gesenius. This song, as it were a general thunderstorm. With v. 3: Wake up, O man, from the sleep immense spiritual gifts was persuaded by the Jesuits at remedy for the wounds of Christ, has already sweetened of sin, the night watchman in many villages of

Johann Rist was born on 8 March 1607 in Ottenser Jesus, come and rest. On the morning of February 17, near Hamburg. His father, a preacher, had destined him 1647, he fell into a gentle sleep in which he slumbered to study theology even before his birth. Already as a high school student he acquired a name as a poet. In his Heermann stands out in the old Silesian school of tender youth he was already plagued for 3 years with poets above all the excellent poets who have emerged temptations because of the eternal election of grace from it, through refinement of taste, through clarity and daintiness of expression, through avoidance of him over to Satan. The 91st Psalm saved him from this harshness and good verse construction, through fear more than a thousand times, which is why he began simplicity and intimacy. His songs are written from the to compose psalms and songs even then. After he had soul of every Christian, especially the bearers of the attended 5 universities and often endured great danger to cross. Among the pious poets of our people, few have his life, he became a preacher at Wedel on the Elbe. He learned to be so patient and have taught others to be so held this office as a faithful pastor and zealous preache

Würtemberg still sings the day. O God, you pious God 2c. This song contains a Be cheerful, m a Gemüthe 2c. Especially important is have received forgiveness of sins, therefore I also have life and blessedness, and thereupon I will die blessed -

> Jesu, who is my soul 2c. This song once occurred to a woman in a dream before she died after a year. When she had read it carefully, it made such a deep impression divine sadness, which was awakened in her by it. became a repentance for blessedness.

What kind of people are our vulgar rationalists?

In the 22nd number of last year, under the title, "On the Religious Statistics of St. Louis," we revealed the hypocrisy with which

that here in St. Louis the vulgar rationalism appears in We always admit, however, that hypocritical rationalists the person of a Mr. Krebs. As a result of this, we have been found among us, like a Judas among the from disgrace by reminding us of the hypocrite Stephan among the people. who was once among us. Thereupon, in the second It is true, of course, that these two concessions doaforementioned Synod met and one of the main subjects

bare of all shame, have no more reasons, they as a rule Christian preachers, you are and remain hypocrites. reach into the dung of their hearts and throw them at their victorious opponent. We do not begrudge the "Zeitblätter" the triumph they have achieved, however, of having caused a neighing laughter among the lowest rabble with their obscenities.

business.

As to the other ground urged against us, we not only confess it still

Iowa Synod.

received a private letter from the latter, in which he apostles, but we further admit this ourselves, that, on the It was to be expected that this synod, formed by sought to whitewash himself with the vilest of invectives; other hand, hypocritical rationalists are not found amongPastor Löhe from young men loyally devoted to him, at the same time, an article appeared in the the American vulgar rationalists; for where all arewould also pay homage to Chiliasm, which Löhe "Protestantische Zeitblättern", which sought to redeem hypocrites, there can be no talk of being among them, considers to be a special light of our time that had their partner in the lucrative enlightenment business just as, for instance, one cannot say: The people are recently dawned on him especially clearly during an illness. On September 13 of the current year, the

number of the current year, we showed the "Zeitblätter" not help the "Zeitblätter" very much. For, first of all, whatof its deliberations was "the last things. The result of that Stephan had indeed been among us, but had not we have written remains true: the hypocrites among thethese deliberations, however, was a public synodal belonged to us, but to them, the rationalists, just as the believers are not believers, but nationalists; theyunanimous declaration on Mr. Löhe's chiliasm. This hypocrites among us are always necessarily therefore disgrace not us, but the rationalists, their Synod is thus, if we are not mistaken, the first to have rationalists, since such clean subjects do not believe unbelieving brethren; just as it is no disgrace to honestofficially proclaimed the old chiliastic error in the Lutheran what they profess, but, with their fellow believers, the citizens that thieves as a rule creep among them and name. The inexperienced and unadvised men may not, rationalists, deny hell, damnation, the Last Judgment, break into their houses. Or, according to the logic of theof course, have any idea of what they have done and etc., in their hearts. For if they were believers among "Zeitblätter," should the house of an honest citizen reallywhat fate they have sealed for themselves. They do use believers, they would not be hypocrites. This lesson, be a disreputable one, because rogues could do the bestbiblical words, but not in their true sense, but in a then, as we had hoped with certainty, has had an business in it? Only the vulgar reasoners, who take their chiliastic sense that contradicts the similarity of faith. excellent effect. The gentlemen see themselves name from reason, like the light owls and the light hatRom. 12,7. They speak as biblically of the last things, as disarmed. They see with horror that as often as the from light, are capable of such logic. As far as the otherthe rationalists also speak biblically of the person of mask is removed from the face of a hypocrite among us, concession is concerned, the "Zeitblätter" will, of course, Christ, when they say, God the Father is greater than the the face of a vulgar rationalist emerges. Not only, be somewhat brittle and want to refrain from making ourSon of God (Joh. 14, 28), he is a man like us (1 Tim. 2, therefore, has Mr. Krebs, putting out of his sight all concession. But it is only too certain: Men who do not b). But as the rationalists express most unscriptural regard for his once-taken likeness, published the private believe in the triune God, and yet baptize in the triune things with their seemingly scriptural way of speaking, so letter sent to us earlier, only with the omission of a few God for money, or even change the baptismal formula boes the Iowa Synod. What kind of Lutheranism they too scurrilous expressions (of which, therefore, he for money, and yet make people believe that they conferhave can also be seen from the fact that they are only himself now begins to be ashamed); but the Christian baptism; Men who do not believe in the holy waiting for the Antichrist! In this it does as the Jews did "Protestantische Zeitblätter" have now themselves God-man Jesus Christ and in the atonement through his with the Christ, for whom they are still waiting, long after attempted a solution of our instance. But how? - First, sacrificial death, and yet administer the holy supper of he has come. There can be no clearer proof that the lowa by attempting to ridicule us by all kinds of, yet perfectly the body of Christ given for us and the blood of ChristSynod is Romanistic. But we hope that the dear young worthy, obscenities; second, by saying that, while they shed for the forgiveness of our sins for the sake of men have fallen into their grave errors out of "do not wish to argue with us whether Stephan was a money, or make people believe that they administer it; nexperience and unbounded trust in a dear teacher, and rationalist or not," they draw the conclusion from our Men who rationalistically twist the whole Bible to get paid that when they begin to study, their eyes will open again. assertion that we ourselves admit that the hypocritical as Christian preachers-all such men, all such vulgar In the "Church Journal" of the lowa Synod for the rationalists among the Old Lutherans can do the best rationalists-are the true apostles, are hypocrites.

Now, as far as the first reasons given against us, the like Börnstein, Dänzer, Reventlow, Heinzen, and others, Scripture." impolite lokes, are concerned, they serve nothing more that is, if you confessed your unbelief, did not go to any

month of October is a report of its proceedings. It states We therefore repeat: If you vulgar rationalists were that it "established the following as the doctrine of

"(1) One more shall arise, and he shall be called than to betray to the public, firstly, what children of the church, much less wanted to keep church yourselves for Antichrist. He is in all things the opposite of our highly mind our vulgar rationalists are, and thus save us the money, administer the highly holy sacraments, and be raised Saviour Christ. The Scriptures call him the Man unpleasant work of providing evidence for the filth of considered Christian preachers, and if you therefore did of Sin and the Child of Perdition, which indicates that he rationalist sentiment in abstracto and for the depravity not want to play money out of anyone's pocket, well then must be a single personality. He will exalt himself above of the local rationalists in concreto; secondly, they-then we would consider you honest heathens (ungodly all that is called God or worship, and pretend to be God. betray the embarrassing lack of reasons from which the before God, but still before men). But since you are He will take dominion over the whole world, but will keep "Zeitblätter" suffer, for every man knows that when men, pagans and want to be considered Christians, even t only for a short time. During his reign those who do not want to pay homage to him but remain faithful to the Lord will be terribly persecuted. This persecution is called the great tribulation in the book of prophecy. But the Lord Christ will come down from heaven and put an end to the Antichrist by the appearance of his future. This is the coming second future

Christ, for which also the first Christians already waited. The same can happen at any time, also at our time, called Wilhelm Wolf, a man well-liked by all. He was the because the Antichrist can appear every day.

shall be converted unto their God and LORD.

duration of this kingdom will be a time of rest and to think." and one can only understand their promises if one to heaven and pray for mercy, kingdom, since the holy and pious will have a worldly would be cruel, then they should open their long, white three places mentioned, and he was accordingly kingdom and will destroy all the wicked. Nor that in the death shirts, hold out their little necks and willingly let introduced to them by order of the District President and millennial kingdom there will be no more sin, no more themselves be killed. So they went, and their angels with the assistance of Father Jor. The hypocrites and ungodly men, no more suffering, no more went with them. death, 2c. all these things.

than by grace for Christ's sake through faith alone. once more go out the

against the LORD and his saints. But the fire from heaven "Mercy, mercy!" Procop was struck by this, ordered the ingratitude; at Maple Grove the sermon had 2 Cor. 5. will consume them. The devil will be thrown into the lake children to be quiet and held a council of war, and after 28-21 as its text, and presented the ministry of of fire. There shall be the appearing of Christ for the half an hour he gave the children the friendly assurance reconciliation, so dearly acquired and therefore dearly judgment of the world, the general resurrection of all that that no harm would come to them here. Then he sent for and worthily to be held. At the latter place a are in the graves, etc."

Out of the mouth of babes and sucklings hast thou wrought power for thine enemies' sake, to them tell the citizens that he would not let them take any the previous pastor, but on the other hand the complete destroy the enemy and the revenger.

When the Hussites, led by Procopius, had invaded Meissen and remained victorious against the Germans, quartermaster received a gift of 200 guilders, and it was they set out against Naumburg, devastating and decided to celebrate the 28th of July annually in belonged to the Freistätter Parish and had become plundering. The inhabitants of Naumburg, knowing that commemoration of this rescue. The children had to go in vacant due to the removal of our th. Mr. District President Procopius had a special hatred for them, decided to procession every year to the place of the camp and were Fürbringer, a call had gone out to Father Jor that he defend themselves. They made hasty preparations to delighted with fruit and all kinds of amusement. They serve it as an independent parish. Since now, partly in defend themselves, and one spoke courage to the other. were given the permission to hold an exit and entrance consideration of the situation and the needs of the Procopius indeed sent a note to the city through two while playing and shouting with green branches: Kirchhayn congregation, Father Jox, after several captive peasants, on which was written: "The people of "Victoria Hussiatal Naumburg shall have no mercy. So the people of Naumburg prepared themselves to be exterminated by the angry enemy with fire and sword.

At that time there lived a locksmith in Naumburg, quartermaster at that time and devised the following 002 In that time also the children of Israel as a people plan. The parents should put white death shirts on their Maple Grove, Manitowoc Co. for three years under children the next day and then let them go into the various persecution and hardship, even misery, he finally At the Second Coming of the Lord for the destruction enemy camp so that they would fall before the felt compelled with a bleeding heart to resign, partly of the Antichrist kingdom, the resurrection of those who commander. God would protect the children, and it because his health was so weakened that he could no gave their lives for the sake of Christ, the martyrs, as could be that through them the whole city would receive longer preside over the difficult travel associated with his they are called, will take place. This is what the mercy. After the citizens had agreed, the quartermaster position there, but even more so because the mother Revelation of St. John calls the first resurrection. These went to Procop himself and obtained a delay of the congregation there compelled him to do so through resurrected ones reign with Christ for 1000 years, and storm for one day. He brought a note from Procop, on persistent ingratitude. But because some had faithfully

years. Of this the holy prophets prophesy in many The children were instructed that as soon as they entered still too weak. places. The prophets prophesy of this in many places, the camp, they should fall down with their hands raised The Lord did not want to deprive the region of the pure, interprets them in relation to that time. But we must not Mercy, should cry out. With this they should persist until Nikolaus Beyer of the Town of Hermann the joy of believe that the millennial kingdom will be such a one would have mercy on them. But if the enemies serving not only his previous congregations but also the

will still be present. Neither must we believe that in the the children. The mothers followed them to a place September, that at Maple Grove on the Tuesday millennial kingdom we can be saved in any other way where they could be eyewitnesses to their fate. When following, at which latter congregants from the branch

4. after the 1000 years Satan will get rid again and and were brought before the leader's tent, he did not sermon was preached by the undersigned on the know how to explain the matter at first. The children did gospel of the day, that of the 10 lepers, and from it was To seduce nations, and to gather great armies to fight as had been agreed; they fell on their knees and cried: treated of God's great faithfulness to man's great musicians, and brought wine, cherries, and the like, and congregational meeting was held at the same time after sat down with the other commanders in the midst of the the service, in order to examine the complaints made children, who now danced and sang quite merrily around against Father Jox by the members who had not yet him. In the evening the children departed again. At the returned, whereby, however gate they had to call out, "Victoria Hussiata!" He had The more so the proven faithfulness and self-denial of

Now there was great joy in the city. The became apparent.

(Spiritual and Secular by Caspari.)

in the morning no enemy was to be seen.

Church News.

After Pastor H. Jor had administered his office in this is called the millennial kingdom. The time of the which was written: "You have until tomorrow at this time stayed with their pastor and a part of them returned in penitent recognition and repentance after his refreshing for the church from the presence of the Lord. On the appointed day all the children of the city who resignation, and because the two small branch For not only has the Antichrist been cast into the lake of were not over 14 and not under 7 years of age had to congregations, the one in Manitowoc and Town Marison, fire, but the devil himself has been bound for a thousand assemble in front of the town hall, 238 boys and 321 girls. had also proven themselves faithful and were only now

unadulterated teaching of the Word, but gave Father

Introduction in the congregation at Manitowoc took Meanwhile, the parents were in great anxiety about place on the 14th Sunday after Trinity, as on the 5th of now the children came unstopped into the enemy camp at Town Marison were present. At Manitowoc the

property. During the night he burned down his camp, and groundlessness of those complaints, as well as the malice and crudeness of some of those involved,

> In the meantime, the parish of Kirchhayn, which had consultations with the local ministers, finally followed this call, he was also introduced by the undersigned on October 10 as the 19th Sunday after Trinity, whereby he preached on the Gospel of the Gout-Broken One and took it as his subject: The power given to man on earth

1. how it came to earth through the incarnation of the Son of God and has remained so ever since. 2. in what way and in what order it is practiced within Christianity, to those who died in the fire accident of the steamboat 3. what kind of people are involved if its inestimable value is to be recognized and its salutary effects experienced, and 4. what these salutary effects are in detail. Since none of the neighboring ministers could be present this time due to the shortness of time, Father Jor immediately preached his inaugural sermon in the afternoon service, in which he drew from 1 Corinthians 4:1 and 2 the image of a faithful steward of the church and servant of Christ, and presented to his congregation the image of righteous listeners who consider a preacher given to them by God and seek nothing more in him than that he be found faithful. At the close of the afternoon service a collection was taken up for the support of our professors.

May the Lord bless each of the two brothers for the sphere of activity hereby assigned to him. In particular, may he give Father Beyer the sight of a harvest of joy still to be expected from the seed of tears of our C. Jox. and may he equip him to continue to cultivate with faithfulness and efficiency the field prepared by the previous pastor with so much faithfulness, wisdom and self-denial, and to be refreshed in the process by the love and thanks of the congregation!

The address of Mr. P. Jor is tentative: key, II. Jox, eare ok Ksv. I^oobner.

VI i8.

F. Lochner, Pastor.

(Submitted.)

Death Notice.

It is my sad duty to inform the numerous acquaintances of my dear friend Mr. Ph. J. Wieland, the news of his death on the 13th of March. He was on the return voyage from Germany on board the ill-fated steamer "Austria" and, according to information from a rescued passenger, was among those who were forced by the flames to jump overboard, where he, unable to swim, in all probability met a speedy and happy death.

In our deep sorrow over this visitation of God, we are left with the joyful certainty that his bitter death was only the entrance to eternal happiness for him. Faithful as he had served his Lord Christ in life, he remained faithful to him even in the bitter hour of his death.

God comfort the poor mother and sisters with his word, and teach us all to remember that we must die, that we may be wise. Amen.

Neuyork, October 15, 1858.

Joachim Birkner.

(Submitted.)

Obituary

Austria to its eternal rest, theuren, christlicher Bruders '

Ph. J. Wieland

When thou shalt pass through the floods of waters, The fires of fire shall compass thee round; Fear not, I am thy safe hearer; Neither shall death find thee in the river, Nor the fury of the fire be kindled to destruction. Calls the word of God true. (Is. 43, 2.)

And trusting in this rocky ground, Already in the spirit of return joys looking. Thou bravedst the sea's treachery with confidence: Didst the friends, who left thee mourning, Include thee in the power of prayer, Lift'st up the hopeful gaze with joy.

And soon the homeland's sweet shore greets Safe and sound, the swift paths Lead on the mother's longing heart Her only son, the joy of old age, Her comfort in the bitter widow's slumber, Her support strong in every pain.

But thou didst not live long in the delights of blissful reunion; the short term of thy stay was soon gone And the bitter tears that thy discs brought forth There brought high joys To us that sorely missed thee so long.

Again thy ship fears the sea, the blue, And already near beckons the home meadow, Where the friends eagerly wait; But ah, where is the word's promise, Which thou trustedst, thy loved one's hope, For thy return all their fervent supplications?

Sieve, the pillar of smoke that rises from the ship Now that hastened past the rocky reef Of impending danger! More dreadful it returns in fiery embers Now, and with wrathful ruthen consumes, Where hope's last anchor dwells.-

Alas, the flames dreadfully surround thee, Their fury consumes thy young life, Torturing thy soul to the tob Alas, the waves are opening at the bottom, the floods are carrying you in their maw, and your faithful belief is becoming a mockery?-

Deep grief doth my soul pine. Thy loss doth in the gloom cave Lay and in mourning bands my spirit: Dreadful before my wet eyes Thy death's ghastly image stands, Doubts arise of what God promises!

Think I of thy youth's blooming hope, Thy love's fervour open to all, Thy faithfulness on heaven's track; I remember thy mother's tears, thy sister's lament, thy friends' vearnings: I wonder if God has done this?

Yes, God did: away their anxious doubts, Fleuch thou deadly poison of faith, Devil, Immovable stands this God's word:

Thus through the waters thy paths guide, If the flame threaten on either side, tremble not, I'll be thy port

of salvation!

Wonderfully the Lord leads his own, But only through tribulation, anguish and weeping They reach eternal bliss: See the friend, how he is purified like gold By the glow of fire, bic minutes Of his last breath consecrates to God.

Praying for the last time he sinks down, hears already his Saviour's call-the songs of blessed God around the highest throne: looks up to heaven with transfigured eyes, tears his soul free from the world's tumult, sees in Jesus' hand the

Because to the wet grave of the body now sinks down-rises to the fullness of your Saviour's joyful sea!'; Thank him rejoicing for his goodness, which acquired him the Father's peace And sets in the blessed chorus! -

Behold, then, God's ways in the light of the word. Have no doubt where the truth speaks. Who can lament when our friend's fate has fallen so sweetly. And when his inheritance has been so blessed in eternal light? (Ps. 6:6.)

Н.

Filling Stones.

Memorable verses at Norhalden Monastery.

In the land of Würtemberg, even at the beginning of the Reformation, these strange verses were written in the monastery of Rorhalden:

> Lx msrito ONrigti sslvamur Ldunän, tuis kactis ns tickas, optims knaker.

By Christ's mighty merit alone we are justified and pure before God, and enter into heaven. Therefore, dear brother do not base your hopes on your own works. For they will not stand before God.

When Brenz and others saw these verses, they made the prior and the monks ashamed of them, convicting them of their error, that they falsely hoped to earn heaven through monastic vows and works. This angered the unlearned monks so much that they took away the stone with the scripture and smashed it to indicate that they trusted more in their works than in Christ's merit.

Charles V a German.

When a quarrel arose between the Spaniards and the Germans, for a trifling cause, some Spaniards went to the Emperor Charles V., and besought him with impetuosity that he would send away all the Germans from the court. The emperor was astonished at their presumptuous request, and said, "It is well; if you cannot bear them, I will deliver you from them. Then he appointed a day, and bade the Germans all come to him. Now that they were standing together, he addressed them thus: Dear countrymen, the Spaniards

have asked that I dismiss you all from the court. I'm German too. Come, then, let us go, that we may not be a lass to them. Thereupon he mounted his horse and rode In consequence of the appeal made at the Synodal Convention of the ahead, and they followed, singing merrily. When the Northern District held at Milwaukee in June, the following gifts have Spaniards saw what was happening, they rushed up, been received by the undersigned: threw themselves at the Emperor's feet, and holding the From the Drcicim'gkcits-Gem. at Milwaukee contributed singly horse's reins, begged him, for God's sake, not to take their request so ill. Thus the quarrel, to the humiliation of the Spaniards, was settled in a fine way.

Wonderful proof of innocence.

When Emperor Henry II's wife, Cunegund, Count Palatine Siegfried's daughter, was falsely reported to her lord as having illicit relations with a nobleman, she answered in words as much as she could, but her lord would not believe her. Therefore she called together her brethren and many bishops who were related to her, and proved her innocence not only with words, but also with this real miraculous sign: She had a great coblestone fire of the parish of Cedarbnrg by Past. Nbner from made, and had several plowshares put into it, so that they were guite red-hot. When she had fallen on her knees and called on God to help her and to give her proof of her Woodland by Past. Brosc of innocence by a miracle, because her words were not believed enough, she got up, took the red-hot plowshares out of the fire with her bare hands, carried them before deher lord the emperor, and said happily, "Behold, if my hands are not damaged by this red-hot iron, neither is my body touched or defiled by any man.

Through this miracle, the emperor was moved to remit her false accusation and to reconcile with her. The other lords also praised God that he had so faithfully assisted the pious, highly afflicted empress and had so miraculously revealed her innocence.

Received.

For the Minnesota Mission

I. To money.

members to the journey of the MisttonsGehilfen Duclas which went out from it. Also received from E. Säubert §4.00 Beckmauu, Bü stritt, Magritz, J. Hauscbkc, F. Lochner, Harttcrt Lindenschmidt, Herbst ä §1.00-, Dobbertin, Jäger, O. Krüger ä 5.0 Cts.: L. BurtS 10 Cts.; Schneider 10 Cts.; F. Uecker, Höhe Herrman L25 Cts. - \$15.....

" of St. Stephen's Gram, of Milwaukee by Past.

Stcinbach by H. Meier §3.00; M. Mcibvhm §2.00; P. Steinbach G. Sckolz, S. Friebel, I. Unrath, F. Hillmaun, Ebr. Salzner, I Niedermann, W. Gudert, J. G- Trentlage, I. H. Fehrmann, H Rullmann, F. Ackermann, I. Krüger, J. Pürkner cl §1.00; F Feiertag, B. Feiertag, H. Pusch, C. Brauer, Thcssi. Mabnke, Köninger, Gerber ä 50 Cts.; J. Bauzin 38 Cts.: M. Tboma 85 Cts.: I. Dambruch 25 Ctö. 23.98

Freistatt and Kirchhayn by Past. Fürbringer

by David Garbisch 15 Cts: Mrs. Dolmke, I.

Heckcndorff, Holme ä 25 Cts A. Schneider, D. Heckcndorff, Phil Lemke, Ebr. Heckcndorff L 50 Cts; Carl Schossow §1.00E

Fr. Lange, C. Rintclmann ä "1.00; I. Groth,

I. Wirth ä 50 Cts.; Ebr. Henm'g 25 Cts. - - 8.25 " of the comm. a

Fri McIchcr, W. Zeidlcr, M. Kaulitz, M. Genzner, N. Plaaemann Cb". Hcnschc! ä 25 Cts.: W- Gerwing 20 Cts.: M. u. I. Rothe Chr. Malchow, Unnamed ä 50 Cts.; Past. Brose §1,24 5, 00 rGem. z" Meqnon-River by Past. Günther

von W- Fink, H. Jäger, Fr. Mildrath, Gruel, Past. Günther ä §1.00; Dumstrey son., Briiggemann, Fr. Fink, Bittnrr, Bicrosch Wittwe Nikolaus u 50 Cts.; C. Suckow, Panier 0 85 Cts. Schubmann, Hovve, Wittwe Schmidt,

Gauger, Wallschlä'ger ä 25 Cts.9,95 By Past. Günther by Immanuel Günther in St. LouiS 2 ,, Past. Rolf collected in the parishes at Sheboygan Falls 70 Cts Plymouth §8.15, Town Lima §1.18 From the comm. to Sheboygan by teacher Lücke of E. Liickc§1.00 Past. Stecher 50 Cts.; 8 members of the congregation §1.25; collected at a school fete §1.50 1.25

The voice of conscience in a pension officer. of the congregation at Town Abbot by Past. Colb 1,10

Elector John Frederick had a castle that had wrongfully taken forty guilders from his lord. He had such a heavy conscience that he did not know what to do and could not rest until he had restored them to justice. Therefore he Frankentrost by Past. Eiskeller- 5,00 By Past. Dicke von der unterer secretly trusted Doctor Luther, gave him such money, asked him to deliver it again to his gracious lord, but to spare his name. This Luther does, presents such money to the Elector, who would have liked to know from whom

By Past. Lochner of the Women's Club of the Drci- cinigkeits-Mem

By Past. Lochner of the Women's Club of the Drci- cinigkeits-Mem it might be and says that he would like to give such a person greater authority and office, for he knew that there would be few who would be so faithful to him and have made: for 4 pairs of trousers §11.25, for 5 pairs of boots §19.00, for such a narrow conscience. But Luther, as he would have the trip of the missionary G. Kluge to Sheboygan §1.00 and to vowed, would not reveal it, however hard the ElectorMinnesota §17.50. desired such from him. The Elector did not want the money, gave it to Luther, who accepted it, but distributed above sum delivered, namely: on 5 October§28,48 it among the poor,

of the Gem. zu Grand RapidS by Past. Richmann by M Müller, N Kern, Mrs. Trog, an unnamed person ä 25 Cts.; Hrn. Carsten50

Cts.: Hrn. Bremer, L. Knsterer ä §1.00-..- - 8.5l> ', the Gem. zu Immauels-Gem

§1.25, of the upper ImmanuelS congregation §4.18, Past.

Summa §90.11 kl. An W äsche

12 bust shirts, 8 woolen undershirts, 8 undershirts, 8 pairs of Bon Mr. Bopler in Baltimore by Mr. Stud. Keyl 10.00 F. Böhlau. woolen stockings.

... 48.75 To the Cassirer of the general synod accordingly the nest of the

> "21. " 12,98 ---- \$41.86

Milwaukee, Oct. 1858.

Joseph Hanschke, caro ock Kev. D. DocnKLw.

Receipt sr

n. To the general synodal treasury:

From the Synodal-Casse wcstl. district by Mr. E. Roschke100. .00 agendas sold by the same By Mr. Past. O- Fürbringer .. namely §1.00 by A. Ernst, 50 " H. Höhne

for the allgcm. Pres:

From the congregation of the Rev. I. Trautmann, Adrian, Mich. 7.00 , the commune of Mr. Past. Wolff, Tandy Creek, Mo., by Mr. Kirchhofs

d. To the Synodal-Casse Westl. Districts:

From the Gern, of the Hrn. Past. C. Great inRickmond, Va. collected in missions hours the schoolchildren of the teacher Mr. Kundinger, there 1.80 , the congregation of Mr. Pastor I. Trautmann, Adrian, Mich. . 7,00 L. GilS, by Mr. Past. Wunder, Chicago, III. 50 " Joh. Bclgrin, for Minnesota, by Hrn.

Past. Vrose in Woodland, Wisc. 50

of the Gem of Mr. Past. Wolff, Sandy Creek, Mo., by Mr. Kirchhofs

to an undisclosed person at Peitzdorf, Perry Co. mo. by Mr. C. A. Frenzcl 2 00

Collection at the wedding of Mr. Greatness by Mr. President Wyuekcu ... 8.30

e. To the college maintenance fund:

...for the teacher's switch.

By Messrs. Ad. Bergt at Frohna, Perry Co. mo. - - 2.00 ,, Mr. A. Paar at Cape Girardcau, mo. 2.00 By Mr. Past. Wunder at Chicago, III,

viz:

§16.50 from the comm. of Mr. Stubnatzy in Thornton Skat , III., 50 by Mrs. Nakhcr in this commun...

5,66 from the bell-bag of the congregation of Mr. Past. G. Küchle in Matteson, III. ,, Mr. Past. Lochner in Milwaukee, Wisc., from the congregation in Kirchhayn, on the occasion of the installation of Mr. Rev. Jox - 9,35

From the congregation in St. Louis, baarcr Vorrath from their Gesangbuch-^-Casse, through the agent Hrn. O. Ernst---

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Past. H. Wunder in Chicago, III, for . the student A. Selle .33.66 namely

§25.00 by Mr. F. A. Hoffmann, Chicago, III.

5.66 from the bell-bag of the congregation of the Rev. G. Küchlein Matteson, III.

3.00 by Mr. Past. Stubnatzy namely: §2M by Ph. zum Mallm, 50 Cts. by Mrs. N. N. n. 50 Cts. by Mrs. N. N.

From H. Bünig for the acidulous Lochner by Hrn. Past Lochner in Milwaukee

8 00 , Mrs. Stricbing in St. Louis for poor students 1.00 Mr. Adam Lanmann in the parish of St. Louis 2.00 s. On the maintenance fund for Prof. Biewend:

The "Quittungs-Liste" of the undersigned will appear in the next number. F. W. Barthel.

St. Louis, Mo.,

Synodal printing house of Aug. Wiebusch u. Sohn.



heransgegeben von der Deutschen Evangelisch = Lutherischen Synode von Missouri, Ohio und audern Staaten. Medigirt von C. A. 2B. Baltber.

Volume 15, St. Louis, Mo. the 16th of November, 1858, No. 7.

(Sent in by Past. Hügly.) "That no one in and appropriates the same to himself, is thereby administer Sacraments ...without a proper profession."

Something for Methodist preachers and others.

(Continued.)

Still more. In the saying already quoted, Christ commands his disciples to preach the gospel and, as is evident from the parallel passage Matth. 28, to administer the sacraments according to Christ's institution. But do the Methodist preachers preach the gospel of Jesus Christ to us, and do they teach correctly about the sacraments? If we examine the doctrines of these creeping Methodist preachers, we shall find that they preach nothing less than the Gospel of Jesus Christ, or hold up the Sacraments to us. On the contrary, we find that question shining through all their sermons that refer to the Sacraments, "Should God have said?" Should Christ mean this and that in such and such a way? -First of all, indeed, the Methodist lurkers teach falsely of the h. Sacraments. It has pleased God to use the sacraments, besides the Word, as instruments, as means, whereby he communicates to the poor sinner the unspeakably glorious merit of our dear Lord Jesus Christ, which is so precious, as the Son of God himself is truly the only-begotten Son of God, and gives it to him for his own, who then, by attaining this with the hand of faith, may be able to make the same thing known to the poor sinner.

disciples to preach to all men, and calls it the gospel, glad tidings; for this doctrine alone deserves to be called glad tidings, a gospel, for what can be more sweet, agreeable, sweet, and blessed to a poor heart that has been stricken with the law of God, than the news that the Son of God himself, out of pure love, by his most holy life, passion, and death, has atoned for the sins of all men, and has purchased righteousness and blessedness for all: And that he has not really shut up all these treasures in heaven, but has put and gathered them into the Word and Sacrament, and now offers them freely to all in the Word and Sacrament. and really, as certainly as his Word is eternal truth, gives them also to all who will but receive them, and thereby, through Word and Sacrament, confers and seals them again and again in the faithful? So that when thou art baptized, and hold fast in faith that which thou hast received of God in baptism, thou mayest be sure, and thereon, because it is God's eternal truth, mayest surely live and die, that thou hast therein put on the Holy Communion, claiming that in the Holy Christ with all his merit; that therefore his most holy life, Communion we are given only bread and water. They suffering, and death, belong to thee, truly to thee; that thou therefore standest no longer as a sinner in the eves of God, but as a dear child, in whom he himself is well pleased. But the same treasures are given us

also in the Holy Communion. The Lord's Supper. the church teach publicly, or preach, or justified before God. This doctrine Christ commands his According to his own words, Christ communicates his true body and blood to us as the ransom he himself offered for our sins, as the ransom by which he ransomed us from destruction and made us heirs of eternal life. This is the gospel, the good news, which the disciples of Christ are to bring to all creatures. They are to preach that sinners are to be saved by grace alone through faith in Jesus Christ, who redeemed them from their infinite misery through his most holy life, suffering, and death; that therefore, although man lies in infinite ruin, and although in man there is nothing but sin, death, and ruin, yet Christ, the Son of God, whom the sinner grasps in faith, with his infinite grace and mercy, and with his perfect merit, is still infinitely

> The Methodist preachers, on the other hand, teach quite wrongly. First, of holy baptism. First of all, of holy baptism, since they consider it to be "bad" water, as if it were merely an outward sign by which Christians are distinguished from unbelievers. They teach falsely about teach falsely, since they pretend that the Word of God and the sacraments are not the means by which God communicates, acquires, and makes our own Christ's merit, but that this must be obtained by penitential exercises on the penitential bench.

They think that this is a true penance, when on the the spirit, the core, the soul of faith, so that this doctrine Holy Spirit. We find that most of them are incapable of penitent's bench violent inner crumples, raptures, etc. of faith finally comes down to the fact that we are justified preaching the gospel, for they have not prepared degenerate more in the penitent, which effects also make by good works. But the Methodists also have such a fides themselves for it. If we now take a look at the creeping themselves felt outwardly in some through shouting, formata in mind, as follows from their doctrines of the Methodist preachers, we find that most of them are jumping, and shouting. Only by this, they think, does one sacraments and of entire sanctification. In the matterincapable of preaching the gospel, for they have not become a child of God. Such a child of God, they further itself, then, they are in perfect agreement with the prepared themselves for it; study is to most of them a say, can then also live perfectly holy already in this world; Romans, however much they may seem to differ or Bohemian village. Now we know well that, in case of such justification must be followed by perfect deviate from them in their discourses. need, even a lavman who has not studied, but sanctification; the true Methodist is therefore already The creeping Methodist preachers, therefore, do not otherwise has a thorough knowledge of the truths of perfectly holy and without sin in this life, and so on. preach the gospel which Christ commanded his disciples salvation, is eloquent, and otherwise has the

Now we readily admit that the Methodists do not set to preach in that saying, but they preach an altogether necessary natural gift, can preside over a congregation forth their doctrine in the same words as we have usedfalse gospel, which is positively contrary to the gospel of as a preacher. We would therefore not have mentioned things; their inner spiritual life, their love and goodness, Scripture say to this? salvation, with all its apparent differences, is no different sensible man who is not taken in by the Pharisaic spirit mind; but whoever still before merit and makes them its own, the more glorious, it. Therefore Christ also, when he sent them into all the beautiful, and greater it stands as faith. They do not world to preach the gospel, taught them diligently for

the very sign of faith.

here; but this is undoubtedly the meaning of their Jesus Christ. If, therefore, we could say nothing at all this point at all if the Methodist preachers had doctrines in their public writings, sermons, and against their stealth, yet this would be enough to excite considered their position in this respect to be a state of discourses. In a word, they lay no weight both on what in us the highest abhorrence against them. For the emergency; but they do not consider it to be a state of God, what Christ, has done and is doing for us, and on apostle Paul says Gal. 1: "But if we, or an angel from emergency, but openly assert that it is not at all what they are doing. Their usual discourses on the heaven, preach any other gospel unto you than that necessary, if not harmful, to study and learn. For they sacred sacraments are about the same. Sacraments are which we have preached unto you, let him be accursed." think that the Spirit gives one everything by itself such as these: What good would a handful of water do The Methodist preachers, therefore, have given us thewithout much effort, and that he has long since given them at baptism? What good should a little piece of strongest weapon in their hand against them, by citing them all the necessary wisdom; but if one listens to bread do them in the Lord's Supper? These are external this saying in their defense. What will other passages in their sermons, there is often not even sound reason, much less spirit, to be felt; but raw ignorance shines their entire sanctification and blameless conduct, that is In addition to this, Christ commands his disciples to forth everywhere. It is true that nowadays the the main thing. Thus the Methodist view of the work of preach. Now it is a well-known fact, known to every Methodist preachers have become a little different in

from that of the Roman Catholic Church, which also of the Methodist preachers, that one cannot do anything If you have heard the Methodist preachers speak about teaches that man must be saved not by faith alone, but for which the skill must first be acquired, before one has this for a few years, you will not find it an exaggeration also by his deeds. The Methodists, to be sure, firmly acquired this skill; that therefore one also cannot preach when we say that they imagined something about it, maintain that they, too, believe and teach that one can without first having acquired the ability to do so by God's when they had attended no school of preparation, had only be justified and saved by grace through faith in grace and earnest study. It is already so in ordinary life; learned nothing, had not studied; and that the more Jesus Christ; indeed, they publicly condemn and curse a man who wants to do a trade without having learned itignorant they were, the better suited they were to as an abomination the Roman doctrine that one must will never accomplish anything righteous; on the preach the gospel, for, they said, even the disciples of also be saved by good works. But it is necessary here to contrary, he will always do more harm than good. The Christ were unlearned people and laymen, and "Christ answer them, 1. Since in all other doctrines they lay more harm that such a man could do, however, is himself would not have studied either," and yet he would stress on what they do than on what God does for them, comparatively small. The harm could be greater if a man, have preached mightily and not like the scribes and they may well pretend in words that they believe that one without having learned anything at all, were to act as a studied people; from this it necessarily follows that since is saved by grace for Christ's sake alone, without merit physician, as unfortunately often happens; for what harm they too had not studied, therefore they too preached of works, but in fact this is not the case; 2. They do does such a man do to patients who confide in him! Butmightily and not like the studied preachers, the scribes! injustice to the Roman Catholic Church, which also what harm, do you think, must result from the activity of But let this be enough to show that the Methodist teaches that one is saved by faith; but it understands by a man who, without all knowledge, without having preachers, in their stealth, cannot refer to the saying of faith something quite different from what we Lutherans learned even the barest necessities, has come forth as a Christ, Marci 16:15, "Go ye into all the world, and preach understand by it. That is, a faith whose heart, core, soul, physician of the soul? for here it is not a question of the gospel to every creature," since this saying, on the main thing is sanctification, good works, not Christ and temporal and earthly, but of eternal well-being and contrary, testifies against them. They might as well or his merit; a faith which, the more good works it has, the eternal blessedness. - Our common sense teaches us better have referred to a saying concerning the creation, greater, more glorious, and better it is by that very fact; that no profession or business can be undertaken without or the flood, or the giant Goliath; for such a saying would not a faith which, the more firmly it grasps Christ and his having learned it in some way and without understanding not have been exactly against them.

make good works the fruit of faith, the mark of faith, but three years. And when he ascended up to heaven, he commanded them to tarry one with another in Jerusalem. until they had received the

(To be continued.)

(Sent in by P. Dulitz.)

About secret engagements.

(Compiled from the proceedings of the Eastern District Synod).

Among the many unrecognized sins of our time are secret betrothals. The more frequently this sin occurs, and the less

The more it is recognized as a sin, the more it is in the Greek poet Euripides, where the virgin says: "ToHe should not do it in any way, since he does not necessary to instruct Christianity and especially thebetroth and marry me is not in my power, I have neither consider it a marriage and has therefore taught it publicly. youth about it and to warn them against it. In the might, nor right, but it is with my parents, with whom Let the jurists, who have found the betrothal to be right, following, we will share what was reported andit may be sought, if and to whom they will give me, then give it together." Tischr. XLIII. § 115. The opposite discussed at the last meeting of the Eastern District of I am content." Tischr. XDI1I. § 88. Further, "Secret prevails in the doctrine and practice of the papacy, as our Synod. betrothals are an accursed work of the devil." Tischredendescribed in Dan. 11, 36. 37. and 2 Thess. 2, 3 f. In the

A secret betrothal is a promise of marriage which is1-XVI. § 21. (Tertullian says: rmwiwc in torris ülü LineTridentine. Concil Tess. XXIV. onp. I. this legal principle made without the knowledge and consent of theeonseiwu pntrum rite et juro Qudom). Further, the Goth.is anathematized. On the other hand, the Schmalkald. parents or their representatives; it is often done out ofLandesordnung: "Because the described and natural Articles, on the other hand, declare: "It is also unjust that carelessness, but often also precisely because one hasrights require guilty obedience and deference of the all marriages which are performed secretly and by fraud, reason to fear that the parents will not give theirchildren to the parents, with whom they should seek help without the knowledge and consent of the parents, consent. But in any case it is sinful. For such a betrothaland counsel, and without their foreknowledge and will not should be valid and enforceable. (New York ed. p. 330). is evidently contrary to the word of God, and first of allwithdraw, nor commit themselves to this highest The Churpfälz. K. O. says: "The secular imperial. Rechte to the express command of God, Deut. 7:3, according covenant with great ingratitude, contempt, also hold them (the secret betrothals) to be invalid and to which fathers are to marry their daughters and takeheartache and sorrow of the parents, but with their powerless, and in this matter the kaiserl. In this matter wives for their sons. The same principle is alsomischief, ruin, and harm against Andre." enunciated 2 Mos. 22, 17., 1 Cor. 7, 36. 37. We also The secret betrothals also contend with the divine natural law (in the fourth commandment)." In the find in the Scriptures many examples of obedience tohonor of the marriage state.... God himself joined the first Strasbourg Code it says: "that no child should enter into the law. Scriptures we find many examples of spouses together. Now, if the marriage state is to be your a marriage betrothal without the prior knowledge and obedience to this commandment of God. Hagar took adivine union even now, those whom God has ordained in consent of the parents; and if such should come to pass, wife from Egypt for her son Ishmael, and even thoughhis stead and set before the children, that is, the parents, then ibre sponsalies should be regarded no differently Ishmael was a wild man, he followed his mother in this must be asked for their consent and their counsel. What from secret angle betrothals, and therefore declared null Isaac does not take to wife according to his pleasure, God did in the beginning without means, he now does and void, and the children also punished with an but he takes to wife the one whom his father Abrahamthrough intermediaries, namely, through the parents equitable penalty." gives him Samson says to his parents: I have seen a Therefore it is said in the Churpfälz. Item, it wants also If, however, secret betrothals are made and woman in Thimiath, give me the same to wife. Even the here the saying of Christ: Quod Deus copulat, homo non marriages are contracted in this way against God's pagan Hivites gave wives to their sons and married separet (What God joins together, man should not commandment, this cannot happen without great harm to their daughters. And how God punisheth theseparate) to be thrown and this opinion to be understood, the souls of the betrothed. Such betrothals are not made transgression of this commandment, we see it in theas if the boy's marriage commitment, if it happens without according to God's will, but according to the will of the children of God before the flood: for they took themthe parents' consent, should be out of God and for that flesh; but he who is driven by the lusts of the flesh is wives whom they would. Gen. 6, 2. Luther says: "Their reason covenant. But what is done out of ignorance, fighting against his soul. Here is the word: "If ye live after parents had forbidden them to marry those who were deceit, ingratitude, and unlawfully, contrary to godly and the flesh, ye shall die." Those who do not begin their outside the church, (Walch, 1,709)

without the knowledge and will of their parents. The "That which is free shall be seen in the Lord." Lord teaches that it is a sin against the fourth brought up by their parents with great toil and labor; to a man, if the parents do not give their consent. parents. It is also unreasonable that the temporal answers: "A pastor goods, which the parents have acquired with sour sweat, should be given by their children to persons with whom they cannot be znfrieden by such a marriage. (Cf. Keyl's Cat. I. Fr. 493.) Luther says: "Let us not make a joke of our parents' authority, power, and obedience, about which even the heathen have held. as St. Ambrose said.

the imperial laws are closest to the order of God and the

Now because secret betrothals are sinful and of the and sadness of conscience will be somewhat greater and hidden? ------But with those the pain

"There is also the experience that the children seldom fare well in the marriage state, have commonly guarrels become engaged without the counsel and will of their engaged may be copulated in good conscience, Luther and discord and vain misfortune, who engage parents." (Sermon on the State of Marriage, 1528, with Buchholzer's attribution). "Summa-if the parents' authority and power fall, neither the conscience nor the body can be advised any more." Tischr. XLIII. § 88.

In addition to the certificates already mentioned

natural respectability, is not to be ascribed to the marriage according to God's order cannot confidently But secret betrothals are also contrary to the fourthgracious will of God. If a young person, contrary to all invoke God's blessing on it; they have no real comfort in commandment, even though we have no express fairness, enters into a marriage with another without the their marriage cross and can easily fall into despair or commandment concerning them. It is evident that consent of his parents, he is not to be considered a union other great shame and vice as a result. Luther says: children are not one with their parents and are not of God, but of the evil enemy, and is therefore to be "What do such people do but stain themselves with obedient to them in all things if they become engaged regarded as unfaithful. So also it is said in 1 Cor. 7:39, terrible mortal sin, which sleeps for a time and remains

commandment for a child to steal from his parents devil, it follows that they are also unholy. Therefore, heavier, who now know the will of God, that one should some of their temporal goods and offer them to God, according to God's order, parents are free to overturn not marry or "laugh" at marriage without the will of one's rather, a child sins against God's commandment when such betrothals. According to Exodus 22:17, a father is he withdraws himself from parental authority and, as it free to give his daughter in marriage to one who has were, steals himself from his parents by becoming already brought her down. According to Deut. 30, 4 f., a the conscience, whether thou knowest well that thy sins engaged secretly and on his own authority. Children vow made by a woman to God is void if her father refuses owe their lives, next to God, to their parents; they are to fulfill it. Rather, a betrothal is void as a vow made only are forgiven thee." To Gen. 37, 18-20.

If we ask whether such people who are secretly

Luther's against secret engagements the following may Item, that a father cannot consent to it, and even if helf a child is a son or daughter, who steals, robs and steals does, it should be nothing; for we cannot consent to theaway, and is also a murderer and robber of his or her still find a place here:

In a letter to the Elector John Frederick dated January devil's business, especially now that it is known and parents, it should be discovered that there is a secret 22, 1544, Luther wrote: "I humbly request that E. K. F. G. known who the masters and founders of such misery are betrothal between the parties. If one bites them with all know how the secret betrothal wants to be broken again. Accordingly, my most humble request to Your Royalone's might, keeps silent, scolds them sharply, does not But I have not known anything else than that everyone Highness is that Your Royal Highness, for the sake ofallow them to come to court, but above all restores knows, and is also commanded by your Catholic God's salvation and the salvation of souls, would onceeverything in integrum, restores and frees the father's Fathers, that the secret betrothals are to be bad, dead again and most sincerely ask Your Royal Highness toson who was stolen and robbed through a betrothal, and and broken off. And as I am sitting so securely, give a grant us the right to do so. so that we may the morealso tears up and condemns the daughter's betrothal, as judgment of our cousin's history, which is based on anobly, also by the order of our sovereign prince, drive thisit is cursed and condemned before God, then one does secret betrothal, that I was frightened and highly moved devil, the secret vow, the cursed, damned, blasphemousnot need the misery that the devil seeks and causes by it, whereupon I preached a strong sermon the next business of the end-Christ, out of our churches and keepthrough a secret betrothal. You must not put lice in your Sunday, that one should remain on the common road it out, so that the poor parents may keep their childrenfur, nor allow or teach your children to be disobedient; and way, which from the beginning of the world in the and educate and care for them in safety. For where thesethey do it without more than is dear to God and to us. A Holy Scriptures, with all heathens, has also been the values, which the consistory carries in the manner: I vowthief who steals 10 or 20 guilders should be hanged, and way. This is that the parents should give the children to thee, if my father wills, shall be allowed to stand, andthis thief who steals my child and tortures me to death I together with good consideration and will, without athe devil keeps such a hole, the secret vow is unresisted, should celebrate as a benefactor and saint, and put in certain forgiving betrothal, which has never existed in the yea, is stronger than before; for how easy is it tomy goods that have gone sour for me, so that such world, but is a little thing of the wretched pope, to whompersuade a father, or to deceive him, or to break off awickedness may be committed against me, and be the devil has given it, the power of the parents, given to word for his mouth, by skill in innumerable ways, and gloriously rewarded and honored. Cf. also the writing of them by God and earnestly commanded, to help them, without a father's heart being inclined to his son? That1530 on matrimonial matters.

to tear them apart, to cause disobedience against God's there is no other counsel here, but to acknowledge the On the basis of such writings of Luther, the canon law commandment, and to cause untold confusion of secret vow to be the devil's work, whereunto no fatherof our church developed on this point, which is why all conscience, as I have often experienced in the papacy, can consent, but be guilty of condemnation and church ordinances unanimously demand the consent of to steal and rob parents of their children, with their great revocation, where he would have consented to it....." the parents as a precondition for copulation. Only sorrow and heartache, which they must suffer instead of In a letter to the members of the Wittenbergexceptions are made when individual of these church the honors their children owe them out of God's Consistory of 1544: "A secret betrothal can be nothingordinances exempt children who have already come of commandment. As now happened to Philip and his wife, else than the devil's business, instigated by the enemy ofage from this condition. S. Spörl Pastoraltheol. when my sermon had not come, and I had been too slow God and murderer of souls, the pope, as Daniel Nuremberg, 1764. p. 349-354.- Kliefoth Lietnrg. in coming, that they had pined away for their son, whom prophesied of him, that he would persuade himself, setAbhaudl. I. PP. 28-33.

even wicked men had seduced, until he had secretly himself against God, and destroy all God's order in an That it is also necessary for us to strictly adhere to betrothed himself at a high price, so that I had been at abominable way, as church regiment, worldly regiment, this practice of the Lutheran Church can hardly be great pains to avert him, or rather to deter him. . ..house regiment. So in this piece he also abrogated thedoubted after what has been said so far; for the usual Because it is now certain that a secret vow is nothingfourth commandment of God, permitted the children andobjection: we now live in different times and else, nor can be anything else, but a parochial business taught them to disobey their parents, to steal and robcircumstances cannot possibly overturn the reasons and a devil's gift against the will of the parents, that is, themselves from their parents by secret betrothal, so that given. It is natural that the pastor not only informs the given to the parents against God's command and order, the parents' honor and power over their children and congregation in detail and repeatedly, which should also and great sorrow and heartache (as the devil's fruit must goods, given and commanded by God, were made nullbe done in the sixth commandment in the confirmation be) comes from it with all kinds of confusion and danger and void, and in addition such an abominable sin againstlessons, but also those who are to be copulated, of to the conscience, and one can be well advised to marry God and the parents was praised and rewarded for acourse also those who do not belong to the with God and a happy conscience in the right way, I have good delectable work, as befits him who is üomo peeoaticongregation; for it should be the same right for the preached in the pulpit. I could not and would not suffer and lilius peräitiorüs; whereof the parents are greatlyforeigners and the natives. Deut. 24:22. The question nor take it on my conscience in this church of Christ, grieved, and some also are probably killed by grief, as arises whether widows and widowers also require the which is entrusted to me by God the Holy Spirit, as a might have happened the other day, and very near M. P. consent of their parents, since they always remain pastor, to feed and teach, for which I will have to give an could have happened, since I had to defend with might children in relation to their parents, as long as they live? account, but have taken it in the pulpit for all eyes and and main that he did not predominantly consent to his There is a difference between widowers and widowers, said: I Martin 2c.., preacher of these churches of Christ, son's betrothal; for he before likewise grieved over the and between unmarried persons. The former, by their take thee secret vows, and the father's will, so given daughter and complained that his children were sofirst marriage, have already left their father and mother, together with the pope, whose business thou art, and the miserably stolen from him, and where he had provided now, after their spouse has died, they have the duty devil, who founded thee, bind thee together, and cast with the son, afterwards, when the abomination would taking care of their household, e. g., when there are thee into the bottomless pit of hells, in the name of the have come, would have grieved himself to death again. little helpless children. Although, therefore, the fourth Father, and of the Son, and of the Holy Ghost. ...and of Because we now know by God's grace through hiscommandment also applies to them, and they are to the Holy Ghost. Amen. So that a child cannot be saving word what a secret betrothal is, namely, a devil'shonor their parents, yet it cannot be demanded of them betrothed, and if it be betrothed, it is as much as not work, a shameful disobedience against God and parents, that they make their remarriage absolutely dependent on betrothed, without much sin in the vow, but no sin in the such a great thief and robber, who not only takes awaythe will of their parents. not vowing.

earth, my daughter or son, who may be

my money and property, but my dearest treasure on Very much to be desired would be the renewal of the

This is the traditional ecclesiastical betrothal, which Many of those to whom he made this demand afterwards A means of grace, therefore, would be that which Heinrich Müller in particular strongly recommends in showed with tears of joy the answer of their parents, as communicates the grace of God to us, or by which it is his book on ill-advised marriages, and which is still held well as their and their relatives' blessings, and testified obtained, and one would think that one could and would in church in some places, e.g. in Frankfurt am Main. that they would not have been so fond of large sums of speak of means of grace for justification and means of Christian betrothed, but without a handshake: Our Father and benediction make the conclusion.

especially to the fourth, to which is added the promise: with the exceptions

"upon the Lord, upon the Lord, upon the Lord. that it may go well with thee, and that thou mayest live and not take the matter too lightly, but should first carry and introduces all those who persevere in such faith to long upon the earth." Sirach says, "The father's blessing out a detailed examination of whether a case in the end into the kingdom of his glory. But such means builds up the children's houses." And it is certain that question really does fall within the scope of the ordained of God are only his holy word and the two God will bless only those marriages which are not exceptions.

contracted against His order. Therefore, by strictly adhering to the practice of our church, the number of unhappy marriages will also be diminished. Even if the children have emigrated and the parents still live in Germany, they should not enter into marriage without the consent of their parents, although it is objected that this is impracticable because of the local distance. Most of those who want to be married would hardly completely unknown to them, and for this very reason righteous before God. they could neither approve nor disapprove. As far as communication with distant countries was a far more world to another is now. It is a great relief to those who are to be copulated if the pastor offers to write to the consent can be attested, since parents or other relatives requires of them. One of our preachers has had the good pleasure." *) sweet experience

After the chanting of a few verses and a short speech, money as to have denied their flesh and blood and grace for sanctification. But here it is to be observed that the parents, if any, give their consent before witnesses, asked for parental consent. If it is objected that it is in the Lutheran Church it has never been used to call that or the priest bears witness, and then the betrothed give unnecessary to ask the parents living in Germany for which only serves and helps us to holy life a means of their consent, whereupon they are declared to be their consent, it must be said against this that with grace, but it is called a means of sanctification, in order permission to emigrate the parents do not always give to avoid error, and to keep these two so important and their consent to the marriage of their children. It is also different articles, of justification and sanctification, apart, If we preachers so adhere to the practice of our necessary that the children honor their parents in this and indeed to remove all cause of confusion. Therefore, church that we do not bless a marriage without the matter. However, there are exceptions in which it is very as soon as we speak of means of grace, we are to consent of the parents concerned, we not only avoid difficult, almost impossible, to obtain the written consent understand by them only those means by which the the danger of making ourselves accessories to other of the parents. There may also be cases in which it is justifying grace of God is communicated to us. people's sins, but we also help to renew the blessing permissible to make an exception to the rule, because Accordingly, we define a means of grace as follows: it

(Sent in by P. H. Hanser.)

What is a means of grace?

If we want to examine here what a means of grace is, understand themselves to write to Germany first and we must first examine what is meant by grace, also in wait for the answer, which often remains outside for a order to be able to meet the means of grace of the sects, long time; it is also quite unnecessary to insist on this if which are falsely named in this way. For the word grace the persons in question have received permission to signifies something else in the article of justification, and emigrate from their parents; for with this, tacitly and as something else in the article of sanctification. - Now, a matter of course, permission for their marriage would although the means by which we attain justification also also have been granted; finally, it would also be quite help us to sanctification, yet it is not the same with the pointless to ask the parents about this, since in most other means of sanctification; that is, what only helps us cases their future children-in-law would still be to sanctification does not therefore also make us

We have, then, to consider justifying and sanctifying distance is concerned, however, it can be the least of obstacles in our time, since in former times us, or a new gift given to us by God to do good, as the Pelagians taught and our present-day sects for the most at the same time he has already earned heaven for us. difficult matter than correspondence from one part of the part accept, but we understand by it the divine mercy Grace is actually God's grace and favor, which he bears to us by brother or brothers in office in Germany, so that parental sake. By the sanctifying grace of God, however, we not want to obtain the consent of their parents, they are speak, and do that which is good, which, because it is begun in us. not worthy to have their marriage blessed by a preacher not our work, but his work in us, is justly ascribed to his in the name of God, since it is concluded against God's grace alone, as the apostle says, Phil. 2:13, "It is God order. Godly people will not refuse to do what God that worketh in you both to will and to do according to his

> *) Luther, who in his golden preface to the Epistle to the Romans first explains the expressions used by the Apostle Paul in this Epistle.

which obedience to God's commandment brings, otherwise a greater evil might result. But let us proceed is a means ordained by God by which he grants to the sinner the

> The Court of First Instance should proceed with caution God offers righteousness, gives and preserves true faith, sacraments, baptism and the Lord's Supper, for these alone make Christians, as we therefore also confess in the third article: "But the Holy Spirit hath called me by the gospel (word and sacrament), hath enlightened me with his gifts, hath sanctified me in the right faith, and hath preserved me.

> > The sects, on the contrary, teach falsely of grace, and therefore also falsely of the means of grace. They always confound and confuse cause and effect, justification and sanctification, grace and gift, and know neither what the one is nor what the other is; while Paul wants them so sharply separated and distinguished that, for example, in Romans 4, in the article on justification, he actually opposes grace to good works and thus to the gift of sanctification. For the sects, grace is only a new quality and gift to do good, which they receive after their sins have been forgiven through Christ, and which enables them, on the path he has prepared for them, to which they have been transferred, to do good themselves.

> > To do the rest and fully deserve heaven. They do not seriously believe that Christ is the atonement for our sins, but that he also gives us salvation freely, and that

according to which He forgives our sins for Christ's sake himself, from which he is pleased to pour into us Christ and the Spirit with his gifts; as is clear from chap. 5, v. 15, where he says, Grace and, if we believe in Christ, declares us righteous for His and gift in Christ 2c. Though the gift and the Spirit increase in us daily, and be not yet perfected, that there remain in us evil lusts and sins which war against the Spirit, as he saith Rom. 7:14, Gal. 5:17, and as understand the gift and help which God grants us, that, Gen. 3:15 declares the strife between the seed of the woman and the often express themselves very vaguely. If, however, the persons to be married are of such a kind that they do seed of the serpent, yet so much does grace, that we are counted

And as the enthusiasts are quite equal to the The following are the duties of the church: the preaching united Synod, tells this himself in a report addressed to his unbelievers in that both do not recognize the deepof the Word of God, whether read or interpreted, Synod, which we find printed in the "Hausfreund" of Aug. corruption of human nature, so especially the Methodistsearching the Scriptures, praying with the family in secret, 15 of this year. Since the passages in question give a Episcopalians and the "Evangelical Fellowship", which issinging in spirit and in truth, fasting or abstinence, and the deep insight into the deplorable condition in which the soclosely related to them but surpasses them inreligious meetings and love feasts. called General Synod finds itself, we hereby communicate enthusiasm, have gone even further and teach that one And in this way they might, no doubt, perform much them as a warning to all honest and inexperienced can already become perfectly holy in this life, (Cf.more, if they pleased; for they erroneously conclude with Lutherans.* In Mr. Hartmann's report it says, among other Catechism of the Methodist Episcopal Church Fr. 58 ff., the Papists, that what pleases God necessarily makes the things, thus:

furthermore "The Doctrine of Faith and Church Disciplineperson pleasing to him who does it, and that therefore it "To unite with the two united synods of this country is Order of the E->. Fellowship 1857" p. 82 Doctrine ofdraws down the grace of God upon him. an impossibility for us, unless we wish to give up our own Christian Perfection"), not that when we have taken hold Since, then, they lead such false doctrines, and thus existence and dissolve ourselves as a body. But are the of Christ in faith, we are and are declared to be righteous, degrade word and sacrament to me among the things united synods so calling themselves the only pure, and wholly holy before God, for the sake of Hiswhich they have made the means of grace, but man does representatives of the Union and of the truly united holiness acquired to us, for that would be right and not attain to justification through sanctification, but the principles in North America? I say, no. There is a great scriptural; But that the new man has completely and inreverse, it is clear that they have deprived themselves of flourishing synod in this country... The leaders of which all things overcome, even destroyed, the old man, thatthe proper means of grace and of their blessing, and yet, are born Americans and are heartily attached to a true, we may love God with all our heart, soul, mind, andin spite of their many names, possess none proper. But healthy Union; I mean the General Synod. At its last strength, and our neighbor as ourselves; in a word, that because they thus place word and sacrament beside their conference in Pennsylvania, it openly declared itself in

little human hands, it is evident from this that they believe favor of the principles of the above Union, and to those We teach, according to the Scriptures, that the guilthem to have no higher power than other human speech who still doubt it, I must say that the General Synod cannot and punishment of all sins, as well as of original sin, ishas, namely, that of moral conviction; and of the take an exclusively Lutheran stand, because it is exposed, taken away by Christ's merit, so that the believingsacraments they confess clearly enough elsewhere that as no other, to the heresies and spitefulness of the Christian, although the evil desire clinging to him is still they regard them merely as outward visible signs of an Missourians. It cannot be denied that there are Puritan, sinful even in him, is nevertheless, because he stands in inward spiritual grace. -Methodist and even exclusively Lutheran elements in it, faith, free from the punishment of the same, i.e. is It is therefore only too evident that, as they do not but they are as 1 - 10. The leaders and representatives therefore not condemned. On the other hand, they teach, recognize the grace which God gives through the means are unirt. The President of General Synod ^Rev. Dr.

contrary to the Scriptures, that sin itself is abolished, so of grace ordained by him, nor use them according to his Harkey, Professor at Springfield, in his Olive custom, in a that a believer's natural inclination to evil is no longer apurpose and will, they also at the same time have such a long editorial of his own, and publicly in Synodal sin, nor is it regarded as such before God. high opinion of their means that it is not possible for them Conference at Cedarville, has enunciated the above Since they think so badly of grace, and since the gift to seek and recognize the divine ones, so that according principles of Union, and declared that they are recognized of salvation is everything to them, because of which they to this they have no means of grace at all, and in this way and practically carried out by General Synod. After years have overlooked the justifying grace of God, they can also obtain no grace. Just as the king's grace, which of acquaintance with this gentleman and with several naturally only teach wrongly and confusedly about the opens the dungeon for him, is of no use to a prisoner, if other distinguished members of said Corporation, and

means of grace. To them a means of grace is that for he does not come out of the open door as the means by after utter failure to form a union with the Western which and by means of which one acquires the grace of which the king bestows his grace on him; but prefers to Association, I have, in my report to the Western District God. They know nothing at all of an objective means of make his own way out through the impenetrable wall. - Conference, proposed a change of delegates to the grace (which has its reason and existence in itself), they

know only of a subjective (personal) doing and endeavoring to obtain grace, hence their phrases and exhortations to others: "must try to do better; must pray

The so-called Lutheran General Synod.

and persevere until you obtain grace." Whatever alwaysThe "unirt-evangelical synod in North America", a mixture helps them to a good life pleasing to God, shows themof so-called new believers and rationalists, has been General Synod. the way, encourages and supports them, that is a meansstriving for years to be taken under its wings by another of grace to them. In the same sense they regard the wordsynod. Until recently, however, no synod had been found General Synod, to see whether there would be any and the sacraments as means of help, to which they addwhich was willing to deal with it. Even the united "Church obstacle to our Synod reporting to the General Synod in many others, so as to obtain grace all the more surely, Association of the West" had politely refused the so corpore. and so as to acquire and obtain grace for them, and inurgently offered alliance, which certainly means a lot. This the deepest sense to justify them for the sake of the workspurned love put the aforementioned "unirt-ev. synod in the Unirte Catechismus, etc., in the case of a possible they have done. Thus the Methodist Episcopalians, inNorth America" into true despair and finally brought it to their Catechism and in their "General Rules forthe decision to throw itself into the arms of the "Lutheran Members," list the following as means of grace: "theGeneral Synod. The Chicago preacher Hartmann, the *) We gladly confess that only the "Lutheran Herald" drew our church, the ministry of preaching, the sacraments, thepresident of that synod. word of God, the public worship of God, and the church.

General Synod. After careful consideration, the Conference has instructed me to enter into negotiations with the President of the General Synod and has given me the following instructions as a starting point:

- 1.) To inquire what spirit prevails in this part of the
- 2) To consult with Dr. Harkey, the President of the
- 3) Whether we could retain the Unirte Gesangbuch, union and whether
- attention to this report, since it was published during the time of our absence and we had therefore overlooked it until then.

the German members of the corporations first in linewe also want to take preachers from there for us and our with us would be helpful to us in spreading thechildren. And we think that this should be a gift that we Hausfreunde. give with great heartiness; for when one has the

4) Whether we may prepare young people for the opportunity, as we sometimes do, living near St. Louis, td "Ludwig Kolb by Mr. Post. H. Rincker - - 5,00 holy preaching ministry under a professorshiphear one of the students preach, one's heart laughs, and belonging to us at your theological seminary in one sees that one does not give one's gifts for the college Springfield. Would we be allowed to prepare youngin vain. It must be so easy for us old people to die, and people for the holy preaching ministry under aalso for the young, when it happens to them, since we professorship belonging to us and then use them in our can hope that our descendants will be well provided for synodal district? in the spiritual sphere.

I strictly adhered to these instructions because it For our part, we have decided to raise a collection on would have been a betrayal of our body if I had the next New Year's Day to pay off this burden of debt transgressed these instructions.

among us. And how would it be if you, dear brothers As a result of my Instruction 2, I have asked whether would do the same, so that on New Year's Day we would anything would stand in the way of our joining the all say: Now, now it is time to open your generous hand General Synod. - The affiliation could, of course, only for Concordia College in St. Louis, because today take place under the condition that we, as a synod, collections are being made throughout the Synod, and so understood as the East and the West together, affiliated $_{\mathrm{We}}$, as in such a large community, would like to give with ourselves with the General Synod. Here Dr. Harkey, the all the more joyful hearts. How nice it would be if soon needs to be a s President of the General Synod, explained to me that in after the New Year the "Lutheran" could bring us the glad his judgment the General Synod would be glad to news: Now the whole debt is paid. receive our report. No segregation of members was Let us congregations take the matter into our own

"With other bodies we have no connection even now. Most of them, especially the Western Association, according to his good pleasure. Amen. consider us rationalists."-

3rd and 4th points.

Thus worth the report. So not only Unirte Synods Collinsville, III z on their behalf the Board signs: does the General Synod calling itself Lutheran accept, but even those that the Unirte Church casts as a nationalist bunch!

(Submitted.)

All the dear sister congregations of our synodal association.

In No. 5 of the "Lutheraner", under the above $\ensuremath{^{Afternoon}}$ heading, there is an appeal and request-well, you still know it-from the congregations in Altenburg and Frohna. We liked that. And when there was a congregational meeting here yesterday evening, one of For the congregations immediately stood up and said what coll an impression it had made on him, and others would probably have felt the same way; we would have to collect a collection again. He also said that it would certainly be beneficial if we publicly supported this call in the "Lutheran," for the encouragement could not easily become too much. Our congregation gladly responded to this request, and so we ask all of you, dear brothers, to once again make a gift of love to our dear Concordia College in St. Louis.

After all, we can't wait that this is our duty, because the training schools for preachers are there for us, our sons are supposed to study there so that they can one day serve the dear God in his church, too, so

necessary. The truly unirrepressible principle would be hands; we no longer want to be asked to do it by our

strengthened in General Synod, which all Americans pastors, for it is our business after all. And we cannot would gladly welcome. In the same way he affirmed the deny that everything would have been paid for long ago if we had shown more zeal.

Now, may the faithful God guide the heart of us al

The Evangelical Lutheran Congregation

Johann Jacob Fischer. Conrad Kalbfleisch. Frederick the Great.

Conference Display.

The Fort-Wayne Conference meets at Fort-Wayne, January 4, 1859, and continues until the 7th (a.m.). School Teachers - Conference the 6th congregation in GalipoliS

Lafayette, Ind, Nov. 9, 1858. fr. king, lake. p. t.

Receipt and thanks.

r Theodor Zacharias on the infant baptism of Mr. ! H. Thümliug		
lected by Mr. Past. Wü-!stemann of Detroit		
§1.50		
Bon the Frauch-Vcrein to Detroit2.50		
Bon the Virgin Bercin of the Gcm. of Hrn.		
Past. L. Dutttz to Buffalo5.00		
From the Zöglings - Casse zu Detroit durch Hrn.		
Past. A. Wustemann there10,00		
Carl Gärtner through Mr. Past. Hattstädt from		
of the commune of the Rev. Gräbner, Roseville, Mich 3,00		
At the wedding of Mr. RcinS collected by collected by Mr.		
Past. Gräbner2,03		
Joh. G. Rocker from the community of the Hm. Past.		
King11,00		
Bon the local young boys club4.00		

Bon the sewing club 4 buscnhcmdcn and 2 pairs of woolen stockings

Wilhelm Hoppe of the comm. of Mr. Past. Kolb. Town 13. Wisc. -Bv A.H. Hatches By Mr. Past. Kolb collected at the wedding of Mr. G. H. Garwisch2.00 Paulus Rupprecht of Gottlieb Thieme from Fort

From some unnamed friends there two summer skirts, a pair of trousers and a straw hat. By Mr. Past. Reichhardt at Arcadia, Ham- ilton Co, Ind, collected from his congregation - - - 3.09 From some members of the congregation that. as: Mr. Bordonner §1.00. Christoph Matsch 25 CentS. Joh. Walz 50 Cts., Joh. Zelt 50 Cts., Mrs. Rcitz50Cts. 2.75

...8.00

Bon the women's club in Fort Wayne 1 pair of pants and 2 shirts.

Received

To the synodal treasury of the middle dist	trict:
rom the Gem. of Hrn. Past. Föblinger	§8,60 """"Husma
n	8,00
""""Jäbkcr 8,25	
""""Kühn 6.05	
"""Junget - 3.66	
"""Werfelmann 8,00	
, of the Trinity S-comm. of Mr. Past. Darb 9,75 ,, " J	lacobus- ",,
, , ,	" 5,65
,,,,Gem des Hrn. Past. Klinkcnberg	g 8,I)0
, " " ,, " SchürmanS2.2	5
" St.Martins-Gem. desHrn. Past. Strcckfuß7	,38
"" St. Peter's- " " " Fritze10	.00
"" ImmanuelS- " " "" 4.35	
"" Gem. des Hrn. Past. Farmer4,00	0
" St. Johannis - Gem. des Hrn. PastorKö-	
stcring	6,00
"" Gem. des Hrn. Past. John	4,22
""""WamsganS10 .00	
""",, " Kunz 2.01	
"",,,,,,Friedrich 3.16	
""""Bcrgt 2.00	
"""""Rinker 4.00	
"""""Dever 15,00	
""""Cobbler 8.77	
""""Wichmann, A 28.35	
Some members of the congregation of the Rev. Lehno	r 2,85 " the
ongregation in GalipoliS	6.80

Oanp	Cit 3.13		
" St. Pau	I's parish in Fort Wayne	24,(0	"
arish of N	Mr. Rev. Stinken	9, 76	
"""	" " " Friedrich, Huntington 5.00		
Mr.	H. Biener	1.0	0
""	H. Bender	2.0	0
,,	Carl Minks	3.0	0
""	Fr. Rolf	1.0	0
""	Dan. Hag in Elyria	10.0	0
FrauWittv	ve	Schäfe	er
1,00			
the pas	tors: Föhlinger, Kühn, Hus-		
mar	nn. Jäbker. Strieter. Jünge!. Werfelmann.	Lindem	anr

"""deSHrn

"""""Sanpert

""""Fricke 12,50

Klinkenberg, Schürmann, Schäfer, Streckfuß, Fritze, Fricke, Bauer, Köstering, Hüse- mann, Reichard, John, Knnz, Friedrich, Bergt, Schuster, Wichmann, Sauer, Heid, König, Nützel, Schwan, Weyel, Saupert, Prof. Fleisch- mann Stärken ä §1,00 'Mr. Prof. Crämer pactors: Daib \$1.60. Datzar \$2.00

the gentiemen pastors: Daib §1.60, Dctzer §2.00,
Lehner §2.00, Rinker §2.00, Horst §1.00, Tramm §1.00 9.60
Mr. Dr. Sihler2.00
the teachers: Gotsch, Käppel, Eggers,
Wolf, Kirsch and MatchesL §1.006.00
For the seminary construction at Fort-Wayne:
From the comm, deS Hm, Past, Schumann 83,00 "Hm, Joh

[of the seminary construction a	at Fort-wayne.
	comm. deS Hm. Past. Schumann	§3,00 "Hm. Jo
Bim;		5,00
""	G. Weber	1,M
,,,,l-	Leininger	50
""	H. Bender	1.00
of the c	ongregation of Hm. Past. Stürkm	8,00

For the teacher-staff:	F
By Mr. Past. Lrhner§2,00 By Mr. Past. König at the wedding of Hrn.	F
Cunning Collected2.15	В
For the organ at the seminary: From the Gem. of Hrn. Past. Reichard§9,00	
For poor students in seminary:	
Bon some women in the TrinityS - Gem. des	
Mr. Past. Daib§8,23 further: 12 pairs of woolen socks, 1 pair of undergarments and	
white bust shirt.	
By Mr. Past. Wichmaun by Mr. J. Zahn as a thank offering for the birth of a child	١ .
L. Piepenbrink, Cassirer.	
	F
a. To the general synodal treasury:	lr
By Mr. C. Piepenbrink in Fort Wayne, Ja., from Mr. Past. F. Lehner§200	C
" " O. Ernst, by Mr. Past. E. Hüsemann 1,00	C
From the following of the congregation of Mr. Pastor Metz in New- OrleanS43.75	В
Men: Haibritter, Rohders, Walter, Nack, ä §5,00Mr. Mohr §4,00Therese Rohders §3,00 Köhnke §2,50 Mr. Christoffel, Mrs. Metz, Cath. NohderS ä §2,00Gents: Asselmann, Robbert, P. Funk ä §1,50 Gents: Grubenkamp, J. Funk, Talbert L §1,00 Mr.	r
Rohle 50 CtöMr. Bröhne 25 Cts. Don of the congregation of Mr. Past. W. Hüsemaun in	
Trete, Ills, Collckte am Reformationsfeste 6,00	
For the general praeses:	В
By Mr. E. Piepenbrink at Fort Wayne, Ja \$13,64 and to wit: \$10.00 from the comm. of Hm. Past. Klinkenberg, 2.64 "" "	_
cobbler,	В
1.00 from Mr. Pastor Lehner. By Mr. Past. G. Polack in Crete, Ills	F d
namely:	F
§9,00 Collekte v. dessen Gem. am Erntedankfeste, - 50 von einem Ungenannten.	F
From an Unnamed Person in St. Louis Parish 1.00	
b. To the Synodal Missionary Fund:By Mr. T. Piepenbrink in FortWay "e,Ja§137,88 namely:	
§ 5,70 of the Gem. deS Hrn. Past. Schumann,	
§3.87 in De Calb Co, 1.83 in Noble Co. 10,00 from the community of Mr. Past. Jäbkcr.	ŀ
21,29 " Drcieingkeitsgem.d.Hrn.Past.Streck.fuß. 2.21 Collekte on BallmannS wedding.	(
4.00 from the comm. deSHrn. past. Werfelmann.	1
3,(XI by Mr. Friedr. Schumerer. 3,44 by Mr.Past.Jüngel, collected at infant baptisms.	
7.04 from the Trinity congregation of the Rev. Daib, collected	ed
in missionary hours. 2.90 from its Jacobus parish.	ı
1.10 from an unnamed person by Mr. Past. Daib.	
35.45 Half of the collections at the mission feast of the congregations at Cleveland, Newburg, Eurlid and	
Northdover. 2.00 from Mr. Wulfmann.	ı
5.00 by J. G. Nordmann from the Gem. deS Herr Past.	١
Klinkenberg "for Minnesota." 1.00 from a parishioner deS Pastor Schürmann.	
5,05 from the St.Peters Wem. deS Hrn. Past. Fricke.	
 2,70 Collekte auf der Hochzeit des Hrn. Kohlmeicr. 1.00 from Mr. Past. Bergt. 	١
22.45 from the community of Mr. Past. Weycl.	
1.00 Contribution from Mrs Christiaue Böhne.1.55 Contributions from unnamed persons.	
Through Mr. Pastor Metz in New-Orleans from a	
Unnamed§5,00 By Mr. O. Ernst from Mr. Past. A. Lauge 10.00 From the Trinity	S
District of the St. Louis congregation 7.05 By Mr. Rev. L. Geyer,	
Watertown, Wisc 10.00 to wit: §8,00 collected on Hrn. GeibowS wedding, 1,00 from Hrn.	- !
Friedr. Schwefel, 1,00 " " Gottl. Müller.	
*) Correction. In previous number, the receipt reads". Liste det allgemein. Cassirer': "d. Zur Synodal-Lasse westl. district"" au" oversight of the printer, must read. "Z u r Synodal-Mission "- Lasse" and is hereby corrected.	of

	From the Immanucls Gem. of the Hrn. Past. N. Selle!
0	in Rock Island, Ills
5	From the following women at Rochester, NYork4.00 Christ. Hcinlcl§2, A. M. Kratz §1, R- Huber §1,
,	By Mr. G. L. Meyer, in the comm. of Mr. Past.
0	Jox in Kirchhain, WiSc2.00
	o. To the college maintenance fund,
	for teacher salaries:
3	
d a	IVII. Past. Weyeig2140
th	Collects on Thanksgiving Day, to wit: §12.00 of TrinityS Parish, 3.95 of Peter "
	1.95 of the Immanuels "
	1.50 contribution from Hrn. Jacob DvngeS, 2.00
	contribution from Hrn. Heinr. Horn.
	From the Trinity S District of the Gem. in St- Louis 11,(X) "
	Immanuels "" ,, " 11,00 Collekte on the infant baptism of Mr. H. Jde anS of the
	Gem. deS Mr. Past. Saupert3,n0
	Collckte on the baptism of the child of Mr. A. Ernst, ans
w- 5	Mr. Past. Günthers Gem1.56
hr	By Mr. Past. G. Polack in Crete, Ills6.00
1r.	namely: §3,00 Collects from its congregation on the 2nd day of Pentecost.
s:	1.00 by Iran Hartmann.
J.	2.00 from an unnamed person.
	ä. For poor students and pupils in Concordia College
	' ' '
	and Seminary:
	For poor students.
	By Mr. C. Piepenbrink in Fort Wayne from Dear Women of St. Jacob's Parish of Mr. Pastor Daib-d5 00
	By Mr S Trapp in Longgreen, Md1.00
	For the students heart he and Crull:
nd	From the Zion's Gern. of Mr. Past. Hoppe in New-
IIu	Unicano25,50
	From the sewvcrein of the same parish!8,75 For the student Aug. L. Selle:
	From the collection bag of St. John's Parish of the Rev. Polack in
	Crete, IIIS
	Vou Dietrich Meyer §2.00 1
	" Joh. Scheiwe 1,00 > from the same comm. 3,50 " Conr-"tege 50)
	HauScollekte der Gebr. Brauns aus der Gemeinde des Hrn. Past.
	Hcinemann at Crete, IIIS6,00
	Collection on Mr. Teacher NüchtcrleinS Wedding in
	Monrve, Mich. for Walther, List and Sugar students4.28
	From Germany, by Mr. Past. Hoyer, by means of Mr. I. H. Bergmann
	in New-York siicdaS Seminar in St. Louis 50 Thlr. Cour 36,32
te	e. To the maintenance fund for widowed woman Prof. Biewend:
	By Mr. C. Piepenbrink in Fort Wayne, Collckte at the baptism of
	children at Mr. Aug. Griese1.50
he	By Mr. Past. L. Geyer at Watertown, Wisc 2.00 and to wit:
nd	§1.00 by himself.
	1.00 from Mr. Gottl. Müller. From an unnamed person in the St. Louis parish 50
	From Mrs. Schaak, by Mr. Pastor Gräbner in
	Roseville, Mich50
	F. Bo h lau, Cassirer.
	by the Cassirer of the General Synod for the Seminary at Fort Wayne
	of the Zion Congregation of the Rev. A. Hoppe in NOrleans

n. To the Concordia College Building:

From the comm. of Messrs. Past. Great, Richmond, Da. §7.00 By Messrs. Past. Brose, Woodland, Dodge Co., WiSc.: With. Zcidter Mart. Genzmer, Chr. Imme, Mart. and Joh. Rothe L §1.00; Chr Melcher, Mart. Kaulitz, Wilh. Boigt, Joh. Belgrin ä 50 Cts.; C Prcnzlow, Will). Lichtenberg ä 25 Cts.; Hcnriette Brose §2.00 . 9.50 Don C. Schubert by Mr. Past. Lochner, Milwaukee, WiSc. 1.00 Mr. Gerhard H. Meyer, Pleasant Grove, Copcr Co, Mo. 5.00

By Mr. Past. Polack, Crete, Will Co., III. - - - 3.00" C. Piepeubru.k: Don of the comm. of Mr. Past. Fricke, Indiana polis, Ja.--- 20,00 " " JohanncS-Gem. des Hrn. Past. Hnse- mann8.00 some youngsters of theGcm. of the Hrn. Past. Saupert 3.50 "Mrs. Schäfer, same 1,00 " 50 Joh. Bever an unnamed " 50 W- Fismer in dcr Gemeinte des Hrn Past. Foehlinger, Cancaster, O. - 5.00 C. Brandes,"same 1.00 C. Blink F. Werierbausen " 1.00 d. To the synodal treasury westl. district: From the congregation of Mr. Past. Sallmann, Elk- grove, III - - §4,00 Collekte am Erntefest der Gem, des Hrn. Past, Löber. Frohna, Perry Co, Mon - 4.65 Cathedral Trinity Distr in St Lonis, Mon 13.85 " Immanuels-From the congregation of Hrn. Past. Kcnnicke, Staunton, III.3,50 E. Roschke. For the seminary organ at Fort Wayne: Don a member of the congregation of Mr. Past. Werfelmann§20.00 Ph. Fleischmann.

To the synodal treasury northern district:

Bon dcr Gemeinde des Hrn. Past. Ahner in Graflon (collection at the harvest festival) ... whose comm. in Cedarburab (Colt, at the Harvest Festival) 4.00 W. Hattstädt, Caisirer

To the travel fund of the general president: From Hrn. Past. Rödter's Meant in C. W. ...?3.79

For the **Lutheran** have paid: The 13th year:

The Zerren. past. H. Jor 9 Er., H. DacobS, Br. Holle, C. Wegcner, Häusel, Past. H. Grätzel, Cd. Waliber, J. Seidel, Niehof, Gerzinehl, Borkcnbagen, Past. Strikter, H. Bodc.

The 14th year:

Messrs: Bro. Notokamp, A. Haar, C. Rathe, Buckholz, C. Koch, H. Wcllmann5O ClS., J. Frickenschmitt, DacobS, Bro. Holle, C. Wegcner, Bittner, Bruggcmaun, W- Brümwort, Past. H. Bvbncnbergcr, Past. H. Grätzel 4 Er., J. P- Schulze, E. Kuntinger, Past. W- HuSmann, Cd. Walther, A.' Menqes, Pbil. 'Zabel, Past. E. Pankow, Merz, Michel, Tb. Estel, Past. H. Gräbner 5t) Cts, I. Seidel, Wylter, Nicbof, Winielstein, Brnbocb. Phillipi, Lo- haus, J. H. Bergmann 28 Er., Past. W. Hattstädt OEx., Schote, Past. W. Kolb §2.78, Breutcmühl, A. Meyer, C. tterbacher, J. Keller, Past. I Siricicr 8 Er., L. Jordan, A. Kiefer, J. G.

Ltterbacher, J. Keller, Past. I Siricicr 8 Er., L. Jordan, A. Kiefer, J. G. Kling, Past. H. Kühn 2 Ex., G. Boy-ucnberger, M. Diesen, H. Lote. **The 15th year:**Messrs: W. Brycknreyer, P. Noth, Fr. Ncßkamp, C. Noth, G. Roth, A. Paar, L. Noth, Past. W. Drecs 3 Er., M. Zimmer, J. Grotb, Past. H. Jox, W. Nappräaer, F. Harms, E. ^Ltöckmann, L. Lenecke, H. Markor, W. Marer, F. Buchholz, F. Kollmann, W. Kollmann, G. N-ül- ler, Sprengler, W. Wallschläger, G. Lailsch, L. Giis, W. Brockschmidt, C. Koch, H. Weltmann 50 Cts, I. Schurk, J. Frickenschmitt, M. Leiningcr, J. A. Wolfram, I. Trapp. C. Graß, C. Wegencr, Treichel, A. Böhlke, F. Hoppe, F. Fink, W. Dumstrey, Past. O. Fürbringer, A. Dackel, P. Popp, Bierosch, F. Milbrath, J. Noth, J. Kühl 50 Cts, Past. E. Multaiwwsky. Bierosch, F. Milbrath, J. Noth, J. Kühl 50 Cts, Past. E. Multaiwwskv. Slcinmcycr, Löhe, Hentis, E. Kundiger, E. Walther, A. McngeS, P. Zabel, C. Seil, Past. A. Lauge, H. D Korbe, G. O. Frerking, A. Frcrking, Past. L. W. Habe, F. Gust, Past. E. Pankow, Past. C. C. Metz 20 Ex., J. Srcibclc, J. Beck, Ruhl, Th. Estel, Im. Estel, Ferd. Sommer, G.

Also Miss Bertha Nölting. The 16th year:

Mr. J. Kühl 50 Cts

F. W- Barthel.

St. Louis, Mo.,

Svnsdaldruckcrei by Aug. Wiebusch u. Sohn.



heransgegeben von der Deutschen Evangelisch = Lutherischen Spuode von Miffouri, Ohio und andern Staaten. Medigirt von C. F. W. Walther.

Volume 15, St. Louis, Mo. 30th Nov. 1858, No. 8.

(Submitted.) Question and answer in letters about our catechism.

Question.

ever. than Otherwise use in my teaching, what to put in the children's hands. Almost every year I had a different course, different explanations, in individual lessons a different measure. It was not that I was lazy and slack. I wrote down my lessons completely each time, but what I had written and presented the year before was never sufficient for the next year. This evil has now been remedied. Our synod has published the small catechism of Conrad Dietrich anew. The book is there. It is introduced. My they also learn the questions and answers, how is it that manner. It hath no need yet. they are to be taught?

that possible? Hardly one -or the other is able. Should I You walk a little uncomfortably in new shoes. Once just let the questions and answers be read, what good they're a little worn, they fit as well as the old ones, and With never wavering love, your 2c.

Response.

Dearest friend!

what then are the questions and answers for? Shall not yet worn out, she walks in them in a most peculiar of.

would that do? But if I am to explain them, I hardly know better. You're smiling? I am perfectly serious. It is like what to explain, it is all so bright and clear. For I seem to this with new books: some are first recommended as be missing much again that I found in Spener or in the quite excellent, and then damage and defects are found; Dresden Catechism, or in Huth and so on. So no juicy others only prove highly serviceable when they are in In a very peculiar matter I must seek advice from you applications at all, which read so beautifully here and use. I should be very much mistaken if our Catechism this time. I know that you will gladly give it to me. The there in the catechisms. Here it is too short and concise, time of the confirmation lessons is coming again - and as there it is too stretched. How lukewarm and ponderous experienced for myself, I cannot judge otherwise. First, I I was in embarrassment there every time, so I am this are some answers! Summa Summarum, I am have had quite the same experience as Tu. To teach time too, and this time, if possible, I am in a greater discontented. And if at times my displeasure and my confirmation classes, or ongoing religious instruction in my discouragement become great, then my heart resents general, without a book is a constant torment. Even if the embarrassment consisted in not knowing which book to the Synod for not publishing a different, a new catechism teacher is a capable man, thoroughly educated in especially worked out for our time instead of the old theology, it will take him ten or twelve years of diligence Dietrich one. And yet - the Confirmand instruction must and effort to get him to stick to one and the same be begun. So if you can help me with good advice in my method. I say with diligence and effort: for a lazy man urgent embarrassment, I beg you most earnestly: do it. always sticks to his way. Meanwhile he changes and improves from year to year. One year he has this way, the next that way. He himself forgets what he had noted and said about this or that point in the small catechism, and in the Sunday children's teachings or catechism examinibus he asks different questions of the formerly You really make me laugh with your letter, which confirmed than he used to ask in the confirmation children have it in their hands. Now guess what distress reads so sadly. Whoever did not know you would have lessons, and gives somewhat different explanations, I'm in. Don't laugh at me. I know as little of the book as to form strange ideas about you from it. It would be as if though in the sense of the same. An actual repetition of my pupils. Shall the children only learn the sayings, he saw a maiden wearing new shoes, and since they are what was taught or learned earlier is not to be thought Only the more able children will be able to find their way What is the reason for the new catechism? Is it to be a I am not lost from the subject matter, but I never lose in, to connect the old with the new. How much effort is new way of teaching for the whole Lutheran Church, in sight of it. But I never lose sight of the actual subject. lost in this way. How often will Verkehrer want to reap which it could be completely free of worries that he has. Thus an idea of the place where one stood is formed in and gather in this way where no seed has been sown not erred in any point, that he has found the right word the child's mind, and finally a geography through the In this at least I have painted you my picture, but it for the right meaning everywhere? Let us examine the whole book. Each place becomes at last familiar, lovely, seems that I have also painted yours and many others. new catechisms one by one. Is one pure? Are not the like home. The tender mind of the child finds

How important Luther's advice became to me: "The false doctrines, the great damages evident? What gradually comes to his senses, and gives answers that young and foolish people must be taught with a certain careful examination of a new catechism by various one would not get from him by other means in life. text and form, otherwise they will easily go astray, if one faculties and great, recognized theologians, before it is would have gotten. But what a relief it is when all this is teaches today and for a year as if one wanted to improve only

them, and all effort and work will be lost. But lest it be was printed, let alone introduced! Nowadays what levity! lessons are like an excursion to the mountains of the thought that this refers merely to the text and form of the Who does not believe himself entitled to write a homeland in spring. One climbs the long familiar heights ten commandments, of the Lord's Prayer, of the faith, of catechism. So once again, we should thank God most by the hand of the dear teacher, looks into the valleys, the sacraments, etc., Luther continues: "If they are to be sincerely that he has now, at our ardent request, the heart is blown by the spirit of God as by the May air. taught in this way today and for more than a year, as if awakened an old theologian for us again, by whose hand What a they were trying to improve it, all effort and labor will be we can go through the area of Christian doctrine An abundance of blessing is to be expected from lost, Luther continues: "If they know the text well, then ourselves and lead our pupils and confirmands without returning with the children to the same divine truths teach them afterwards also the understanding, so that worrying. - You miss the moral in our Dietrich, the hearty year after year, when former impressions are renewed, they know what it is said, and take for yourself once applications. Methinks they are in Luther's great and the well-known example of the heavenly teaching again this tablet way or some other short way, which you catechism. Whoever warms and fills his heart from it, and is held up again in the same form! And if, in this spirit, want, and stay with it and do not change it with any draws light and clarity for his understanding syllables, just as the text is now said, and take a while his teaching will be full of warmth, light, and life, and were taught, and everywhere the same fundamental

give them also richer and wider understanding."

broader understanding that should be given to the concerns the use of the same, my opinion is this: Only Jesus Christ, that ye all speak one word? Herewith I young people when they know the text and into the water, the rest will be found. But if you want to have communicated to you my view of our catechism. If interpretation of the Small Catechism. But to teach this know how I have done it so far, I can tell you. For the you find any counsel for yourself in it, I shall be glad. richer and broader understanding to the children is the present, I absolutely refrain from teaching everything But I know that you are more worthy to teach your very art. Luther's Large Catechism is not in question and contained in our catechism in one year. answer. It is catechism preaching. He wants more to to want to. I look at it as a book for life. What the child give the right spirit, to instruct the teacher, to put him on does not grasp at the school desk becomes important the right stand, than to give a form and manner of and clear to the man or woman. On the other hand, I do "That no man should teach publicly in the church, teaching. A conscientious, diligent Lutheran teacher will not draw from other catechisms, but merely adhere to surely return at all times to this rich fountain spring what is printed; it seems to me that it is superfluous or preach, or administer sacraments, without a overflowing with wholesome, fresh, clear water of life, enough. Thirdly, I endeavor to make the printed Proper profession." to create for himself and his children. But how to present contents a garden, a meadow, a green pasture, on it to the children, that is the question. It is not so easy. which the sun shines. I do not say, "Look behind the That is what trouble has done to you, and to me. Should mountains," but, "Look at these beautiful flowers. Look we not now thank God that at last, with much effort and at your Saviour. Behold the image of your heart." after a long wait, we have come to the point where we Namely in this way: Because I consider it clumsy to have subject, and before we give our reasons which, on the have such a certain way before us? It is true that it is an the questions and answers also memorized in the same contrary, must induce a Christian to avoid such lurkers old catechism, moreover translated from Latin. A faithful way as the printed sayings, and because the children do (after we have rejected the presumptions of the translation often takes away the easy flow of the mother not read correctly what they do not understand correctly, Methodists and others in the foregoing), it is necessary tongue. Nevertheless, I cannot possibly believe that you I first read it to them, and let them reread it. Once that is that we define somewhat more precisely the point which are serious when you act as if you had given preference done, they may read it once themselves. After that, I ask is actually involved here, in order to cut off the possibility to a new catechism. I know how highly you esteem the questions to unearth the treasure. Link by link is of any evasion or retreat on the part of the enthusiasts. old teachers of our church; you have often pointed out grasped on the golden chain. The answers must all be For it is not at all a question here of the general how poor our time is, both in hymn-poets and great in print, nothing that is fetched elsewhere is valid. The priesthood of all believing Christians, which every theologians. And indeed, as little as we have a poet, I do text should be clear, bright, fresh. If the child now sees Christian has already received through baptism, and of not want to say like Luther, but only like Paul Gerhard, what is said, if it has grasped the right meaning, and if it which Peter speaks in 1 Peter 2:9, where it is expressly as little lives now in all zones a theologian, to whom also has the right word for the thought. If he has also said of all Christians, that is, of believing laymen and Johann Gerhard, or only to Conrad Dietrich

the same. But he that is not equal to such! Is not equal to for Pas's thought, then I go a little further, and search believers. men, may undertake it, the mouth

for it. - Now when thou hast taught them such a short nothing less than a work of wood. But that the children truths of the beatific doctrine were received by the catechism, then take the large catechism for thyself, and are spared having to knead out and tread out such children in the same dress and expression, would you printed exhortations, you will only acknowledge with me not, in accordance with the words of the Apostle The latter is what we are talking about, the richer and as a great advantage of our catechism.-What now But I beseech you, brethren, by the name of our Lord

through the text.

already prepared in school! Then the Confirmation

all the schools and congregations of our Synodal Union

Something for Methodist preachers and Other.

(Continued)

Before we go any further in our consideration of this grasped the right meaning, and if he has the right word believing preachers: "But ye are the priesthood of all mercies of God, to present your bodies a living sacrifice, infrequently by lies and deceit. holy, acceptable unto God, which is the reasonable allowed to be lost.

public office of preaching in any church, without any ambassadors in Christ's stead, because God even for the unconverted there is no reason for doubt. other profession, i. e., without any special profession admonishes by us, we beseech you. besides his own. i.e. without a special vocation in addition to his general Christian vocation, i.e. whether he may take up the public preaching office in any congregation without a

the chosen generation, the royal priesthood, the holy We say, "a church which has no preacher, let alone one now in Christ's stead: Be ve reconciled to God." Ephes. nation, the people of the possession, that ye should who has a preacher, is a church which has no preacher. 6, 20. "Which messenger I am in the chain." Those who preach the virtues of him that called you out of darkness -- We say to this "on, as to a doctrine of devils; and have the office of preaching are further called "stewards" into his marvelous light." According to this, then, all though such a congregation had not yet a preacher at over God's mysteries." 1 Cor. 4:1. warriors of Christ, 2 Christians are to administer a "spiritual" priesthood; but all, much less if it had a preacher. The Methodists, on Tim. 2:3, 4, &c. Here, then, we are dealing with much not all are to secure the public ordained ministry of the other hand, say yes to it. They prove this also by the more important things, as much as God Himself is higher preaching without profession, as little as they are to be fact that they often, as I have already said, come into than all kings, and the eternal and heavenly things more temporal kings without profession, according to the our congregations where it is possible for them to do so, glorious than all earthly things. If, then, in the former words, Ye are the royal priesthood. It is rather written, no matter whether the preaching ministry already exists case, the people would do well if, as soon as they could Rom. 12:1: "I also command you, brethren, by the there or not, in order to gain adherents there, not get hold of the crook, they would easily bind him with

ropes and hand him over to the authorities, so that they We maintain, then, that this stealth is not permitted, might teach him better, how much more should all service of God." Heb. 13:15: "Let us therefore through even if these Protestant Jesuits want to pretend that Christians in this case reject such a prowler, who cannot him offer the sacrifice of praise to God at all times, they have a good end in view; for the end never justifies prove his profession, with the greatest disgust and which is the fruit of lips that confess his name." Further, the means, one should never "do evil" in order that good contempt? - No, one cannot undertake that to which a Ephes. 5:19. "And speak one to another of psalms and may come of it. Reason alone teaches us that no one profession belongs without being called, least of all the hymns and spiritual songs; singing and playing unto the can have an office unless the office is given to him by office of preaching. We therefore find in the Scriptures Lord in your hearts." 1 Thess. 4:18. "Comfort yourselves one who has the right to give this office; no one can act that all Scripture that all the holy patriarchs, prophets and therefore with these words one to another." Deut. 6:20, in accordance with an order, a command, unless he has apostles Therefore we find in the Scriptures that all the 21. 1 Cor. 14:35. Accordingly, all Christians have the been given an order, a command, by someone; No one holy patriarchs, prophets, and apostles were expressly general duty of diligently practicing the word of God in can enter another's house and administer his goods, called by God to their office. And the Holy Spirit And the private, at home; every householder is to hold his unless he is ordered to do so by the owner, or appointed Holy Spirit did not disdain to describe the circumstances household services with his own, to teach, to punish, to to do so by the owner, and the man would be considered of the calling of many of them. Thus, for example, the exhort, to sing, to pray; Christians are to speak among either insane, or an arch-cheat and swindler, who did apostle Paul, whom God has otherwise endowed with themselves of the word of God and divine things, to the former without the latter having taken place. But such glorious gifts, in his letter to the Galatians. so to instruct, to exhort, to cheer, to comfort, etc. one another. what would you think of a man who came to a city and speak, almost cannot manage to prove to the churches Every Christian should keep his old Adam himself, with said that he was the envoy, the legate of the king or of in Galatia that he was really called by God. Yes, what do his lusts and desires, in check, and give his body to God the lord of the same country, and that he had to I say? Even our dear Lord Jesus Christ, the Son of God, for sensible worship. Furthermore, every Christian who negotiate with the citizens in the name of the king, but did not want to do what he did for us, and still does, is able to do so may and should appear in public in a who had not been sent by the king, but had merely taken without a calling; for it is expressly written in the Epistle place where all the heathen live, without any other it into his head and imagined that he was sent by the to the Ebr. 5:4, 5: "And no man taketh glory from himself, profession, and preach to them about Christ Jesus; for king? or who even forgave all this only in order to play a but he also which is called of God, as was Aaron. So also that would be contrary to love if such people were trick? Would not such a man, even in the sight of Christ took not glory to himself, that he should be high children, be accounted either nonsensical or an priest; but he that said of him: Thou art my Son, this day if one could help them. So far as the Methodist impostor? And would not the whole world laugh at such have I begotten thee." And John the Baptist saith in preachers are concerned, it is not at all a question of a city that would allow itself to be deceived in this way? general of all men, whoever they be, Joh. 3:27. "A man whether every Christian householder may diligently Would one not take care above all things to keep such can take nothing, except it be given him from heaven." practice the word of God with his household, sing, pray, a subject safe, so that his desire to play such pranks in How then may any man take the office of preaching teach, etc., or even administer the sacraments in case the future would vanish?-this, I am sure, everyone without it being given him, without his being called of of need, Nor is it a question of whether every common would find quite natural. But how much more does all God to it? - Therefore do not take it amiss with us, you Christian who has the necessary gifts is not bound by this apply to a man who pretends to be a messenger, a lurkers, if we inquire after your profession above all the law of love to teach his neighbor privately, as much legate of God; who, indeed, arrogates to himself the things; only show us who has commanded you to lurk as possible, about divine truths, nor is it a question of public office of preaching, and thus pretends to be a and enter our churches without profession, pretending whether every common Christian who resides in a place messenger of God, without being able to prove in the that you are God's ambassadors; show us your where all are heathens, where therefore there is as yet least, even with a single letter, that God has conferred it profession, for we ask "only that which the word of God no congregation, may not also preach publicly and upon him? For the office of preaching makes a man itself means to ask of us, that therefore which you administer the sacraments without further profession: - such a legate and messenger of God; whoever, yourselves, if you are of God, ought to show us with the But the question here is, whether a Christian, whether therefore, desires to administer this office, desires greatest joy even without our asking. You see from all he may already stand in another church as a duly precisely to be a messenger, a legate of God. Therefore this, we cannot and must not hear you, unless you can appointed preacher, or not, may take upon himself the Paul says expressly 2 Cor. 5. 20.: "We are therefore clearly prove your profession to us, and so clearly that

that you have been sent by God, since he too, according Luther writes very aptly about this in the book already which, after Luther's German language treasures had you are coming to us who already have properly unto me? Where hast thou seals and letters that thou are work, of which no one seemed to be capable in the basis of all human reason, consider you to be godless corners? Why do you not appear in public? Art thou a epic could hardly have been borne by a truly Christian, enthusiasts and priests.

to draw the disciples unto themselves." Rom. 10:15: must be the wretched devil." "How shall they preach, if they be not sent?" 1 Tim. 4, 1: "But the Spirit saith clearly, that in the latter times some shall depart from the faith." etc. 2 Pet. 2. 1: "Even as there shall be false teachers among you, which shall bring in pernicious sects." etc. Matth. 24, 11.: "And there shall arise many false prophets, and shall deceive many." 1 John 4:1: "Many false prophets are gone out into the world."

Dost thou not see from all this, my dear reader, how earnestly God Himself warns us concerning the preachers who come to us? Do you not see from this how it is our most sacred duty, when a preacher comes to us,

Of this larger poetic work, already announced in No through the lively presentation of the Reformation facts certainly not right with him in other respects either, and press and is ready to be sent to the publisher. he comes from the devil. Therefore, if the Methodist lurkers cannot show us their profession, and they cannot this fragrant flower of the young American ecclesiastical faith, to kindle his love, to awaken his courage as a as soon as they break into our congregations, then what life from the realm of Christian poetry. It is the first witness and his willingness to sacrifice, to enliven his is said in the above about the prophets, against whom German epic, i.e. the first great heroic poem, the first hope of victory for himself and for the whole church, in God so earnestly warns us, applies to them. Let the great German narrative poem, which presents a long short, to edify him. insidious therefore think that we also have consciences chain of great events of the Kingdom of God as a as are quoted above, wherein Christ warns us against our church, is also truly permeated by its spirit. *)

to your own desire, should receive you as God'smentioned: "Learn to ask them: Where do you comebeen buried again, nobody had suspected. At the same messengers; and you should do this all the more, since from? Who sent you? Who commanded thee to preach time, a religious-poetic ardor struck the reader from the appointed preachers, to whom the ministry is truly sent of men? Where are thy miraculous signs, that God religious field at that time. But if we say that at the commanded by God. If you cannot do this, we must, on hath sent thee? Why goest thou not to our priest? Why appearance of the Messiad the world rejoiced with the the basis of the bright and clear Word of God, and on the do you creep up to me so secretly and crawl into the Christians, it is already clear enough from this that that child of light, why shalt thou shun the light?"

(To be continued.)

The Luther Song.

Epic. Bon

Hermann Fick.

St. Louis. Mon. Printed and published by Aug. Wiebusch u. Sohn. 1858.

to examine carefully first of all whether he also has a 14 and 17 of the previous volume, the first issue, themselves in their inseparable connection with Luther's profession? For if he has not even a profession, it is containing the first and second canto, has just left the life, and thereby not only to fill the Christian reader with

times that they mean well and only want to help us to Klopstock's great epic, the Messiade, appeared, the therefore not to rise above the world, above its struggle salvation, what good can all this do us if we think that world rejoiced with the Christians. And indeed it had against God and the church, its nothingness and its they say, "Beware, beware of those who come uncalled! reason to do so. With this work a new era dawned for the misery, on the wings of high human words and human German language and poetry. This work closed athoughts and a heated imagination, but of faith, love and fullness and glory of our mother tongue.

> *Something similar was delivered by the old Strasbourg theologian Conrad Dannhauer in his "Christeis" written in Latin; this is a dramatic are his source, touchstone, and model; the Church his account of the history of the church in the first four centuries. mother, with whom he is Unfortunately, the following parts have remained unprinted. The first part alone comprises 1228 closely printed quarto pages; most of it, however, consists of explanatory notes. i

ecclesiastical spirit. And so it is. Not only does it manifest Yes, even more. God's word warns us most "With such questions (eight I) shall they be easily a sentimental exuberance and extravagance that is quite emphatically to beware of such birds. For example, resisted; for they could not prove their profession. foreign to the spirit of Christianity, but the poet has Matthew 7:15 says, "Beware of false prophets, which For, as I have said, with the profession whereon one allowed himself to invent a number of things in his come to you in sheep's clothing, but inwardly they are presses, one may well scare the devil. A priest may portrayal of the planned and executed plan of salvation ravening wolves." And Jerem. 23, 21. God saith by the boast that he has the office of preaching, baptism that do not decorate the underlying biblical truth with prophet, "I sent not the prophets, neither did they run; I sacrament, and pastoral care publicly and rightly, and poetry, but rather destroy it; quite apart from the fact that spake not to ihueu, neither did they prophesy." Compare that he is commanded to seek and wait for the same; but one encounters traces of a complete lack of knowledge Cap. 14:14. Further, Acts 20:29: "For this I know, that the foreign sneaks and assassins cannot boast of this, of true Christian doctrine everywhere. Therefore, when a after my departure there shall come among you dire and must confess that they are of foreign origin, and that Christian wants to enjoy Klopstock's poetry, his Christian wolves, which shall not spare the host. Even from among they take hold of and fall into a foreign office. This cannot convictions are violated in a hundred places and, yourselves shall arise men speaking perverse doctrines, be the Holy Spirit. This cannot be the Holy Ghost, but following the poet on his airy paths, he feels very uncomfortable, indeed, not quite at ease. However, the poetic form and addition allow the truly divine thoughts that are included to stand out so little that the world, enjoying the play of Klopstock's poetic imagination, forgives the great poet for the biblical reason that shimmers through.

The epic of our dear Hermann Fick is of a completely different nature. Its subject is the work of the Reformation of the great hero of the faith, Luther, which work he makes understandable partly through divine prophecy of him, partly from the preceding entire historical development of the church and the papacy, partly noly delight and admiration of the divine counsels and With heartfelt joy and thanksgiving to God we greet miraculous divine government, but also to strengthen his

In this epic, no foreign fire of natural enthusiasm is which cannot so easily throw to the winds such passages rounded whole in a beautiful poetic flow, which, born in kindled on the altar of the church, 3 Mos. 10, 1. 2. It is sufficient for this poet to express the great thoughts and false teachers. And even if they assure us a thousand When 110 years ago the first three cantos of deeds of God in Christian humble admiration and hope. His poetry is chaste in thought as well as in expression; the Holy Scriptures in content and language

as her faithful son gladly carries on "the same speech" "I thirst, give me water!" "Then said the mother faithfully: "in one mind and in one opinion". 1

glow paired with holy seriousness, which is at the same $_{\mbox{thy}}$ time elevated by the lovely jambic verse meter with its resting points in the middle of each line and with its With most fair royal crown of jewel emblazoned. Therefore suffer measure. Hopeful critics will probably find much to without weeping to a fine last agony. measure. Hopeful critics will probably find much to witnout weeping to a line last agony.

Then she hugs her darling, kisses him for the last time, And says, "

R. P. was the pupil of Pastor J. F. Reißner, who died My dear child, farewell forever! Remember thy mother in Christ's in our midst (see Luth. lahrg. 8. p. 30.) She had not only rejoice in the delicious gift and this song will also remain pleasure His blood and head, and presses it, praising God, on the was also applicable to the Lutheran church of this time Behold! here is thy maid's son, here is thy servant, o in America to some extent, even if to a much lesser degree:

They let you lie, after all, you have o no pious man: We are to thank God in it,

His word is come again: Summer is hard at the door, Winter has passed.

The delicate flowers come forth:

and soul to soon complete the beautiful work and thus victory. to endow and adorn our church.

as a sample:

me what is this?

Best

Whether one god worship, or a thousand in number?"" With laughter the boy spoke: "'Tis not even the little children believe such that many gods are, Necessary is but one, is Christ God alone." "Who taught thee this?" the judge asked him. ' To which the child replies: "My dear mother, she learned it from God. "With her milk I sucked faith in the Son of God." "When by the magistrate's command the mother was brought forth. "The boy's back was so strong. That his tender blood poured out in bright streams. And even the eyes of the heathen overflowed with tears. But the child's mother stood without tears. Rejoicing that for Christ her son she saw suffer. Now when he was thus bruised, he cried aloud in pain:

"'My child! despise the torture! the fountain of life wells up.

Christ, who one day Will satisfy his own with everlasting joy, He is Cor. 1, 10. The "Luther Song" flows like a crystal-bright present with thee, thou shalt soon see him too, Then he will refresh "Lutheran," and other written works, set up a monument stream, while countless grains of gold of divine truths thee, and all thy thirst shall pass away. But thou must drink the cup in the hearts of the true German Lutherans of America, shimmer on its bed. Without any taste-destroying that many a thousand boys did drink in Bethlehem." "As she thus which will surely leave his name, as that of a faithful and sweetness, each line expresses a cheerful, certain with his curly hair. Then his mether cried to him: "My con soon shall zealous worker in the kingdom of God, indelible in it. with his curly hair. Then his mother cried to him: "'My son, soon shall

Main

serious, always masculine (monosyllabic) rhyme. The and the torment. When the judge, in anger, then gave the child's song provides intellectual and spiritual delight in equal death, The mother took him up in her arms, rejoicing, And bore him

of all classes, however, will, unconcerned about it, kingdom; farewell!" "Then the child is beheaded, the mother takes with

God!"'

of the Old and New Testaments, as well as, especially circle of his loved ones, we dare to encourage the concerning the Reformation, the prophetic sayings of readers of the "Lutheran" all the more urgently to buy and truth witnesses enlightened by God from the time of the distribute this booklet. Perhaps it depends on whether work will provide him with the means to go home or not. happy return to our midst. Apart from his faithful forgiveness of her sins through the blood of Jesus Christ. administration of three preaching ministries in America. by which he has earned many grateful hearts, he has also made his mark through the "Luther Book." through the "Martyrs of the Lutheran Church." through "Song and

Stringing the Church in the Mississippithäle," by his wielding of the sword as well as the plow in the

Blessed death of a poor sinner.

"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." Job. 11, 25. 26.

received true Christian instruction from him in the old a testimony to the fact that what Luther sings of his own

And saith" How precious in the sight of God is the death of the saints; living faith through his work, she had become a sheep of Christ. Later, however, especially during her stay in The third canto, entitled "The Temptation," will America, she had become fond of the world again and describe the struggle with the false teachers that began had completely turned her back on her Lord. Although after the end of the first persecutions of Christians; the she was spared from gross manifest sins, she served fourth will describe the emergence and development of only the vanity of this world, kept away from preaching Pabstism to the peak of its antichristic power and and sacrament, despised the admonitions of her old Whoever therefore buys this first booklet of our abominations; the fifth will describe Luther's youth and mother as well as those of her sister. Self-righteousness "Lutherlied" will not regret the few cents sacrificed for it, how God prepared him, unnoticed by men, for the work was the ruling sin with her, mistaking her knowledge for but it will certainly awaken in him the desire that God had decided to accomplish through him; the faith. When she was admonished to turn to Christ, she may thus strengthen the dear poet of this hymn in body sixth and seventh will describe Luther's struggle and was apt to say, "Prove me a sin!" and, "I believe as well July the Lord began to stretch out his searching The first two songs comprise a booklet of 63 pages in shepherd's arms against her quite noticeably. An initially As we have already seen, the epic is divided into 7 octavo, the price of which is 25 cents. Since the publisher mild pain in her leg developed into a severe inflammation cantos. The first canto, with the title: "The Prophecy", does not want to keep the pure profit of the sale for of the abdomen, which confined her to bed. Hope of a brings before the reader the voice of the prophecy of himself, but wants to let it flow to the suffering author, speedy recovery prevented her from seriously worrying the fate of the church through all times from the writings who is now restoring his health in his old home in the about her soul for another four weeks or so. But when her misery increased, when it became probable that she would die, she finally gave in to the pleas of her family reign of the papacy. The second canto, entitled "The we will soon be able to have the dear man of such reign of the papacy. The second canto, entitled "The we will soon be able to have the dear man of such seriousness, I reproached her for the life she had led up Persecution," paints the picture of the Church of the first excellent gifts and of such incorruptible faithfulness back to that point: how she had so many years dissolutely three centuries as a lily among thorns. From this with his family in our midst and see him working again, missed her time of grace, disgracefully despised God's second canto, the following piece may serve the reader or not, depending on whether the proceeds from this little word and Sacrament, and turned her back on her Lord "Then he called for a lad of seven years. And said: "My son, tell So may everyone consider that with 25 cents he is not only buying a beautiful pearl of truly Christian poetry, but ... on the despisers: eternal punishment. Since she was also supporting a poor, sick servant of Christ, so that he can continue to devote his energies to the service of the the following day. The next morning I found a sinner who American Church, which he has served faithfully and had been crushed by the law and had been startled, and unselfishly for so many years and which he loves as who not only recognized the ruin of her soul, but also dearly as few others. May this remembrance be at the accused and judged herself in such a way that one could same time an encouragement to all brothers and sisters, clearly see how the Lord had done his work in her. The especially within our Synod, to call upon God quite otherwise so self-righteous girl had now in truth become fervently for our faithful Pastor Fick, his preservation and a poor sinner. So I preached to her the gospel of the

could have gone on with it till the end of her life. She the fire came to her heart. In a state of complete straightened herself out; I had nothing to do but to unconsciousness, she raised a horrible, piteous scream. comfort her. The whole time I spent with her, which Soon, however, she was calm again, came to her lasted about a fortnight, was not only a great joy to me, senses, and listened with visible joy to the words of life but also a strengthening of her faith, for it was quite that I recited to her. It was evident that she could not live evident how the Lord worked in her through the Word much longer. I therefore said, "R., thus saith the Lord, and strengthened her in her faith, and the more so as to-day shall thou be with me in paradise!" She repeated her physical strength dwindled.

was the most beautiful.

skin covered the skeleton. The body was swollen and but if you are God's child, you are also His heiress, that already rotten. She suffered excruciating pain; but from is. God's heiress and a co-heiress with Christ!" Then her eyes shone the hope of eternal life. Wonderful: in the repeated, "If then we are children, we are also heirs-also past she always wanted to die to get rid of the great pain; heirs-heirs." And with that she breathed out her soul, so today she wanted to live as long as it would please her gently and neatly that not even the slightest delay of Lord. With all the bodily pains her heart was so full of countenance took place, that not even the slightest pain joyfulness that she said once above the other, with was noticed. She had come to her inheritance. Yes, hearty fervor, "O my Saviour is good, he is so good, so indeed: "Death has become a sleep!" good!" (Reader, look up here Luk. 7, 47.) In the My heart trembled with joy when I saw such a work of afternoon, deathly slumber alternately set in. She then the Lord. The old mother and the sisters wept, but not lay without any signs of natural reflection. She did not for sorrow, but for joy that the Lord had done such great answer questions about her condition. Knowing that things for the one who had fallen asleep.-At her burial people in such a state often understand God's word, and we suckle: O death, where is thy sting now? and: Now expecting that she would pass away in such slumber, I give thanks unto God. kept reciting comforting verses to her, especially 1 Cor. 15:55. As soon as I said, "Death is swallowed up in to sinners? victory," she rose up and happily and sincerely added, "Death, where is your sting? Hell, where is thy victory?" It happened like that, at least 6 times, at different times. It was as if her faith clung insouder- heit to this word; it gave her strength and courage anew each time. In the meantime, one of her relatives repeatedly admonished her: "I, take an example from me! What should the state of this world be to you? In the evening, at about 8 o'clock, the evil enemy made another attack on her soul. "Alas-she suddenly exclaimed-if I should now disbelieve and be lost, how miserable I should be! "that is not possible-I said-, you are preserved in faith by God's power, Jesus has your soul in his hands; no one can snatch you out of his hand." Then she, "Oh, is that true? O, my Saviour is good, so good I" Yet she longed now to depart and be with Christo; but it was not the former, but a heavenly longing. Often she asked what time it was: she seemed to feel it, that with that day her life also was expiring.

At about 9:00, the final death throes

these words with such fervour that one could feel the Long-forgotten petitions and exhortations of her Holy Spirit saying yes and amen in her heart. She aforesaid teacher came alive again in her; she could cite repeated these words with such fervour that one could several verbatim; - long-forgotten sins awoke, and were feel the Holy Spirit in her heart saying yes and amen to confessed with hearty sincerity; with hearty eagerness them. Then I reminded her of the words of the Lord, she received the holy Sacrament twice more. Which He spoke to Mary on the morning of the Sacrament. The last day of her earthly life, August 28th, resurrection: "I ascend to my Father, to my God, and to your God (John 20:17)!" and then added: "R., you too The sight of her body was most sad. Only a yellow are now the sister of the Lord Christ and a child of God;

Reader, is not this a kind Lord who does such things

Ι.

(Sent in by Past. P. Beyer.)

The good companionship.

A youth made a journey With a worthy, plain old man; And sorrow was right glad: Their way was lonely, rough, and far.

The youth strode thither full of strength and fullness, Looking for the goal; The old man used his staff; And on we went, uphill, downhill.

"Come, father," spoke the youth cheerfully, "Lean on me, we'll get on." "Nay," said the old man in a mild tone, "save thy strength only my son.

Soon they came to a place At a field-broken spring. A narrow. unhewn footbridge lay above it away.

"Come," said the youth, "let me guide thee, ho! it is deep here, thou wouldst slide." "Nay, son, look no more down, Or else the deep shall be thy grave.

Soon they sat in a valley At the meal they had brought with them, It was so lovely all around, As if it were the Garden of Eden.

The youth saw it with drunken looks, "Here I stay," he cried full of delight

"Flee!" cried the old man at the same time, "Seest thou the serpent ready to spring?

"Son." said the old man as he went on. "Always thou must look inquiringly about thee, Never blind thee with the Jugcno air, Always remain aware of the danger." -

"My father, do you not see there in the willow The robbers in the buttock?"

"Nay," said the old man, "my eye is dull; thank God! thou heedest my counsel.

"There will I go," said the youth again; "my arm is strong, I'll beat them down." "Nay," said the old man, "it is not yet time; save thy strength for another fight."

"First let us wisely avoid the foe, Prepare us prudently for battle. Uno we cannot surround him: Tann we will stand like men.

"Learn to resist thy youth's fire, The powers never in strife consume, Who not for thy God's honor. ..and for the neighbor's good."

The path forced itself at the end of the forest Through high rocks steep walls

A detached stone represented the wanderer the further path.

"Here," cried the youth, "here will I be good, here will I use my strength.

To which he resorted, certain of success; In vain, the obstacle defies him

The old man smilingly let him go, then said: "So you can pull for a long time, before our trouble has an end. Come, son, I know better counsel here.

"Fetch that young trunk aside, Be careful lest thy foot slip, Then use it for leverage.' A ierk - to the side lay the stone.

Thus it went on all ways, The strength united with superiority, The old man always white, pious and mild, The young man learning, full of thanks.

O, to the youth that in life hath such a friend for counsel! O, well him, when undisturbed He honours the words of experience.

Blessed are the dignified old men, Who by experience stand wise by the young man's side: God bless them!

In the Stader Sonntagsblatt No. 26 a private letter from there is reported about the **Protestants in**

Austria.

"Our Lutheran congregations here in the country are far removed from each other, each preacher is limited to his own congregation. To this is added the lack of a church bulletin. Nothing new has happened in the legislation concerning the political position of our church, and our situation is the same as before. The only thing that can be observed is that the papal clergy is developing great activity for the fortification and expansion of the papacy, in which they are supported by the political authorities.

tigly supported. Pilgrimages and processions are madekel in Oiste near Verben, April 1858 from his residence but, I am not a horseman, if I am attacked, I can only as they were more than 100 years ago. Rosaryans, which is called Berlin, the following: associations are founded in almost every town, and The Kaffirs are a sad nation. I have sought in vain to from my horse, or fall with it into a hole, a ditch, - on these everything seems to be aimed at making everythingdiscover traces of religion among them, although the vast desolate plains an always uncertain undertaking. So Catholic. The Catholics who used to live peacefully withappearance of prophets, the belief in the return of the far, thank God, everything has gone well. but it seems us are now becoming hostile to us. That thisdead, in spirits indicate it. Thus the prophet Mutakuza impossible to me that I will lead such a life for long. I am circumstance entails manifold sufferings and tribulations(?) had promised that if all cattle were slain, new cattle seriously thinking of returning to Germany. is easily comprehensible; for our parishioners, who livedwould rise, indeed, famous heroes of former times scattered in the midst of a papal population, are therebywould return. The people have slain many cattle, made exposed to manifold challenges. A faithful Protestantthemselves poor and deprived of the power of clergyman, to whose congregation many annuallyresistance against Europeans. But does not the belief convert from the Papacy, is called a dangerousin this prophet indicate a belief in immortality? I have proselyte, and is then exposed to manifold hostilities; not been able to discover any traces of worship; the even the political authorities regard it with greatdead are left lying where possible, where they die, or displeasure when Catholics convert to our church. Indragged out to the hut if they die in it. In recent times, addition, the Protestant preachers are placed under thebecause of the slaughter of cattle, famine prevailed; supervision of the papal clergy, which circumstancemany Kaffirs lay starving in the bushes, even near here; exerts the most detrimental influence on the former. Thetheft, robbery, murder are considered a virtue. A single Protestant congregations are free to choose their ownl have found a beautiful trait: each Kaffir shares with the before our eyes, but made a special point of boasting of preachers, but the political confirmation of an electedother what he has; the smallest piece of bread, or this deed wherever he could find a pastor depends on the testimony which the papal clergywhatever it may be, is immediately shared.-The clothing has given about the pastor in question. The same is trueof the men is below zero, the women usually have a appointment of superintendents. Theleather skirt and some long hanging strings of beads lukewarmest pastor, who lets everything go and caresaround their necks. The language is very difficult, as little for his flock, is welcome here in the country, whilethere are absolutely no points of contact with known faithful and zealous Protestant clergyman's idioms, and a number of clicks make up the letters of the faithfulness and zeal is a personal disadvantage. If ever, alphabet; of our letters, the k seems to be missing. we need much prudence in the present time, for the Some samples of the language: Ja-Ewe; Stein-Ilui; Antichrist threatens to devour us. It is evil time with us.komm!- isapa; geh-amba; Mann-umdoda; Männer May the Lord arm us so that we may remain faithful toamudoda; Frau-umfari; plur-amufari; Kind - pacanini; Him in the greatest temptations!

The Kaffirs of South Africa.

Mädchen - umdobarana; Herr-inkos; groß-inkuln; Pferd-The great distance between the congregations and hochi; Regen-quamquam. The missonaries have the lack of means of most pastors do not allow us to hitherto had only sad experiences; the so-called school meet at least once a year and prepare ourselves for the kaffirs, those who settled at the mission stations, have distant battle. That would be a great need for us, who proved themselves in the wars, - and they were kaffir are in great need of rest, of common discussion and wars only a few years ago, - to be the most deceitful and strengthening. Our congregations are left to cruel. Mission stations are therefore feared by the themselves; no one asks about their weal and woe, and farmers. It seems to me that the Kaffir police stations if the brethren abroad had not helped, many a congregation are equally or far more dangerous. The government would have dissolved completely. Every third year, as a pays a lot of Kaffirs as policemen; here close to Berlin, rule, the superintendental visitation is held, at which the supervision of the English Major usual questions are asked and answered, but in which Gawler. One of the legion set up a little shop close by, nothing at all is to be noticed of a blessed influence on and one fine day was attacked and strangled. Major the congregation. Little is asked about the faith life of the Gawler sent out his policemen on a reconnoitre, and these very men are now sitting, convicted of murder. And so, a few days ago, the English preacher of East London was murdered. Sunday mornings I get on horseback, a young chestnut stallion, gallop 10-20 English miles, preach at various stations, and then

A Lutheran preacher from Hanover, employed in thegallop home; beside my prayer-book, of course, always Anglo-German Legion in South Africa, writes to thea live-loaded revolver. - And editor of the "Neues Zeitblatt", Mr. Pastor K. K. Mün

surrender at mercy or at disgrace. To this end I often fall

How an infidel died.

(From Philip Berry.)

There were only a few Christians on board the Austria, I don't think more than 25. There were quite a few impudent unbelievers among the passengers. I saw them all perish. The day before the catastrophe, tracts were distributed on the ship and most of the passengers gladly accepted them: but one of the most impudent unbelievers was not satisfied with tearing the tract handed to him

could find anyone who would listen to him. He was as bold as a lion as long as no danger was visible, but when God spoke the following day, he trembled and was so beaten that he could hardly move. I saw him jump overboard. He stretched out his arms as he lay thus on his back in the water, and every look of his face showed of the despair that seized him; the last time I saw him he was wringing his hands in anguish, and soon after he sank, leaving this world-so for what? A moment more, and had we stood on the other side of the Jordan of death, we might have heard the despairing cry, "O that I had been wise!" I wept when I saw this.

Submissive as he seemed in that hour; ready as he would have been in the Voltaire to give away all he possessed for a short term of life. I doubt whether, had he been saved, he would not have remained the same godless man. Others who prayed as the flames approached them, I have heard curse as soon as they were saved. (Fr. Botsch.)

In Mecklenburg, a man recently looked at his ripe grain and spoke the blasphemy in anger: "The one up there must be asleep, that he has forgotten to rain? what kind of economy is this? Since that time he has been overcome by fatigue, all sleep is of no avail, and no sooner does he awake than he falls back again; if one asks him, "What is the matter with you?" he only answers. "Do not be mistaken. God is not mocked!

In South Australia at Adelaide, two years ago, a sect preacher Borgelt said in the pulpit: God should not let him preach any more, if he lectures error! and sifting, it was his last sermon, he fell into long illness and died.

editor of a paper thus named, Mr. Benno Zander, whose "religious shenanigans" we exposed in the 5th number of last year," and who became so indignant at this "bigotry" of ours that he had an "open letter" of his own Two dozen shirts with bustles and a cotton blanket for poor pupils printed against us. This "independent Christian," who and students from the First Frauchvoreine of the congregation served For the Lutheran have paid: then edited the "Weltbote" for a time, has finally gone so givers for this!

by Mr. Pastor H. Wunder in Chicago. May the Lord richly bless the dear then edited the "Weltbote" for a time, has finally gone so givers for this!

'C. F. W. Walther. far in his independence that he has independently collected funds for others and thus made himself invisible, as the newspapers report.

Indication.

of the Synod of Missouri, O. & a. St., passed at the Collecte from a MissionSstnnde of the Gem. of Hrn. Synodal meeting at Logansport, the Pastors and congregations concerned are kindly reminded that, Past. Dulitz in Buffalo11.62 under our Constitution Cap. 6, all contributions for any Synodal purposes are to be paid not to the general, but to the District Treasurer.

Fort Wayne, November 15, 1858.

Christian Piepenbrink, Cassirer.

Church News.

Yesterday, being the 23rd Sunday n. Trunk., Mr. Pastor Bürger was installed by me as pastor of the Lutheran Trinity Church in Washington.

Baltimore, d. Novbr. 8, 1858. W. Keyl. Address:

> Rov. E. M. Buerger. Oornsr ok R. unä Pourtü 8ts., ^VukdmZton Oitv, V. 0.

Receipt and thanks.

For Ludwig Kolb and Chr. Friedr. Keller of the Frau- m-Verein of the congregation of the Hm. Past. F. Stein- hach in Milwaukee, Wisc.,
" Theod. Zacharias, Collecte on the infant baptism of the
Hin. Past. A. Wüstemann at Detroit2,39
Collected by Mr. Past. Trautmann collected on the infant
baptism of Mr. Joh. Wiesinger1.20
From Mr. Gempel in Hilsdale50
From Mr. Pastor Trautmann and young people from his
congregation
From the Women's Club of Detroit, three shirts.
"J. P. Emerich of Mr. Schröpfer in Jericho, Upper Falls, from the
former congregation of Mr. Pastor Sommer
" Heinrich EvcrS from the Women's Club of Cleveland, East Side,
O., by Mr. Ernst Both4.00
"Carl Rose from the congregation of Mr. Pastor Köstering by Mr.
Piepcnbrink
"Brothers Mießler of the Women's Association zr^Dctroit
six shirts.
"C. Nagel of the Ji'mglingS-Verein of the congregation of the Rev.
Schwan zu Cleveland4.35 "
Aug. F. Bellin of the Singverein der Gemeinde
of Mr. Past. Lochner at Milwaukee3.00
From parishioner G. Laudon1.00
,, H. W- Bewie by Mr. Prof. Flcischmann of
the Virgins' Association at Fort Wavne5.86 "
Matthias Merz and Heinrich Meier from the St.
Johannes Gemeinde zu Laporte the proceeds of a collection or
the Reformation Day, by Mr. Past. Tramm2,15

"The independent Christian," or rather the For Karl Rose and Heinrich Meier at the wedding of the Mr. H. Wiebke at Fort Wavne, by Mr. Prof. Crämer, for Karl Röse- - 4.00 Heinrich Meier 1 20

Received with thanks:

Received

! a. To the general synodal treasury: Vaout.

b. To the Synodal Missionary Fund: From a happy woman in childbirth in St. Louis through Mr. Past. Bünger§5... In consequence of a resolution of the Middle District By Mr. C. Bieresch on the Meqnon River WiSc., by Mr. Past. Günther namely: T11.73 from its parish, collected in MissionSstunden. 89 at Gra'scr's christening.

> 1.12 at Kcmproths " e. To the college maintenance fund, for the Lehrcrgchalte:

88 at Fritz's "

§1.00 by Sprötge.

From the Filial-Gem. of Mr. Past. Schliepsick, Ma

1.00 by Gräser. and Seminary:

Collecte bci the infant baptism of Mr. H. Steinmcyer in St. Louisr2..... Through Mr. Past. Dulitz in Buffalo, collection on A. Schmidts Hochzeit- e. To the maintenance fund for widowed woman

Prof. Biewend: Don of the parish of Mr. Past. Linck by Mr. Sub- rector Saxcr7-L6 Just released and will be received shortly:00,

By Mr. Past - Brohm in New-lork, annual contribution from his parish F. Bö Plan, Cassirer.

For the Synodal Treasury Middle Districts: From the Gem. of the Hrn. Past. Swan§22.....,20 Triangle of Cits " " My Cits " in AllenCo ., Yes--8. " " Parish of Mr. Past. HerdinPomeroy-2^75 "Mr. Dr. Sibler ...

of the parish of Mr. Past. Ruprecht in North Dover, O., ... 5.00 For the seminar construction: By Mr. Carl Müller in Defiancc§600

Jakob von der Au in the parish of Hrn. Past, John ... egacy of former Mich. Geissier from the seminary at Fort Wayne

For the Synodical Missionary Fund: From the congregation of Mr. Past. Swan§20,00! C. Piepend rink, Cassirer.

For the support of preachers' and school teachers' widows and orphans.

1. on Gesck enken:

From Mr. W. HülSköttcr1 "a member of the congregation of the Past. Strikter 1,00 " of the congregation of the Past..... Riemenschneider, Collecte am Harvest thanks solid Mr. Höhne in the parish of the Rev. Fürbringer 25 " of the parish of Mr. Past. Reichhardt2,50 " Hm. S. Trapp in Longgreen, Md 2. in contributions:

From the pastors: Besel, MieSler, Schaller, Ulrich, Jor, Voigt, Strikter,

Bergt, Schuster, Polack, teacher Küppei.

For the Minnesota Mission. By Mr. Pastor Guenther of the congregation at Granville. $\,$.-d 6,83 $\,$ From Mr. Jagow of Mr. Past. Ticke'S Parish 1.00 Milwaukee, Nov. 16, 1858.

I. Hanschke.

The 10th year:

Mr. A- Weidemeyer

The 12th year:

Mr. I. Tesch.

The 14th year:

The gentlemen: G. Wiedemann, I. Trsch, Heb st 50 Eis. Böshar, W. Stelter, C. Riede!.

The 11th year:

G. Tom 2 Er.., P. Brauer, H. B- Tictz, Bro. W. Engelhaupt, H. Habermchl, N. Krcll, D. Katen- kamp, C. Kasten, I. Mehring, C. Meyer, C. Schwab, H. Schäfer, L. W. Siegel, G. Wiedemann, I. Past. Schliepsick, Madison Co, IIIS5.15 By Mr. Wcidner, H. Sievers, C. Lücke, W. Lücke, H. Brüggemann, W. Brackbagc, I. Tesch, Härtung, Huck, Hartert, son, I. Hanschke, G. Laudon, C. Landen, Strey, Schubert, G. Stolgcr, A. Otto, Böshar, W. Steiler, Fr. Brackenau, H. Jaul, H. W- Sander

The 13th year:

Messrs: C- Henschel, W. Haase, W. Rubin, H. Harken, A. Germuth, I. Welcher, A. Wildemuth, A. Schlitt, Vortcrweston, Past. E-W. G. Keul, A. Bach, I. Spielmaun, H. Habermchl, A. H. Siek, Schimpf, C. I. Klcppisch, H. Happel, C. Kasten, D. Lindemann, C. W. Siegel, R. Schumacher, M. Fritze, I. Bruns, F. W.Engel- haupt, W. dison Co., IIIS, Collecte at Harvest Thanksgiving c -K 3.45 By Mr. Belwate, C. Hcrrliiig, G. Merz, Jakob von der Au, F. Nasr, I. Haffner, C. Kvster, C. Rose, Chr. Rose, Benj. Schulthes, G. Woif, D. Winte, H. Stcpban, W- Mühlcubruch, P. Seuel, I. P. Pfeiffer, M. Walther, D. Lefflcr, E. Schmidt, V- Winter, I. Scholl, I. Rufs, Leu., I. ä. For poor students and pupils in Concordia College Ellingcr, Matth. Waitbcr, Schüler, Kohlmeier, I. Geiger, I. Krüger, C. Wcbking, C. Fink, C. Succow, G. Richter.

Also: Mrs. Ebert.

The 16th year:

Mr. W. Rapprägcr.

F. W. Barthel.

Indication.

Lutheri Opera latina ed Irmischcr and Schmidt, Vol. XXI.- Price:24,00 Fresenius, Epistle Sermons

and look forward to this long-awaited works quite numerous orders. We are also accepting orders for the following journals for 1859:

Annual Freimunds' Kirchlich-Politisches Wochenblatt\$ 1.00 Ehler's Lutherisches Kirchenblatt60 Graub's Evangelical Lutheran Missionary Journal - -50 Hermannsburg Missionary Bulletin 50

Rudelbach and Guericke, journal for collected Lutheran theology Philadelphia, Pa. Shepherd L Koradi.

Changed addresses:

onrs o5 llov. k'. X. Vo^or, 8üodovbn-n Oo. Norvarä Ocovo I'. 0..,

No. 0. Hul'vr, ervro ok Ivov. 0. Lallmann, LUs Orove, Oook Oo., IIIs.

Correction: Zn before. Nv. of the "Lutheran" I have for the general Synodal-Casse from the congregation of Herr Past. Hüsemann in Crete, III., 86.00 quittirt: this must bite: from the <H:meinde de- Herr Past. Heinemann tn Crete, III, 46.00, which I hereby correct. F. Böhlau.

St^Louis, Mo-/ '"

Synodal printing house of Aug. Wiebusch u. Sohn.



herausgegeben von der Dentschen Evangelisch = Lutherischen Synode von Miffonri, Ohio und andern Staaten. Redigirt von C. F. 20. Walther.

Volume 15, St. Louis, Mo., Dec. 14, 1858, No. 9.

(For the "Lutheran.")

Do you resemble this image?

of his parishioners, B. I. pp. 593-598.

He wrote edifying books and also shared his gifts with He was a good father and preacher to his children and some of his fellow believers who were scattered in his household, exemplary to the community, helpful to his neighborhood, according to the measure he had been neighbors, kind to the poor, firm and friendly to other The following is taken from the Pennsylvania News, given. He had many a temptation from other parties, who parties, patient and gentle to his adversaries, hospitable in which the faithful indefatigable Pastor Muhlenberg, liked to make opinion-mates, but he did not let himself in, to strangers, compassionate to widows and orphans, (who came over to America in 1742 as the first Lutheran because he knew well that opinions do not make merciful to the sick, helpful to those in need, and pastor, and for 40 years, with much toil and labor, blessed, but true faith, which purifies the heart, and is obedient to the authorities. In the hearing of the Word of helped to plant the Lutheran Church in the East) active through love, and that the means of attaining to God he proved to be attentive, devout and reverent, and communicates the following of the life and death of one such are sufficient in the Evangelical (Lutheran) Church, often took notes of the content of the sermons so that he if they are only used in the right order, with due could repeat them at home with his family and, as it

"At the end of the month of September, the Most Holy earnestness and continued faithfulness, and are were, ruminate on them. If the preacher had to be absent God visited us severely by placing our oldest confrere transformed into sap and life. After the oldest of the then from time to time in other official and community of the New Providence congregation on the deathbed, small Protestant group in New Providence, namely business, he replaced the service with reading aloud, preparing him completely, and dissolving him in the Mons. Schrack, (who, along with others, asked for help singing and prayer, and visited the sick with night from the 14th to the last of October. He was born from our patrons and fathers in Europe) had died, the encouragement from God's Word. He was very accurate of Christian parents in the High Princely Land of Hesse-rest elected him as their leader, and enjoyed from him in the church accounts, and preferred to add several Darmstadt, was well instructed and educated in the much support, good counsel, intercession and shillings rather than steal the smallest penny, as the principles of the Protestant religion after the good encouragement. And when the community was finally accounts in the church minutes can testify before institutions in churches and schools, came to this supplied with teachers and gathered, he took up the everyone. The needy provision of the poor preachers country with his family in 1729, settled in the office cause as faithfully as if it had been his own. The church and school servants was close to his heart, so that he called Neuprovidence, sought to feed himself and his and school in Providence was not a little promoted by his often wished that he alone would be able to compensate family honestly and by the sweat of his brow, was gifts of love, untiring care, and labor. No heat was too for their lack. If something needed to be built and blessed by God with children and physical nourishment, great, no cold too severe, no water too high, no path too improved externally, he led the way and showed the and was gradually prepared as a useful instrument for deep, and no mite too dear, if he should and could do others with good examples how it should be done. When the good of his fellow believers. During the first years of any good for the glory of GOIte and the advancement of he found out about disputes between one and another his presence here, since there was a lack of properly his church. Ordinary preachers were with him as brothers member of the congregation, he took pains to make appointed German Protestant teachers, he adhered to to Hanse. Towards his honest spouse he showed himself peace and to encourage them to improve. God's word and the knowledge he had gained from it. to be a Christian

admonish. He had at one time or another seeming The rebellion of the so-called Lutherans or restless am so small and little in my eyes, but Jesus, my most opportunities to improve his bodily circumstances, and to heads in Germantown caused him much heartache and precious Redeemer's wounds are better for me, the become richer in other places, but said he would rather sorrow. He was present several times, and thought togreat worm of sin. This is ever certainly true, and a most lose all temporal things than exchange God's word and stem the tide with supplications and entreaties, and precious word 2c. 3) Whether he would accuse me in worship for perishable goods. Since he thus walked introductions from God's Word; but was rejected witheternity before God's court, that I have failed him according to the tenets of the Christian religion, and was coarse words and calumnies. Shortly thereafter hebecause of my ministry? He answered: No! Rather, I will eager to promote the kingdom of Jesus Christ in himself contracted a serious illness, from which, however, theask the Lord Jehovah to strengthen you and to bestow and in others, he did not lack the desire to be a Christian: merciful God delivered him. Shortly before his lasteven more blessings, so that God's name may be he did not lack many enemies who sought to blaspheme illness, I held an edification lesson at Schippach abouthallowed among all, His kingdom promoted, and His will his Christian name and character, and he was a troubled the new creature, which is in Christ Jesus alone, Gal.accomplished. 4) Whether he is not afraid of death and man in the face of so many adversaries and slanderers, 6:15. Since he attended it and was again stronglyjudgment? He answered: "Christ is my life, death my and at times wanted to become fainthearted, but was encouraged, he decided to return home to his closet andgain. Who will condemn? Christ is here, who died, was immediately able to reassure himself from God's word: prayed heartily. He was not aware of me, although I hadraised, is at the right hand of God, and represents me. John came, and did not eat and drink like others, so they the opportunity to understand the content of the prayer.5) Whether he would not be concerned for his pious wife said, He has the devil. The Son of Man, the highest In the prayer he spread himself very wide, accusedand dear children? He answered: My weak wife and wisdom, came himself and ate and drank like others, and himself of being the most wretched worm before God, partly still uneducated children make me miserable; but they said, "Behold, man is a glutton and a winebibber, a and persistently demanded to become and remain athe Lord is their shepherd, therefore nothing will be publican and a sinner's companion! If the master of the completely new creature in Jesus Christ. After this, the lacking for them, as long as they remain his sheep 2c. I house and the Father himself cannot please all, what can heavenly physician took him to his last cure. As far as hishave commended them to the mighty protection and his household expect? As much as one could judge of physical illness was concerned, it consisted of aprovision of the heavenly Father, to the tender love and his inner condition in his weakness according to the persistent hot fever, in which the doctors were consulted sustenance of the Arch Shepherd JEsu Christ, and to the outward signs, there is no doubt that faith and the life of and tried to help nature, but without the desired effect. workings of the Holy Spirit in prayer. Spirit in prayer, and God began and was founded in his soul, which was After the first seven days, the patient began to swallow, will do it still more, as long as the soul is in me. 6) revealed more and more through the continued faithful against which all the remedies that had been applied hadWhether he still had something to order to our reverend use of the means of grace and the practice of good from no effect. We united in common prayer, publicly andfathers and patrons in Europe? He answered: "A time to time, as I and my other brothers in office who especially before God, and entrusted the matter to thethousandfold greeting and kiss in the spirit, please bear knew him have noticed. For he sought and endeavored merciful and best will of God. After the fourteenth day, witness. May the Lord, the all-glorious God and ever more and more thoroughly to experience true we realized that the end was near, and the patientreconciled Father in Christ, be their shield and very great repentance and conversion to God, and living faith in the implored that he be spared further medication and that reward! The unfathomable source of blessing repay Reconciler of the world, and through the same both to his last will be put in order, so that his soul would bethem in the resurrection of the righteous for what they enjoy filiation with God, and to prove true godliness, or completely discharged from perishable things and couldhave done to the poor abandoned wretches in general, filial obedience to his heavenly Father and his perfect enjoy heavenly things. He had indeed behaved in ato my family and to my least person in particular, by will. He sought, through God's assistance, to purify his Christian and edifying manner during the past fortnight; sending in preachers of the Gospel! If I only become the heart more and more from the unchaste love and desire but as the soul was often troubled and interrupted in itsleast doorkeeper by grace in the kingdom of glory, I shall of earthly things, and to be pleasured with bodily occupations by the effects of the disease: it was now ablesee them transfigured before the throne of the Lamb, necessities. He was poor in spirit, and still desiring to be to rise the more devoutly, because the vehemence of theand cause them joy. Oh that they would not grow weary poorer. He persevered in daily watchfulness, and prayed fever's labours had abated. In the last days I asked himin doing good! Let not the ingratitude of the great for sufficient strength for the constant struggle of faith to answer me sincerely before God to the followingmultitude deter them, for there are still some who are against all evil temptations, and for fortification in questions: 1) Did he receive in this illness other insights drawn and saved 2c. 7) Whether he still had anything in patience and hope to the end. The coarse or black devil, and concepts of heart repentance, living faith andhis heart against one or another of his fellow-men? He as Luther says, could not win him anything with scolding, godliness than he had read in God's Word and heard in answered: I have forgiven and forgotten all things out of rumbling, blaspheming, and slandering; then the white our Evangelical Church? He answered: No! Mymy heart, which have been said or done me wrong by one tempted him all the more with his cunning, and experience still agrees with the basic truths I have readany man, and I hope that all those whom I may have wanted to tempt him to the dangerous egoismo or self-and heard, with the exception only that they haveoffended through rashness will also forgive me for the love, that he might reflect himself in good works, become penetrated further into the depths of the heart, and havesake of Jesus Christ. pleasing to himself, and rob God of glory. His good become more alive than in healthy days. I can now speak After this and other things had been spoken to him, shepherd and faithful Savior, however, let his manifold more certainly and confidently from experience than inwe bowed our knees and handed him over in prayer to faults and weaknesses be known and revealed to him all healthy days. 2) Whether he still had something of histhe great shepherd of the sheep and most the more through his Spirit, by means of the Word, so own righteousness to show and to take with him intocompassionate high priest, and I took leave of him, that he might become ever poorer in spirit and be eternity? He answered in kind: I could live with body and because my official business required me to go further.

preserved from dangerous heights. The great ingratitude soul in a

and unseemly behavior of the Christians

On the following day he had called his godly wife and dear children before his bed, laid his hand on the children

and blessed her with God's word and faithful prayer. and commended her to the Lord, and was gently and blissfully passed away in prayer during the night from the 14th to the last of October. The loss of a bodily father or nearest friend cannot be so tender as this parting was to me. The old and best friends go away one after the other, and I have to stay behind in this October 17, the deceased body was buried in the Christian manner. Because of the old friendship and love, five preachers and various elders from the united communities, and otherwise a very large crowd of friends and neighbors of German and English nations were present, who all followed in all order to the grave and the church, and testified to their sorrow. One of the words Is. 35, 10: The redeemed of the Lord will come from the devil himself. again 2c., and I spoke on Is. 26, 20, 21, in English. English friends were present.

so abidest thou.

this power of God for salvation, faith in Christ, and e. q. through it communicate to you Christ and his merit, so himself, to cite only a few out of many proofs, Matth. 9, that you may then, by grace, be saved,

become, be, and remain a righteous man in Christ by faith for Christ's sake, and be able to sav with a clear conscience to your Saviour, "Lord, I am your sin, but I am not your sin.

you are my righteousness; my guilt is yours, but your merit is mine!" -

If, therefore, there is no longer anything corruptible in you, if you are now made pleasant in the Beloved, a child of God, and therefore also God's heir and joint heir with Christ, yes, if you are one with Christ through faith, in him a lord over sin, death, the devil, and spiritually already transferred with him into the heavenly being: Nevertheless, since in this life image of your Lutheran brother who died more than a prophets and hundred years ago. -

(Sent in by Rev. Hügly.) "That no man should teach publicly in the church, or preach, or administer sacraments, without a proper profession."

Something for Methodist preachers and others.

(Continued.)

lammerwüste, like a stranger among Mesech. On teach publicly in the church, or preach, or administer the sacraments, without a proper profession; Let this suffice, however, to show that Methodist preachers and others who, without profession, intrude into already existing,

But in order that all this may now become somewhat clearly and distinctly aware of what belongs to it today. How do you like this Lutheran or evangelical that someone can prove that he is called by God to the Christian, my dear reader, and do you not desire to office of preaching; which preacher then really has a If then thou hast such a desire, let him first, through Christ's stead. In order to be clear about this, we must the ministry and the work of the law of the ten first of all know who has the power to appoint and send commandments, become a very poor sinner in Adam, out preachers. Now there will be but one voice among who of himself can do nothing else in thought, word, all Christians concerning this: originally God alone has and deed, but sin. Then do not resist the Holy Spirit, if this power; to him alone belongs the office, and therefore through the preached gospel he wants to kindle in you he alone can also confer this office. Thus Christ speaks,

> 38... "Therefore pray the Lord of the harvest, that He may send forth laborers into His harvest." And Paul writes in the Epistle to the Ephes. 4, 11. "And he (namely Christ) hath appointed some to be apostles. and some prophets, and some evangelists, and some pastors and teachers." And Acts 20:28 says, "Take heed therefore unto vourselves, and unto all the host. among whom the Holy Ghost hath made you bishops, and so forth.

But the question now is, how does God call preachers: does he himself call directly those whom he wants to be his messengers, or does he call them indirectly through ministry capable of holding the ministry. other men? Answer: The Holy Scripture knows of two kinds of calling; there is, however, a direct and an you still have the old Adam, the flesh, the corrupt nature indirect calling. The two callings, however, are not $_{
m L}$ soul and body, in you at all times, be $_{
m essentially}$ different from one another; they are both diligent to kill business through the from God, only the way in which God calls is not the spirit of the flesh, to put off the old man daily and to same. For a direct calling is when God calls a person look upon the new, and to pursue sanctification with without means, that is, without a mediator through all earnestness. If you do this, you will be like the noble whom he calls; for example, he has called the holy

Apostle himself directly called; so God directly called Moses, giving him

Christ also called His disciples directly Himself, without using an intermediary, by calling out to them Himself: "Go your way. (Matt. 10:5, 28:19) But even this is to be regarded as a direct calling, which God gives to one Much more could be said to prove that "no one should person through another, but in such a way that He Himself names the person to be called. Thus, for example, God commanded Moses to appoint Aaron, and he commanded Elijah to choose Elisha as his successor; both Aaron and Elisha are therefore to be regarded as orderly congregations, which often, moreover, have directly appointed by God. An old and excellent teacher already established the ministry of preaching in their of our church, Chemnitz, speaks of this (in his II. theoll., midst, cannot be of God, but that they are shameful I. de eccl.) as follows: "A direct calling is when one is not interlopers, whom the devil himself has sent to hell, and called to the office by men, nor by men, as it were by my oldest brothers preached a sermon in German on from whom, therefore, every Christian must beware as ordinary means, but by God Himself and through God Himself directly. Not, for instance, as the enthusiasts boast that they are directly called, pretending to be driven because three justices of the peace and many other clearer and more vivid, we must first of all become quite to the preaching ministry by some, I know not what, inward urging of the Holy Spirit; but in the case of immediate calling, God either appears Himself, or speaks directly to those whom He calls. For it is in this way that become like him in life, so that you too may have as divine calling and is really appointed by God to the office; the apostles and prophets are called. Thus Aaron's blessed and joyful a journey home from this land of we must therefore know exactly everything that a calling is confirmed directly by God 4 Mos. 17, 8. because strangers and pilgrimages? For as thou livest, so diest preacher needs in order to be able to prove himself his stick is green. Also the calling of Matthias was a direct thou, and as thou diest, so goest thou, and as thou goest, before God, before his conscience, and before the whole calling, Acts 1, 26, because God indicates His will world as a preacher called by God and messenger in through the lot. And Paul describes his immediate calling Gal. 1, 1. that it was not of men, nor by men."

Nowadays it is common that God no longer calls persons directly to office, but indirectly. It is true that God has nowhere in Scripture expressly said that He no longer wants to call people directly. Neither do we find that he has promised anywhere that he will ever again call a man directly; only it is certain that since the time of the apostles, since we now possess the New Testament completely in scripture. God has no longer called directly, but indirectly. There have, however, always been, and there are still many today, who pretend to be called directly by God to the ministry of preaching; we will only recall here the "heavenly prophets" of Luther's time, with whom our present Methodists also have a very great resemblance. But one could soon come to terms with such people, and it would soon become apparent whose spiritual children they are, if one only seduced them in the right way. First of all, it is indisputable that God has made the one whom he calls directly to the

If God breaks his order and calls someone directly, he we have preached unto you, let him be accursed. As we'When the deception of the Antichrist (the pope) is has certainly equipped such a person with the gift of have said now, so say we again, If any man preach any discovered, people will become wild and crude, fall away performing miracles, for who would otherwise be certain other gospel unto you than that ye have received, let himfrom all faith, and say that there is no longer a God, and that such a person is truly called by God directly? God be accursed." 2 Tim. 1:14: ""Keep this good news, so live in all boldness according to their own desires, 2 would miss his purpose if he did not give such a person through the Holy Ghost which dwelleth in us. ...which Thess. 2, 3. Such old images truly move me very much such testimonies, which is quite unthinkable. According dwelleth in us."" Ebr. 1, 1: ""After God spake in time past and are especially true. For Epicuri and God-rejecters to all these conditions, one must now proceed as follows: sometimes and divers manners unto the fathers by the are now tearing into the public, also in Germany, as it since the spirits of the prophets are subject to the prophets, he hath spoken unto us in these last days bytore into Welschland (Italy) before; and unfortunately prophets according to I Cor. 14:32, that is, since those the Son, whom he hath made heir over all."" Therefore wants to become a Welsch regiment, both in secular and prophets or preachers who are sent by God certainly by all means no new kind of doctrine is to be adopted spiritual state. This has been brought in by the courtiers gladly and willingly allow themselves and their teaching And if some should appear, boasting of an immediate and lansquenets, as they have seen and learned in to be tested by other preachers and prophets, one must calling, and performing great miraculous works besides, Rome and in the Welsh country. With the same Guelph first of all examine whether these gentlemen also know but teaching another, new doctrine, and different from regiment will also come the Guelph plagues and the Ten Commandments, the faith, the Lord's Prayer, the doctrine of Christ and the apostles, they should not misfortunes: so it is over with Germany and will be called etc., in general, and whether they also know the Ten be believed. For Christ foretold that the Antichrist would (i.e., it once was). Commandments. etc., in general, since they want to be arise, who would perform such miracles, so that, if it

doctrinal articles, whether they have studied the error. And Paul testifies in 2 Thess. 2, 9. that the future things, he spoke (I don't know how) about the great interpretation of Scripture and the history of the church; of the child of perdition will be according to the working usury, which is called the envelope. Both word and deed then see whether they sincerely believe in baptism, the of Satan with all kinds of lying powers and signs and were quite unknown to me before that time. How, said I, Lord's Supper, etc., and whether they also believe the wonders. "*) pure doctrine, and whether they can preach the pure We have already said above that the indirect calling God and hell? Yes, said he, they speak thus: Thinkest doctrine and defend it against the adversaries, etc.; for is no less divine than the direct calling, and that those thou that there is yet a man in this fellow? - Such a word

the apostle Paul requires of his bishop "that he be mighty who are called indirectly - that is, all preachers since the stung me to the heart, because I had neither suspected to exhort by sound doctrine, and to punish the time of the apostles - are called by God just as much as nor worried about such impudent speech in the German adversaries. Usually it will not even be necessary to urge those who are called directly; only the manner in which country. But God grant that they be few among the them to confirm their profession by miracles, as they God calls is different in both cases. For this is an indirect nobility and not many among the peasants. For such ought to do; for it will usually become evident by such a calling, when God does not call a man himself, without fellows will soon help the dear gospel down and bring procedure whose spiritual children they are; namely, that all instruments, like the apostles and prophets, but the last darkness with haste, of which Christ says Luc. they are pompous and ignorant men.

with our dear readers this passage from the like the apostles and prophets. aforementioned book of the venerable teacher of our church. He writes (l. c.) of it thus: "If, however, someone wanted to ask whether an immediate calling can still be expected in this time of ours. I think he would have to answer: It is not for us to submit to the perfectly free will and infinite power of God. We do not have a command that refers to us that we should expect an immediate calling, nor do we have a promise that God will send laborers into his harvest in this time by means of an immediate calling; but he has prescribed and indicated to the church through the apostles a certain form in which he will now send and call his servants, namely by indirect calling. But even now the direct calling is no longer necessary, for God wants the preaching ministry to be bound until the last day to that word of doctrine which was given by the Son of God and handed over to the church by the apostles who were called directly. Gal. 1, 8: ""But if we or an angel from heaven preach the Spirit and of miracles, that they do not err in doctrine; so that the other unfortunately are in some congregations gospel to you, other than what is written in the book of ministers of the church are bound to take their doctrine from the Revelation.

through certain definite agents, to the sacred office of 18, 8: "Do you think that when the Son of Man comes,

about this subject; and we cannot refrain from sharing does not call someone Himself without any instruments last day will come at night, when it is darkest." What

(To be continued.)

How materialism haunted Luther's time!

the true sense of the word, that rather everything is only recent years in Lutheran. And how have our matter, i.e. physical matter. This delusion haunted congregations responded? Considering that, as a rule, Luther's time, but then only very secretly. What of the rich of this world our congregations number few, impression it made on Luther when he heard that there and considering that many of the congregations of our were materialists among his Germans, he tells us Synodal Union are so small and weak that the building himself in his interpretation of the 101st Psalm, where he of their own houses of worship and the maintenance of

Antichrist that says that at the end of the world.

and indirect calling is also to be noted. It is this: the prophets and ecclesiastical sense were more mutual than they apostles, because they are directly called, have the testimony of the apostles and prophets, and therefore to prove it, or they shall be accursed; but neither is their office bound to a certain congregation but they have the command to teach everywhere. But they who have only an indirect profession may not presume these two things, nor may they be imputed to them."

"Once a fine man talked to me, (and why should I not teachers, whether they understand the context of the were possible, even the elect would be deceived into call him) Mr. Asch von Cram blessed. Among other have not men a conscience that fears the judgment of Chemnitz also speaks very beautifully and clearly preaching in the church. It is an indirect calling when God he will find faith? And both he and St. Paul say that the would Luther say if he heard our Germans talking now and read their newspapers?! ------

The St. Louis college thing again!

Repeated calls for active participation in the building Materialism is the insanity that there are no souls in of St. Louis College have appeared at various times in the preaching and school ministry in their midst often It is an ancient prophecy among the images of the engross all their energies; it cannot exactly be said that the contributions of money to this building have flowed *Chemnitz continues: "But the use of the distinction between direct sparingly. It is well true that if the state of faith and the these contributions would have been much more It is our duty to give them every opportunity "to sowKrebs. From a passage in the Prospectus, which is bountifully, that they may also reap bountifully in time toquoted in that newspaper, we see that Mr. Krebs intends plentiful.

But it would certainly be unreasonable, even unjust, come"; for if, through our fault, they sow scantily here, to galvanize the vulgar rationalism that has already died to deny the good that has been done in this matter; they will also reap scantily, and how would we stand in in Germany, and thus to show the public that this already especially since we may assume that these gifts are that day? Is not this also a part of the perfection which departed avenger still has some kind of life. In any case, mostly fruits of faith that has grown out of the we are to strive for in ourselves and our churches, that the time at which the journal for "Enlightenment and comforting preaching of the gospel, and not fruits of we "be diligent in good works?" And how easily the Reasonable Conception of Christianity" is to appear here that work-driving, legal preaching that is common mouths of us preachers must open for exhortation, and is not stupidly chosen. Not only has the "Antipfaff" practice among the sects and in the Roman church the hands of our congregations (the preacher's hands, of ceased to appear for some time, but also the "Lichtputze" Although the required sum had not yet been collected, course, are not excluded) for giving, when we consider in our enlightened St. Louis; in any case, the former and 4-5000 dollars had to be borrowed, and of course that the dear, joyful Christmas, with its great gift of God readers of these papers are now hungry enough after at least partly with interest, the building was to men, is at the door! The thought that God, according such a long period of fasting to have their limp stomachs nevertheless completed, trusting in the further help of to his great mercy, has not only given us gold and silver, filled with the admittedly somewhat old rationalist the Lord and the generosity of our congregations. The food and clothing - for these too are his gift and offering cabbage of the "Protestant. There are, after all, many college building stands! - is completed! - But this news - but has even given us his only-begotten Son, so that Germans here now who emigrated in the days when seemed to be so reassuring to most of the we may not perish but have eternal life: this thought almost all preachers still wore the braid of vulgar congregations that they forgot altogether that the should open our hearts and hands to all, young and old, nationalism and, because they went here to the alehouse burden of debt still weighed on the building, and, with rich and poor, servants and maids as well as their instead of to church, have not noticed the fatal departure the interest, grew daily. This fact was almost forgotten, masters. Or should anyone else be found so ungrateful of vulgar rationalism that has taken place in Germany even by the writer of this article, when recently a new among us as to say that the calls to give are too many' appeal for support from the Altenburg and Frohina Can he who has a heart in his body speak so in the face congregations, and a little later from the Collinsville of dear Christmas? God first loved us, as St. John says congregation, brought the matter back to his mind before he requires us to confirm our faith in love. And attached to the traditional, as often as he encounters Although Schreiber is otherwise not of a shy nature, he how did he love us? The bestowal of his Son as Saviour is nevertheless very shy (of course out of false and Redeemer was the result of his love for us! And this considerations) when it comes to asking his guide-true! he was not stingy with his blood; but lavishly pretzels, dumplings - or a genuine rationalist newspaper. congregation for a new collection, as much as he would applied it to us for the reconciliation of us all. like to support the good cause, and he must openly But what need is there of so many words to prove

confess here that his congregation has already what every Christian knows without this! What need o shamed him deeply more than once in this matter by so many words to induce our churches to raise the fev their obligingness. And so it was with him this time too; small dollars to cover that debt? The mere remembrance he wanted to help, but how to begin? In the of it is evidently sufficient here. Therefore, come near congregational meeting that followed, he was busy income near, all you who love our Lutheran Church and his thoughts as to how he might best present the seek her best, and remember St. Louis College in these matter, when a member of the congregation stood up, festive days, and mean the same abundantly! You and brought up the thoughtful request for assistance. Christmas will be as joyful again, and your carols wil My tongue was now loosed, and somewhat ashamed, sound all the more sweet and heavenly, if you do this in I took the floor, and further set forth the state of the the right faith. God loves a cheerful giver, as the apostle case. It need scarcely be remarked that we at once says, because he himself makes him such.

recognized this debt as our own, being, after all, a part of the whole, and it was unanimously resolved, with great joy, that a Collecte should be raised on the first Sunday of Advent for the redemption of the same, and so from time to time until the College was entirely free from debt. The Collecte on the said day showed that that enthusiastic sentiment had not been an empty flash in the pan. From this success many a l. Let this confidently before their congregation. If he wishes, he the already known to our readers Mr. can initiate the matter by reading out this essay. Let him do so confidently, without regard to other circumstances, for truly there is a blessing in it. It is our sacred duty to do so, so that our congregations, as the apostle exhorts us, "may be in a state of good health.

Written in the first days of Advent, at Ehester, I M. E.

'The Protestant.'

Under this title, as we read in a local political will not this, now leave it. success encourage many other Lutheran brothers who newspaper, a religious magazine for so-called "thinking are like me in these matters to bring this appeal Christians" is soon to appear in St. Louis. The editor is force called electricity. By a certain kind of production and application

since that time. This kind of people will certainly greet the "Protestant" here with that joy and nourishment that seizes the good-natured German Michel, so faithfully something truly German from his time and province in a foreign country, even if it is only genuine German

What do you call Christinn good?

Something for vulgar rationalists.

"Why callest thou me good? No one is good but the One God," thus, according to Marci 10:17, 18, the Lord once replied to the rich man who had addressed him, 'Good Master!" although, as Christ could easily know, he had done so with reference to his divine dignity. Our rationalists are echoes of many other expressions, and especially of this, that they call Christ not only good, but the best, the noblest, the most excellent, the most perfect, the most exalted in virtue, while they acknowledge him in his divine dignity much less than he does; will not the Lord now ask them also, "What do you call me good?" and what will they answer him to this question? ----- Come now, you rationalists, explain yourselves! what do you want? If ye will call Christ good, now acknowledge also his Godhead; if ye

*Certain bodies, when rubbed, have an attractive and repulsive example, a man killed by hanging to begin again to open his eyes, to move his limbs, and even to breathe, to the fright of ignorant people; nevertheless, the hanged man remains dead. This is the spectacle we are about to witness with regard to the corpse of vulgar rationalism. Certainly a gruesome prospect!

even all your boasting and praising of his excellence, you may easily gather from that of his reply, that you do him a bad favor thereby, especially as, on top of all this, you do not leave "your most excellent and best," as long as you persist in denying his Deity, with all the glory with which you so lavishly shower him, the glory of his honest name, yea, make him a perjurer; for when the high pries his judge, asked him on oath: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Soh of God;" then he testified, "Thou sayest it-I am; and he that would still leave it in doubt whether Christ thereby testified to his deity, may, like the Jews, take the expression, "Son of God," and as the high priest, and with him Jesus himself, will have taken it there, likewise, wh they found it such a damnable blasphemy, from Joh. 10 33.

Choose, then, you friends of reason, between these two conclusions dictated by reason itself:

No one is good but the one God; Christ is good;

So - is Christ the one God; or:

No one is good but the one God; Christ is not the one God:

So - is Christ not good. H. L. C.

For the inauguration

of the first Lutheran school of instruction and education Sync and corrections by n17t01
Altenburg in Perry County, Mo,
in October 1839. *)

Come in, come in, Consecrate this house, O JEsu, in!

Come, here is a Bethlehem, Which poverty hath built thee, Come, it is pleasant unto thee,

Thine eye looketh on faith.

There's no room for you today

In the hostel of this earth;

Find yet a shelter scarce, Where thou canst woo born.

But the earth is yours,

They won't give it to you right away.

Come in, come in, Consecrate this house, O JEsu, in!

Here shalt thou, O Lord Jesus Christ, in the souls of the young children,

*This song was found among the manuscripts of my blessed brother, Otto Hermann Walther, my predecessor as pastor of the Lutheran congregation in St. Louis, who died on Jan. 21, 1841. It was written by him to celebrate the dedication of a small log cabin, which was the first hostel of our Concordia College. The construction of this little hut was carried out with many people shaking their heads at a time when almost everyone involved did not know whether they would find "flour in the cad and oil in the jar" the next day. May the song find a place here as a reminder of what the Lord has done for us and what we have pledged to Him in even more needy times than the present.

C. F. W. W.

and choose a resting-place for thyself.

Gather here a little army for thee in these last times, Who for thy name's honour, as once their fathers fought.

Who shout hosanna when the enemy spies on you.

Come in, come in, Consecrate this house, O JEsu, in! Here all things shall salute thee alone As the one Master; Thou alone shall be Lord here, All things lie at thy feet;

Even the wisdom of this world

Shall bring thee gold and incense;

Let thy praise - if it please thee - Sound here in all tongues.

O Lord, thou seest into the heart, Knowest what our desire alone is.

Come in, come in, Consecrate this house, O JEsu! Come, here is a Nazareth, Nazarenus, be welcome!

Here the old inscription stands:

"What good can come from this?"

But you let this shame

I'll not deny thee entrance here. I'll keep thee under the roof of the scorned.

Come with your grace, always go in and out of here.

Come in, come in, Consecrate this house, O JEsu, in!

Comin, here shall shine the pure image of thy holy youth, Pious and wise, chaste and mild, Quiet, humble, without boast.

That here every child, like thee, Most holy of all, Increase in grace and wisdom To please God and man.

Therefore, O JEsu, come in, Live in all thou alone.

Come in, come in, Consecrate this house, O JEsu, in!

Come, let it be Bethany here, Where still, divorced from the world, Martha and Mary to thee

Serve both equally, in peace.

Where diligence and piety As two sisters faithfully join, Far from trumpery and vanity, Free from the voke of convent cells.

One thing is needful, come thou in, and it shall be sweet here

Come in, come in, Consecrate this house, O JEsu. in!

Yea, let it be Bethany here, Where lusts of life blow us, Where, O Prince of Life, to thee Many dead rise;

Where young men are pious and free

Strive for the highest, the most beautiful, and without hypocrisy...

Even to the Lord to offer. O Lord, give thy prosperity to this, Thine also be the honour alone! O. H. W.

of the Director of the Gymnasium, but also that of the Professor of Philosophy in the Seminary, Conrector Schick and Subrector Saxer took over what had been the function of the deceased, the former the teaching of English through all classes, the latter the directorate business; but it could not remain like this for the length of time, since the burden of their actual office still remained on both of them. Given the sluggishness of the election procedure to be observed in our Synod in accordance with the constitution, it was not yet possible to hope for a reoccupation of the vacant offices of a director (to which the teaching of English had also been linked up to that point) and a professor of philosophy. *) In view of the urgent circumstances, the Local Inspection, together with the Presidium of the Institute, has therefore found itself moved to make use of the authority given to it for such cases, namely to organize a provisional appointment. This has been done in such a way that Subrector Saxer has been given the office of Director, and that Pastor R. Lange of St. Charles, Mo., has been appointed to teach English both in the Gymnasium and in the Seminary, and to teach Philosophy (Logic, Metaphysics and History of Philosophy) in the latter department of the Institute. We are all the more pleased about this appointment, since in this way we have succeeded in gaining a capable teacher of the English language and the philosophical branches, who is at the same time heartily devoted to our church and at home in its teaching and practice. Since Pastor Lange has been a professor at an English college for a number of years and has worked as such with excellent recognition, we have a guarantee that through him the English language will also be cultivated in our institution in the way required by the conditions here. On the 7th of this month, the institution had the great joy of seeing the new employee enter his new office, since he had convinced himself of the urgency of the call all the more, the more familiar he, as our previous neighbor, was with the conditions of the institution and the more lively interest he, as a faithful son of the church, had always felt for it.) Thanks and praise be to the Lord for this gracious guidance. May He now also crown the work of our new colleague with His richest blessing, for the sake of Jesus Christ, Amen.

- *) We by no means want to express a rebuke against the mode of election prescribed in the Constitution. On the contrary, we are vividly convinced that, among the two necessary levers to be elected, a certain slowness in this is far preferable to the given opportunity for haste in such an important work.
- †) Even the dear congregation of St. Charles, considering the importance of the new vocation for the Church as a whole, did not dare to out obstacles in the way of the vocation of their dear pastor.

Concordia - Collegium.

Due to the death of the blessed Professor A. Biewend on April 10 of this year, there was a very noticeable shortage of teachers in both the Gymnasium and the Seminary of the institution mentioned in the heading, since the blessed Professor not only held the office of

[71] How Pilate and Herod become friends.

In the so-called "Lutheran Church Messenger" of not interfere in the Missouri-Buffalo controversy, it is church for the sake of his Son Jesus Christ, Amen. unchristian and un-Lutheran for preachers of one Synod to receive into their congregations the members of another Synod who are at present under church discipline; the same should be returned in equity to their respective church authorities. With this opinion however, the Missourians have received a tremendous blow (!) on the head. As is well known, they have collected the members of the congregations banned by the Buffaloers and organized them into so-called "Rotten congregations". For this reason, Rev. Grabau received a regular appointment from St. John's Lutheran

the Buffaloers like a blind man of color is certainly of the Reverend Presidency of the Middle District, Dr. forgivable for him, as a "theologian" who was fabricated Sihler, on the 2nd Sunday of Advent. in Gettysburg and remained loyal to his teachers. Where there is nothing, there the emperor has also lost the to his church! right. Ecclesiastical matters, especially doctrina matters, go beyond the horizon.

Prof. Walther until the Missourians admit their injustice.

...of such poor wretches. If it were necessary to distinguish a false dollar piece from a genuine one, it would be a different matter. It is interesting, however, to see how the true General Synodals as a rule incline their hearts more to the principles of Buffalo than to those of the Missouri Synod, and ally themselves with the same towards us. It can be seen that as dangerous as the pure Lutheran doctrine of our Synod is for the existence of the Unirthed General Synod, so admirably does the Buffalo pastorate fit into it. In any case, the true General Synod people use our dispute with the Buffaloers as an excellent opportunity to take revenge on the Missourians, who alone tell them the bitter truth according to the old phenomenon that when it goes against the truth, even Herod and Pilate become friends In the meantime we rejoice that it is thus becoming more and more evident how evil it must be for a cause which the true general synodists represent as the right ecclesiastical position. We have but one wish, that the good Lord may preserve us in grace from the friendship of the enemies of the truth; as long as they are our enemies, we want to cope with them by God's help.

Church News.

After Pastor F. König, until now in Lafayete, Ja., Gettysburg, Mr. Anstädt, the editor, reports on the received a regular appointment from my previous dear comedy played by Pastor Grabau, in that he has called congregation, the Lutheran Trinity congregation in upon the Ohio Synod to become a partisan in his church Cincinnati, and accepted the same with the consent of court and to exhort the Missouri Synod to repentance his congregation, he was inducted by me into his new because of the acceptance of those unjustly banished office on the 1st Sunday of Advent by order of the by him. Mr. Anstädt writes of this among other things: Reverend President, Middle District, Dr. Sihler. May the "The Ohio Synod has given its opinion that, while it may faithful and merciful Lord make him a blessing to his holy

> Th. Wichmann. Addressc: Dev. IV Ivvsm'Z letterbox 2366. OiuoInnati, 0.

Rev. Th. Wichmann, hitherto of Cincinnati, O., having does not want to enter into any peace negotiations with congregation in Dearborn Co.,Ind. and having accepted the same with the consent of his congregation, he was The fact that Mr. Anstädt speaks of our dispute with installed in his new office by the undersigned, by order

May the Lord Jesus Christ make him a great blessing

Mrs. King, Cincinnati, O., 6 Dec. 1858. Address: Rovä. ^Viobmann. Farmers Detroit, Dearborn Do., In6.

Introduction and inauguration.

in the neighborhood of Concordia College in St. Louis, after years of sadness. Not only did the Lord give them Mo., who until now belonged to the first district of the outward rest and peace through the self-exclusion of utheran congregation in St. Louis, located in the heart unrighteous and wicked members, but he also honored. of the city, to form a special district with its own pastor them by allowing them to build a house for his service. and preacher. The long distance had already made it On May 6 of this year, the cornerstone was laid in a necessary for a number of years for the Lutherans to solemn service, during which the undersigned preached form at least a special school district, to erect their own on 1 Corinthians 3:11 and spoke of the laying of the school building and to appoint their own school teacher cornerstone, which was pleasing to God and displeasing n the person of Mr. Erk. In the same measure, however, to Him. Also a short historical outline of the origin and as the number of Lutheran families settling here grew, continuance of the congregation, as well as the the need for a church of its own with its own preaching Concordienbuch together with some numbers of the ministry also increased. In addition, it became more and Lutheran were cinged for the news for the descendants. more urgent for the institution itself to have an The first church, completed later in the fall, is 38 feet long experienced pastor nearby. As difficult as it was for all and 26 feet wide, is built of brick, has three large arched concerned to break the intimate bond that had bound windows on each side, between which columns rise, them to the pastor of the middle district, Pastor Schaller, giving the building a beautiful appearance. Above the they all saw that the ever-increasing expansion of his roof rises a beautiful, nice, plank tower of about 36 feet district was making the burden on this man, whom they high, on the top of which moves the sign of an arrow and neld in such high esteem, almost too heavy. He himself, a flag in the shape of a cross, thus publicly announcing the salvation of the

Having the familiar sheep alone in mind, he also gladly offered his hand so that the members of his congregation living in and around Concordia College would consider the appointment of pastor for a third district*). Their choice fell on Mr. Pastor Th. Brohm. He accepted the call after careful consideration of all circumstances with the, although painful, consent of his dear congregation in New York, and on the first Sunday of Advent was already solemnly installed in his office as pastor of the Concordia District the Lutheran congregation in St. Louis by Mr. Pastor Schaller, as president of the Western District of our Svnod. whereupon he preached his sermon

Church consecration.

The 21st Sunday after Trinity was a day of joy for the For a long time it was the wish of the Lutherans living Lutheran congregation of St. John's in Auglaize, Ohio,

> *) The second is the Immanuels District served by Pastor Bünger n northwest St. Louis

The Lord also has a small group that fights against hisLet the distant and lonely church dwell, that the and their enemies under the blood-red baptismal flag of children's children may be taught, believe, and know Jesus Christ. An arched door opens the entrance to thethat for which the house of God was dedicated and From the Dniialligfeits-Gem. of the Hrn. Past. Dulitz church, above the top of which is engraved on a marblesanctified, that they may bring the end of faith, the By Mr. Past. A. Lchmann in St. Louis Co. 2.0t) and namely: plate: Luth. St. Johannis-Kirche ungeänd. Augsb. Conf., salvation of souls, through Jesus Christ our Lord. Amen. and thus announces to everyone what confession rulesG. Reisinger. here. Inside are two rows of pretty chairs, a round elevated place, in the middle of which the altar rises. Next to it is the sacristy with a cute pulpit with a sound cover; Sunday last, being the first Sunday of Advent, the the upper wall is also arched lengthwise.

also build houses for the service of the Lord! I will briefly was dedicated to the service of the Triune God. enclose the costs here. All expenses for materials and amount to close to eleven hundred dollars.

Now finally to the dedication of the church. Already the evening before, dear brothers in the ministry and a blessing for many. number of school seminarians from Fort Wayne along with other distant guests arrived. The next morning the members gathered with the guests in the schoolhouse. Here hymn No. 336 was sung, and the 99th Psalm was read by the writer. On the way out the verse was read:
For N. Rcinke of the Gcm. of the Past. Franke to Addison, III. E.00 "Our exit bless God" 2c. was sung. Now the procession moved in an orderly manner towards the new house of God: the local pastor together with his colleagues led the way with the Bible and the chapel altar, followed by the school seminarians, the presbyters with the sacred vessels, and the rest of the people. Arrived at the new church, the choir sang a motet. The local pastor then" called out the 100th Psalm to the waiting crowd and, called out the 100th Psalm to the waiting crowd and. L-Schick from the Young - Club inCincinnati 4,0l) invited them to enter the church with joy and rejoicing., M. Sugar collected at the wedding of Hrn. Then, in the name of the Triune God, he unlocked the church and went ahead, the others followed and filled all the rooms: the middle aisle became so crowded that no one could get through and quite a number had to stay outside. The hymn was sung, "Glory to God alone in the highest." Pastor Werfelmann performed the altar service H and the consecration prayer, and finally, after singing the hymn: "Go and proclaim God's counsel," etc., Prof." Fleischmann ascended the pulpit and, speaking on Psalm 26:7-13, treated the subject: Why should Christians love the place of God and the place where His glory dwells? He answered: I. Because therein shall be preached all the wonders of the triune God; II. Because therein shall resound the voice of thanksgiving; and III. By Hrn. Past. I. N. Beyer§18 Because therein shall be taught how we ought to walk rightly and blamelessly. This was followed by the celebration of the Lord's Supper.

In the afternoon, another service took place, during which brother Stntzcl preached on the church consecration, Revelation Jn. 21:1-8, from which he showed the struggle of the kingdom of darkness against the kingdom of light, how the latter achieves victory over Mr. Paet W. Hotter & from the Gem. in Town Mosel, Wisc the former, and what difference there is between the contending and the triumphant church, while he faithfully exhorted the congregation: "Hold what you have, so that no one may take your crown. After the conclusion of the "Mr. Pastor I. N. Beyer in Town Herman, four-part chorale: "Ein' feste Burg ist unser Gott," the service was closed with the blessing of the Lord, and By Mr. Past. Miracle in Chicago, Ill, from the everyone returned to their homes, abundantly instructed comforted, admonished and warned. May the faithful and Beyer in monthly mismerciful God keep his blessing on our church and its lutb. Gcm. in Zancsville, O. 10.00 By Mr. Past. W. Hattstädt in brothers and sisters in the faith, because they are all in Monroe, Mich. 29.08 namely: the same place.

To the I. Readers are hereby served notice that on "Mr. Theo. Bethe from the Gcm. of Mr. Past. church built by the branch congregation of the Eigenbrodt in CollinSville, III, a gift of In order to encourage other small congregations to undersigned at Town Granville, Milwaukee Co., Wisc.

In the morning Mr. Past. Ahner preached in the wages, not counting the work of the congregation, morning, and in the afternoon Rev. Lochner, after he had preached in the city in the morning.

May the faithful God also make this house a house of

Mequon, WiSc. d. J. Dcc. 1858.

M. Günther.

Receipt and thanks.

By Mr. H. Notcrmund 5.00; L. Stünkel IM; W. Plagge 4.00; F. Knigge 1.00; A. Hcidorn 1,50. H. Psortmüller 1 winter skirt; Fr. Weber 4 towels and 1 silk From the Holy Trinity Parish of Mr. Past. Dulitz H. Koch of the lüngliugS Vrrein in Buffalo5 .00 Wcsemann of H. Banling and F. EHlcrS -r 1,002 ,00 A. Rcinke by H. Bartling1 W. Stellhorn by Past. Fvhlinger5 ,00 Knoll in Frankcumuth t,80; at the wedding of Mr. Kanzelmann 1,60; at the wedding deS Mr. Sitterding 86 cents; of Mr. Galücrcr 1,<0; I. Mager 50 cents; J. Niichterlein 50 cents; Herzeq 50 gents; Leosel 1.50; F. Rodammer 1.50; Chr. Hirlein 1.00; J. Hubinger 1.20; M. Kauzelmanu 1.00; I. Rummet 1.00; A. "Fran Cath. Hochmuth, St. Louis, Manzelherger 1.50; congress in Experience 1.50; Chr. Hirlein 1.00; A. "Hr. 6) Stope print in the area."

Nanzclbcrger 1.50; congreg. in Frankenmutb 2.00; congreg. Saginaw 3.00. Koch of the "Jünglings "Verein zu West Se neca, Eric Co., N. A. 8.00; from the Unter- stütnings-Casse inehrerer Gemeindeglieder daselbst 6.00. 14 00

the college - Hausbalt from Past. Lehmann'ö Parish: 7H bunches of potatoes, c. W heads of cabbage c. 4z turnips, onions, c. 14 peck aep- fel cuttings, 1 bu green apples, z peck beans, z gall. preserved fruit, 2 galt.

Held

n. To the general Synodal. Casse:

,33 namely: 5.50 from the congregation in Town Herman, Wisc., collected a the Harvest Festival, 5.00 a previous collect 1.32 from an unnamed person.

2.00 from himself, Manson 75fromTown 1.78----Mayle Grvvc. ! on

40----Manitowac, sErnro 58----TowNLchicswig fest.

3,14 Mr. Past. W. Hattstädt from the Syuodal-Casse Northern District12 60 For the general praeses: From the Trifoldigkcits-Gem of Mr. Past. Duliy in Buffalo, N. A-10

.00 Wisc. 1.00

d. To the Synodal MissionS-Casse:

<^em. of Mr. 'vast. Sallmann, Elkgrove, III. 3.50 " Mr. Past. I. N

sivnsstünden in Town Herman collected 6.30 From the evang.

17.41 from its two congregations, 3.03 " to the school children themselves

63 .. some readers of the Missionary Papers.

1.28 collected at the wedding of Mr. Heinr. Cron, 3.63 from the community of Mr. Post. Lemke.

For Minnesota.

4.00 from the unnamed as a further sacrifice for the kingdom of God.

Bon the schoolchildren of Mr. Teacher Jung in CcllinSville2

e. To the college maintenance fund, for the

teachers' salary:

in Buffalo, N. A. 10.00 1.00 by Andreas läckel, 1.00 " tLcbastian Luft. By Mr. G. ^teinbrück in the Cross Parish of the Mr. Past. Hoils, St. Clair Co, III. 2.00 HollS in Columbia, III. the Drcieinigkeits-Gem. in Sheboygan, Wisc. 4.00 Carl at the harvest festival1 .00

ä. For poor students and pupils in the Concordia

college and seminary:

For the student L. Schick.

By Mr. Past. Sallmann, collected at the wedding of .00 Linnemäuu2

For the student Nützet.

By Mr. Past. Wunder in Chicago, Ill. 12,50 and namely: 5,50 from the Jünglings-Verein in the Gcm. of Mr. Past. Müller, 7,00 " second women's club in the community dcS Mr. Past. Miracle

For poor students. From s ru. G. Stone printing in dcr Krcuz-Gem. of Hrn. Past. Holls' St. Clair Co, III. 3.00 ., the St. PaulS-Gcm, of Mr. Past, Ottmanu, New Mellc, Mon. 5.40 " Mrs. K. Wilker there1 .00

e. To the UnterhaltS-Casse for verw, Mrs. Prof.

Bicwend: in Buffalo, N. A. 8,1)1) Geo. Guenther, St- Clair Co. III, by Hin. Friend in St. Louis1 " Mr. Past. I.N Beyer in Town Herman, Wisc. 1.50 ,, the St. Panls-Gem. of Mr. Past. Ottmann i:i New Mclle5 .40 F. Bohl au, Cassirer.

a. To the Cvncordia College Building.

§1.00 1.00 Fran Cath, Hochmuth, St. Louis, Mo. 50 , Hrn. 6). Stone print in the cross-community of the Mr. Past. Holls, St. Clair Co, III. 10.00 " From the comm. of Mr. Past. Kähler, Dwighk, 3,00 Ш " Mr. I. Trapp, Longgreen, Md. "Mr. Ebr. Henschel ru der Gem. des Hrn. Past. 1,00 Brose, Woodland, Wisc 1,00 Mr. Melcher the same75 Wittwe Melcher ebendaselbst50 Mr. Wild. Nappräger. Oshkosh, Wisc 3,IN) of the Trinity S-Gem. of Mr. Past. Swan. Cl.vcland, Ó. 23 00

To pay off the debt.

From the Gcm. in New Wells by Mr. Past. Löber 6.00 By Mr. Past. Günther, Megliou Nivrr, Wisc...

Mcquon River Community Collects 3.00; Collrkte at a wedding there 2.36; by C.
Bierosch 1.00 and F. Hopvc there 25 Cts. <u>0.01</u>

b. To the synodal treasury westl. district:

From the Kreuz.Gemeinde of the Hrn. Past. Holls, St. Clair Co. III.

3.00 F R oschko

For the seminary organ at Fort Wayne: By C. Schubert from the congregation of Mr. Past. Lochner81

For the purchase of a new clavir "n Fort Wavne seminar:

Bv Mr. Past. KlcinegccS1 ,00

.00

For the **Lutheran** have paid: The 12th and 13th years:

The 14th year:

The gentlemen: Past. Floiichmann, G. Streck 6 Er., Past. I. N. Beyer 3.78, W. Ruth, Hmmingcr, Oscbe, C. Wich- Mann, W. Mahmboff, L. B. Meintermein, Schürmann, Schuricht, Bohnensticl, W. NichauS, H. Hcitzhausen

The 15th year:

Messrs; Bro. Nützet, C. iLchciderer, B. Bischoff, I. Bunsold, G. Rausch, Jr, S. Rudel, I. Stenglein, M. Winklcr. H. Stelzricdcr, H. Kleinsorge, Past. I.N. Bcvcr, Fr. Dübren, Adr. Kolb, L. Dodlc, F. Bufke, Schäckel, G Strin- brück, Dr. F. W. Affmann, Bufke, C. Herpolsheinrer, M. Wilhom, Wittmann, H. Wendler, Kalbsieisch. Schuricht, lunghaus, Past. C. A. Strafen, Past. V. Korew, Peter F. W. Barthel.

St. Louis, Mo.,

Synodal printing house of Aug. Wiebusch n. Son.



heransgegeben von der Dentschen Evangelisch = Lutherischen Synode von Missouri, Ohio und andern Staaten. Medigirt von C. F. 213. Walther.

Volume 15, St. Louis, Mo., Dec. 28, 1858, No. 10.

The pious children at Christmas.

Where to, little children, where to?

You're on the road

For Bethlehem is our mind, We carry bouquets of flowers

What are you doing in Bethlehem?

Why all the flowers?

There is a little manger pleasant In a dark stable.

What are you looking for in that manger?

What do you want, children, say!

In the manger lies God's word;

That you may ask long.

What word of God? O speak! O little children, tell us!

JEsulein on hay and straw, With little sweet mouth

That's what we want to heart, kiss

Let's embrace that

To him we give the flowers here, He gives us his

IT is the Saviour, Christ the Lord, And yet a little child,

How we so small, so small is He, Only oh so pure, so

He's taking off our shirts.

And gives us white clothes.

Then we'll go home happier, and go on our merry way

He shows us where home is

He also knows how to guide us, the sweet Saviour Jesus Christ, so that we do not lose our way.

All right! We will go with you, and kneel with you By the manger and see the babe. And so go home.

(Submitted.)

Of the birth of Christ.

(Translated from Johann Michael Dilherr's Betrachtungen.)

What no one has ever seen, now the whole world sees; what no one has ever heard, now the whole world hears! God, the Son of God, takes upon Himself the shame of human birth and undergoes the disgraceful beginning of earthly creation. In the manger lies the one whom the angels serve. In swaddling clothes he lets himself be swaddled, who in swaddling clothes fills the heavens. His house is without splendor, only a bed in the stable, the mother in the hay. Such an inn chooses the builder of the world! Such splendor had the fruit of the Virgin! Nappies instead of purple; instead of silk in the king's ornament. rags are folded. He who was born of the Father's heart before the world began, who is called the Alpha and the Omega, the source and the end of all that is, was, and will be, puts on the form of a servant, and is born of a with echoes, let the yawning bottom of hell mourn, but let poor virgin, now that the goal of the predestined time has the human race rejoice. been reached. Let the heights of heaven rejoice, let every angel rejoice, let all powers everywhere rejoice in praise of God:

No tongue shall be silent, and every voice shall resound through all eternity. Old, young, the multitude of children, the multitude of mothers and virgins, the simple maidens shall sing praises with unanimous voices in sitting harmony. Let every age know that after the cruel yoke of the enemy has come the treasure of life. Whence us that not the mother of the Lord, but the Lord himself cometh to us? How great is he that is given me? He is the angel of peace. He is the Lamb of God. He is the Benefactor of all. He is the horn of salvation. He is the Serpent Treader. He is the Ruler of Israel, is the Desire of the Gentiles. He is the duke of life. He is the expectation of the nations. He is the Son of the Most High. He is the root of Jesse. He is the meek inviter of men. He is our guarantor. He is our righteousness. He is our Savior. He is our mediator. He is our provider. He is our helper. He is the prince of peace. He is the great prophet. He is the restorer of rest. He is the Redeemer. He is the reconciler. He is the King of Zion. He is the Savior. He is the atoning sacrifice. He is the heavenly Bridegroom. He is the exorciser of sorrow. He is the Word made flesh. He is the most glorious gift. He is the heavenly zealot. He is everything.

In the darkness we lay trembling, and in the thickest|Brethren, that we may sing praises to the Trinity, to Godto whom he has given the power and command to call night darkened and shrouded: and out of darkness and and to the only begotten Son, and to the Spirit proceeding and appoint preachers? Answer: Not the preachers night cometh he that removeth the darkness of from both.

ignorance, and the night of sins. Our nature is not the angels because of the depth of the holy mystery; and you give me this! in all this admirable because of its uniqueness, which has nothing like it either before or after it.

What is the cause that Christ came and was born? What but to make sinners blessed? Take away the diseases, take away the wounds, and there is no cause for the medicine. Therefore the great Physician came from heaven, because all things lay full of the sick. The whole human race had perished since One had sinned, in whom it was then whole; therefore One came without sin, that He might make all blessed from sins. For it was not our merits that drew Him from heaven to earth, but our sins. It is worthy, believing souls, Christian hearts, God-trusting minds, that with all devotion we celebrate the future (Advent) of the Lord, contemplate His birth, thrilled by so great a comfort, amazed at so great a glory, inflamed by so great a love. It is worthy,

alienated from God, since in Christ the Mediator dwells that I too may be little in my eyes and not seek too high church; it is the person through whom God himself calls. all the fullness of the Godhead. For the womb of the things. You who were born in the womb of the most When, therefore, the church, a congregation (two or virgin was chosen that the Lord of heaven and earth chaste virgin, be born in me also in a heart chaste and three assembled in Christ's name) ordinarily appoints a might grow in it; and it was not merely to fill this mass purified by you. Thou that was born in the little town of preacher, God himself actually appoints through them. that the Son of God became flesh, but that we might all Bethlehem, that is, in the house of bread, and was But that God would and does use the congregation, the receive of his fullness. Not only did my God make me, sought and found by the shepherds, unite me often with church, as a means of calling his ministers, is irrefutably but he also did many things for me, when the Word thy shepherds, and divide me the bread of heaven; so and irrefragably proved by the following: 1. the word of became flesh for my sake and dwelt among us. He shall thy birth satisfy me for ever. The heavens were rent God, and 2. the practice of the apostolic church. became one flesh with me, that he might make me one when thou wast born: open the heavens also unto me, spirit with him. What man is, Christ willed to be, that man when the days of this my earthly birth and wandering are way. We prove it in the following way. Christ gave to his also might be what Christ is. It is impossible for me to expired, that I may see thee and praise thee. The church on earth all the treasures and goods for its use know the mystery of this birth. The mind finds its limit shepherds hastening to thee are joined by angels: join and administration, which he acquired through his most here, speech falls silent, not only for me but also for the them also unto me, that I go not astray, nor desire any holy life, suffering, and death; namely, the forgiveness of angels. It is beyond the powers, beyond the cherubim thing beside thee. The clarity of the Lord shone around sins, the adoption as children of God, the right to heaven, and beyond the seraphim and beyond all composure. Ithose who wished to be with thee: O that I too might salvation, life, and blessedness; all these treasures therefore lay my hand upon my mouth. It is not lawful to always be with thee and always be enlightened by thy Christ gave to his church in Word and Sacrament. Now inquire into the heavenly mysteries. It is lawful to know light, that I might not fall into the mire of darkness and fall the ministry of preaching is nothing else than a ministry that he was born; it is not lawful to inquire how he was into filth and pernicious blindness! No place was left thee which publicly administers these treasures and goods born. For this question is full of shudders; inexpressible in the inn: ei, choose thee a place in my heart. Let my and keeps house over them; a ministry, therefore, which is this birth. Who will tell it? The angel announces, the heart be thy cradle, be thy bandage, wherein thou offers these treasures in Word and Sacrament to all and power overshadows, the spirit comes, the virgin mayest be wrapped, that I may be wrapped in thy mercy distributes them to those who desire them, but denies believes, the virgin gives birth, she remains a virgin. Who for ever! And it shall lift up my soul unto thee, O Lord, and them to those who do not consider themselves worthy of should not be surprised? The Word is born as a child, my spirit shall rejoice in God my Saviour. I will shout with them, and banishes them. But if Christ has actually and and now one sees a short length, a narrow width, a flat the shouting and shining inhabitants of heaven, Glory to originally given all these treasures to his Church (for use height, a level depth. One sees the light without shining, God in the heavens, peace on earth, and goodwill to administration, of course), he has thereby also given the Word as a child, the water full of thirst, the bread full men! Now is come salvation, and strength, and the her power to employ and appoint such as administer of hunger. O birth, honorable to the world because of its kingdom of our God, and the power of his Christ. Worthy these goods for her, since the Church cannot do it immaculate holiness; lovable to men because of the art thou, O Lord our God, to receive glory and honour and herself in her entirety, since she consists of so many greatness of the benefit bestowed; inscrutable even to power. Alas! Lord, when will this come to pass? when will members. This we prove from the following passages of

> (Sent in by Rev. Hügly.) "That no one should teach sacraments, without proper berns."

Something for Methodist preachers and others.

(Continuation and Conclusion.)

In order to be clear about which preachers are called by God in this way, we must first of all know who these certain persons are through whom God calls, who they are to whom he has entrusted the calling of preachers. For if we know this, we can be absolutely certain that the preachers who are called by these persons are actually called by God himself, that they are therefore truly ambassadors in Christ's stead, and that whoever hears them actually hears Christ, since Christ admonishes through them.

So who are those who use God as a means

already in office alone have this power, as the Romans O Jesus, who wished to be born as a little child, grant think, but this power Christ has given to his whole

From the Holy Scriptures we prove it in the following sacred Scripture. Thus Christ speaks to his whole church, Matt. 18:18: "Verily I say unto you: Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Hereby Christ evidently hands over to His whole Church the keys of the kingdom of heaven, the power of the keys; but this is no other power than that which is wielded in the office of preaching, the office of preaching itself. From this it necessarily follows that Christ has given power to his church to call such as administer this office for it, and that it is therefore he himself who calls through the church. The same is evident from all the sayings in which the church is called the bride of Christ, the wife of the Lamb, e.g. John 3:29, Psalm 45:10, Galatians 4:8, Revelation 21:9, 19:7. Just $\textbf{publicly in the church, or preach, or administer} \Big|_{\text{as an earthly bridegroom gives his bride the keys to all}}$ his goods and treasures, so that she may rule over them as mistress, so Christ has set the church, his bride, over the goods that he acquired as mediator between God and man, so that she may rule over them;

ministry of preaching. From this it follows that when the church calls someone to the office of preacher, Chris himself calls, because this authority, which the church has, comes from Christ. Hence David also says in Psalm 68:13, "The mistress of the house, the housewife divideth the spoil," that is, the Christian church, through her preachers, divideth the treasures which Christ has fought for and carried off for the church; compare Peter 2:9. Hence it is also said in that beautiful Lutherar hymn of the office of the keys:

That is the power of the holy key, It binds and unbinds. The church carries her by her side. The matron of Christendom.

In addition to this, preachers are explicitly described i Scripture as servants *) of the church. For example, Cor. 3, 5. 21. 22. says: "Who then is Paul? Who i Apollo? Servants they are, by whom ye believed.. Therefore let no man boast. It is all yours. Whether it be Paul or Apollos, whether it be Cephas or the world whether it be life or death, whether it be things presen or things to come, all things are yours." Cf. 2 Cor. 4:5 Col. 1:25; 1 Cor. 3:5; 2 Cor. 1:24; 1 Pet. 5:2, 3. In al these passages preachers are represented as ministers of the church; and in the passage first cited it is expressly promised to the church that preachers belong their hands." Cf. 2 Cor. 8:19. to it with all they have, with office and gifts. From this i follows again most clearly that God Himself, in His word grants to the church the power to call preachers, and to send out and appoint preachers: so that we may therefore be divinely assured that those who are duly called by the church are actually called by God Himself

If we now go further and examine the procedure of the first apostolic church, we find this confirmed in the mos perfect way. We read, for example, in Acts 1, that after Judas had taken his own life, and another had to take his place, the whole "company of names," that is, the whole church, chose two men, one of whom was to take the office: and it was only because the calling of an apostle was not to be indirect, that God himself finally decided between the two by lot. We also read in Acts 6. that when the first Christian congregation gradually increased, so that the business became so many that the apostles could no longer do it all without interfering with the actual ministry of preaching, the apostles did not themselves choose men.

*Pastor Grabau, of course, and comrades who do not want to be ministers of the church, nor do they want to have received their office from God through the church, cannot use this line of argument. How Probably their doctrine of this, like that of the Methodists, finally boils down to the fact that the ordained preachers are the church, and that a certain character indelebilis (ineradicable character of office) has been expressed to them by ordination.

some of their duties as ministers or deacons, but they preachers through the church. Christ therefore also asked the church to choose and appoint such deacons; expressly says, "Lo, I am with you alway, even unto the and only after the church had chosen and appointed end of the world." Matth. 28, 20. Stephanum and others, the apostles confirmed this there is the word xxxxxxxxxxx, i.e. to vote,

points us to the church as the answer, that it is the means promised, "Teachers will shine like the brightness of through which God still wants to call in a proper way heaven." And Christ will take it as a sign of the most today. Therefore Paul says to the elders of the church at ntimate love to him, if I faithfully feed his sheep in spite Ephesus, who certainly were only indirectly called by of all adversity, calling out to me, "If thou lovest me, feed through those who are directly called, 1 Cor. 3, 6. "I remember me and it will not go unrewarded. be who receive the gifts of the church.

[75] But this administration is here effected by the The apostles did not appoint any deacons to take over This could not be the case if he did not appoint

Behold, therefore, if thou art duly called and profession by ordination through the laying on of hands. appointed by a Christian congregation to be a preacher, Likewise we read Acts 14:23: "And they ordained them be assured that God himself hath placed and called thee elders in the churches, praying and fasting, and thither; and since this is his holy ordinance, since he hath commending them to the Lord, in whom they believed." sent thee thither himself, he also confesseth thee and It is said here, they ordained them elders, i.e., they thy congregation, if ye hinder him not, with his grace, appointed them, letting the churches choose them, as with his protection, with his blessing. God has ordained appears clearly and distinctly from the word which is all the world to this office. Woe therefore to him that will here in the original Greek instead of "ordained." For not hear thee; for there is the word of Paul (2 Cor. 5:20): "We are therefore ambassadors in Christ's stead: for to vote with outstretched hand. The famous Lutheran God doth exhort by us. We therefore beseech you in theologian Quenstädt interprets this word thus (Theol. Christ's stead: Be ye reconciled to God!" And in another Did. Pol. loc. de minist, thes. IV. Nota II.): "The Greek place it is said (Matt. 16:19), "I will give thee the keys of word xxxxxxxxxxxxx Acts 14, 13. (they ordered) the kingdom of heaven: whatsoever thou shalt bind on means that they (who were elected) were chosen by earth shall be bound in heaven," etc.; and again Christ raising their hands. When certain persons in authority saith Luke 10:16, "He that heareth you heareth me; he were elected before old age, he who was the presiding that despiseth you despiseth me," etc. - Therefore, even officer at the election usually cried out (prasse): Let him if outwardly you may have it your way, you are sure that who votes for it raise his hand; then always those who God has placed me here; all that I do and suffer here in wished to vote for the person designated testified by my office and in my profession is a delicious, good, holy raising their hands that that person seemed to them fit work, in which God and all the angels in heaven rejoice; for that office; but those who disapproved did not raise all my studying, reading, praying, exhorting, my patience, faithfulness, etc., are all delicious. All my So we see from all this that when we ask who are study, reading, praying, admonishing, patience, those through whom God still calls and sends forth Hisfaithfulness, etc., are all precious, glorious, beautiful servants today as a means, the whole Word of Godpearls in the eyes of God, so pleasing to him that he has

God through the church: "Take heed therefore unto my sheep." Therefore, must you not firmly resolve that I yourselves, and unto all the host, among whom the Holy will gladly suffer, bear, endure, and sacrifice myself in Ghost hath placed you." Acts 20:28. Hence also Paul my ministry, even if it is outwardly so bad for me, puts the name of Sosthenes, who after all was also only because my Lord Jesus takes such great pleasure in it indirectly called, as that of a servant of Christ to his own and regards my toil and work as a sign of the most 1 Cor. 1:1; so also that of Sylvanus and that of Timothy, ntimate love for him and also wants to reward it who after all were both also only indirectly called, 1 gloriously? Nothing of all that I suffer and do for the Thess. 1:1. And he himself, Paul, calls such "fellow-edification and benefit of the church, not even the servants," Col. 1:7, "fellow-helpers," 2 Cor. 6:1 ff. Peter slightest sigh, the effort I take in preparing my sermons, calls them fellow elders 1 Pet. 5, 1. Paul further testifies the hatred I incur when I judge without regard to person, that God would work through them as powerfully as etc., nothing of all this will be lost, but the Lord will planted, Apollo (who after all was also only indirectly And if you, my dear reader, are in a congregation

called,) watered, but God gave the prospering." Cf. 1 where there is such a preacher appointed by God, you Tim. 4, 16; Ephes. 4, 11. And in another place Paul should not think otherwise than that God himself they can then prove that they are called by God is unclear to us expressly admits that Timothy received gifts through the preaches to you through him, administers baptism, laying on of hands of the elders. In addition to this, God distributes the Lord's Supper, and pronounces also expressly prescribes in His Word how those should absolution. God himself is present in the meetings with his holy angels and distributes gifts.

[76] he is with all his grace, with his protection, with but let them spare us until we call them ourselves. his blessing, and there children are born unto him "as the dew out of the morning glow." For there is that 53:7), "How beautiful upon the mountains are the feet of the messengers, that proclaim peace, that preach good things, that proclaim salvation; that say unto Zion, Thy God is King." O blessed art thou, if thou therefore, with simple faith, shalt avail thyself of this truth, how blessed art thou! Yea, blessed is all such a congregation! for here also is true what Balaam cries out concerning Israel (Num. 24:9.), "Blessed is he that blesseth thee, and the dear brothers and sisters of our synodal association under him." Namely, the word of the King of kings present here first in the main. resounds under him, the preaching of the Messiah. Therefore. "Wish Jerusalem joy: let it be well with them

light, according to 1 Cor. 11:14, in order to destroy such brandy themselves and do not want to grant the Indians who had never had a missionary. He also told me the divine, good orders, and to rob the blessing which God any; they are therefore already beginning to go further name of the chief, Meiatchiwiwiweia. has connected with them. Such a man should not even afield, even as far as St. Paul, in search of the beloved tang (i.e. who carries the word before him or herald). be listened to, however innocently, sweetly, and fire drink, and one already finds drunks here and there Always I thought of seeking out this band. Last spring,

Let the Methodist preachers and others of their kind, therefore, remember this, and rather remain in the fold that they are no longer capable of any emotion. For which they are commanded, in which they stand ready example, the second chief, as long as I knew him, was a as preachers. There is enough to do there; so that if they man very devoted to drink, and in addition very they will have no time left to roam about elsewhere. We righteous and proud of his supposed deeds. "I am a good have inherited such splendid, rich treasures in ou Lutheran church from our elders that we ourselves car help them and all other sects with them; and if the wanted to be honest, they would confess that they have all the good things they already have and could give u only from us; so they cannot give them to us, but we have given them to them; but what they want to give u more is worth nothing; we javhawkers do not want that If, however, the desire should be so great in them to convert others outside the bounds of their church, that they can no longer keep themselves, as Elihu, of Bus i the 32nd chapter of the book of Job, they may give among the heathen, where they really may get some good out of

I have not yet succeeded with him, as with any other But the Lord Jesus Christ, the faithful bishop of our Indian, in drawing attention to a point concerning the souls and archpastor of his host, who builds, governs, spiritual life, so that one would have had any idea that attempts of the devil and of the world, and soon gives it things between them of which we have scarcely the remembrance of my name, there will I come unto thee, the glory which he has promised to give it at his glorious slightest idea, and the secrets of which it would be return at the Last Judgment. To him be glory and praise almost difficult for any stranger to penetrate. I will only forever and ever. Amen.

(Submitted.) Indian Mission in Minnesota.

Thank God it is possible for the undersigned to give

First report of Miss. Clöter.

Sept. 27, 1858. Our Rabbit lake Indians have again been very beautifully he spoke, as sometimes happens. Such a again. Unfortunately, however, the Indians are so dull to when we were setting up our house, two Indians once all spiritual life and so alive to material things that one came up to us; I asked them where they were from, and does not know what to say about them; I almost believe quarrelsome in drink, but nevertheless highly self Indian" was always the first word with him. Now he has been lying down for several weeks with a dreadfu (venereal, very common among the Indians) disease; his face is horribly disfigured by bruises and bumps and fear he is approaching his end; just as this is not hidder from him. I have several times most earnestly called his attention to the danger to his soul and asked him to take hold of the merit of Jesus Christ in due time, who has also bought him dearly; he listens well and gives his consent according to Indian custom; but as I have spoken, he immediately begins to talk about indifferen

refer, for example, to the ingrained enmities that have been handed down from generation to generation, not only of the whole nation against others, but also of individual families and individuals of one and the same gang against each other. Not only is it the animating thought of the whole nation to murder and scalp as many of the Sioux as possible, but also the individuals are after cursed is he that curseth thee." And again (Cap. 23, 21.), again a clear picture of the present state of our Indian each other's lives and wait for an opportunity to cool their "There is no toil seen in Jacob, and no work in Israel mission in Minnesota, since there are again two reports revenge. Hence it is that they avoid each other and can The Lord his God is with him, and the trumpet of the king from the hand of our dear missionary Clöter, which I never be found together. It is not easy to gain insight into their sorcery, because they do not easily reveal anything about it. From this it may be seen that their conversion cannot take place so quickly, but that it requires long that love thee. May there be peace within thy walls, and scattered all this summer, so that we have had but little willing, to build a meeting house in the field this fall or happiness in thy palaces. For my brethren's sake and for opportunity of getting at individuals of them; but they are winter, for which the Indians want to help. It would my friends' sake I will wish thee peace. For the sake of now beginning to clear their houses, which have hitherto certainly be wrong, however, if we were content to the house of the Lord our God, I will seek thy best." Ps. lain quite desolate, of rubble, and make them somewhat remain alone with this band and did not also see to habitable for the winter. The arrival of the new agent has bringing the word of God to others. As soon as I boarded If, then, my dear reader, a Methodist preacher, or any brought about a happy change, at least in that he has the steamboat that brought us from Dunleith to St. Paul other, creeps into such a place, and seeks to penetrate suppressed the brandy trade in Crowwing; the better-last year, I learned from an Indian from Canada, who it, you must not look upon him otherwise than as an minded Indians are well pleased with this; but many are had been employed as an Indian farmer in Minnesota, angel of darkness, disguising himself as an angel of very displeased that, as they say, the whites drink the that a band of about 30 families lived east of Leech Lake,

> if they knew the above-named chief. The answer of one was that I had given his own name. I now engaged him in further conversation, and set him apart the outlines of the divine order of salvation. After some time he came again and said that he had communicated what I had told him to his band, that they all wished to have a missionary, and that we should like to come to them. I told him that I could not give him any definite promise if and when I would come up; but this much I could assure him, that if they were in earnest to hear God's word, God would provide ways and means to have it preached to them; for my part I would do what I could, and go to them as soon as it was practicable. Now at the beginning of this month, after the end of the journey

we thought that the most suitable time was to undertake The one of 3 miles, because you can not pass the riversuch statements thrown into the blue, alas! breathe out this journey, and as we could get away from home, weat the end. These portages are an almost superhumana quite different spirit. We certainly deal differently with made ourselves ready for the journey. The only way toeffort for an untrained man. The Indian takes his canoethe General Synod, expose its sinful ambiguity, its travel in summer here is by land in the Birch Canoe, foron his head and hangs a pack of more than 100 poundshypocrisy in confession quite openly and clearly. Why there is no part of the country where one could not geton his neck and runs with it over hill and dale on the does the herald not deal with the Missouri Synod in the by water, of course with the intervening portages ornarrow footpath without setting it down until he arrives on same way? That would be much more honest, more carrying places. These water connections are, however, the other side.

naturally extremely complicated, because the whole country, especially north of here, is covered with lakes and swamps, and in part deserves to be called a single swamp. When about 13 years ago a great flood occurred, one could go by canoe wherever one wanted. just between the trees. The abode of the said band of Indians is the as yet little known upper falls of the A humble request to the "Lutheran Herald." Mississippi, called Bakegama Falls. These are about

(To be continued.)

(Submitted.)

250 miles above our place, following the river, or about 100 miles in a straight direction. There are two ways to has for a long time apparently been much moved by get there, either upstream on the Mississippi River oruneasiness and displeasure about the position of the through various rivers and lakes with some portages. As Missouri Synod in relation to the dishonest, unionist the journey upstream is very difficult and tedious nature of the General Synod, and has therefore quite because of the fast water, and therefore almost neverfrequently, albeit under flowery, figurative, sweeping and chosen by the Indians, we decided to take the other way imaginative phrases, administered to it quite a lot of and go backwards on the Mississippi. One of the localallusions, rebukes, winks and veiled jibes: Nothing has Indians, who is somewhat civilized and baptized by theyet been said in reply, it has just been let pass quietly by Catholics at Lake Superior, was hired by us for this trip, and only at the express request of a member of the along with his excellent canoe, which was equipped for Missouri Synod of the Eastern District has a public reply fast travel. Since in former years he traded for othersbeen made to a letter from a member of the Missouri and brought the goods of the traders in his canoe to all Synod of the Eastern District. District, a public answer the gangs and scattered Indians, he is well acquainted was given to a question that had been asked. We do not with all the slips, lakes, creeks, carrying places, etc. in like to provoke more irritation by the return of such blunt the whole country. We first drove up the Mississippi totaunts and gibes, for blessed are the peacemakers. But the mouth of the Pine River and followed it upstream to since the Herald's attacks on the Missouri Synod are now Cross Lake. The Crooked-Niver flows into the Cross_Tbecoming quite public, I hope he will find it pardonable if Lake, which we followed through several smaller and we ask him most humbly to at least prove his assertions be gained by it. larger lakes until we reached its source, the Crooked against it. Lake. The journey on these small rivers is extremely arduous and dangerous for the fragile vehicle. Not only do I give for the better knowledge and cognition of the are the countless trees that have fallen in and over them doctrine of which you boast, if it is only, praised with the a great obstacle, but even more so the very rapid fall of lips, dead and fruitless," which, according to its whole the water and the endless stones. In some stretches context, is mainly meant only for the Missouri Synod one has to pass formal rapids, some of which are miles (which the herald, if he is sincere, will certainly not wan long and where only the experienced Indian car to deny himself), as a very vulgar and already very worn maneuver the birch canoe with the utmost effort. How out weapon in the Union struggle against Lutheranism big the fall must be here, can be deduced from the factfor, as is well known, the Union people have always that as soon as one has passed Crooked-Lake and taken great pleasure in dictating to themselves the life another lake of neutral water, Blue-Lake, one already and core of Christian piety, but to the Lutherans the goes downstream again into Leech-Lake and from there death and husk of external orthodoxy, as perhaps written into the Mississippi, also downstream; and the in the excitement. But sincerely beseech him to take the Mississippi itself has a significant fall. Crooked-Lake is closest view of the whole life of the Missouri Synod, the

To get into it, one has to take two portages.

We want to take the statement in Nro. 184.: "No stray quite a lake with beautiful shores, about 10 miles long proceedings of the same in the Synods, the brotherly love and unity of the members, the conditions of the congregations, the preaching, confessionals, private confession, private pastoral care, discipline, school system, loving gifts for the preservation of the teaching institutions 2c., 2c., and to expose all deficiencies openly and unabashedly, that we may mend our ways, which is true brotherly love, since, on the other hand.

German, more Lutheran, than such secret, blurred neckerks, and would also show more dignity, courage and manliness

Our real request now is this: Let the Herald prove the assertion that the testimonies "against the unionist abominations of the General Synod" in the "Lehre und Wehre" and the answer to the question posed by himself in the "Lutheran" are not based on the word of God, are Although the "luth. Although the "Lutheran Herald" hot according to the word of God and its meaning.

If, for one reason or another, the herald may not wish to enter into the proof of the first proposition, it is impossible for him to reject the proof of the second, since he has himself provoked the discussion of this question. This request is certainly not immodest, uncharitable, or uniust.-.

If we may now permit ourselves one further request, t is this: to give his proof the proper foundation on the Word of God, to make use of somewhat sober words where possible, and to postpone the imagination to a more poetic occasion. We would also like to mention that three question marks and three exclamation marks (?!?!?!) cannot prove much in theological battles, for we could easily oppose these three with thirty or even three hundred, and the herald could then try to refute them again with about three thousand. But if this looked guite cute and romantic, there would obviously not be much to

Since towards the end of the article "Desertion, or inot" it says: that for years many battle-hardened knights have been brandishing and testing their lances against the General Synod, the herald, now that he has taken up the fight himself and exclaims with appropriate chivalrous bravura: "Thousands are just as conscious of an honest striving for the salvation of the soul, of souls. and of our Church, as some other people."! -!-! (since there is a real and meaningful exclamation here, three exclamation marks are certainly quite in their place in this place); so I think the herald will hopefully stand his ground, and also certainly prove that the above Missourian attacks on the General Synod are nothing. because, as the herald exclaims aloud and prints in large letters, they are not in accord with God's word. Surely, I repeat, he will now also prove it, stand chivalrously, and not self-desert-----! -

Since his Desertir article is not vet finished, we will keep silent about the contents so far for the time being, only about the title may some

The word "desert" has an evil connotation in that it Engine. Let there be no god, let the world be eternal. Its I said to the professor in the presence of the other implies a cowardly abandonment of the assigned place god is lust and kind kings, its devil the executioner. priests: "You speak of the pope as if you demanded that and battle. The word "desertiren" has an evil meaning in What is called soul is a brain-marrow made of dung and everyone believe in his infallibility. He replied: "Yes, here common parlance, in that it implies a cowardly excrement. All man's happiness depends solely on a in Rome infallibility must be believed, but in France it is abandonment of the assigned place and battle. The healthy and strong body and consists in pleasant not believed. Me: In Germany the Catholics do not questioner has therefore made the answer easy for sensual feelings. Every one must seek to pursue these, believe it either. Then the other priests jumped on me: himself. "Desertiren" or according to old German usage and not allow himself to be disturbed in them by "What do you mean, you don't want to believe in the Auskneifen is always wrong, what need is there of a long anything. Everything to which the body-machine may infallibility of the Pope? Just wait, if you stay in Rome you essay on the subject. The guestion should rather have turn is permitted, since this is a means of attaining will have to believe. I then went to Cardinal Litta and been put thus: To turn aside or not? Rom. 16, 17: "But I happiness. He who seeks his happiness in lust or in complained. There I received the advice: "Dear friend, exhort you, brethren, that ye take heed to them which anything else, according to the disposition of his body, now you do not have to discuss such things at all, first cause divisions and vexations, beside the doctrine which has the most perfect right to do so, even if it brings listen to all the reasons, then you will already believe in ye have learned, and depart from them." Or, to go out nightmare to others. Conscience, natural law, morality, the infallibility of the pope. I tried to follow this advice, and and separate, or not. 2 Cor. 6:17, "Go ye therefore out virtue, equity, are inventions that disturb the succeeded for a long time, until I once heard the pope from them, and separate yourselves, saith the LORD." unenlightened in his enjoyment, and of which one is call him Hott. Very learned people defended this title; for, All the more serious minds of the General Synod have only to accept appearances for the sake of the simple- they said, the pope has power first on earth, secondly in reason to consider whether it is time to leave a minded rabble. As this beast in human form taught, so purgatory, thirdly in heaven, for what he absolves on community of hypocritical confession and to go out from it lived. The lowest lust was the only thing he sought to earth is absolved in heaven. Then I became angry and a brotherhood with unbelieving Zwinglians and other satisfy. Already in Frank-

whether it is time to remain longer with the great expelled from the country. He then went to the French a hot urge, as never before, for the Holy Scriptures." multitude with an evil conscience. But the question: army on the Rhine, where he was admitted; but since he This, then, brought him salvation. whether to desert or not, is worth no further seduced the young officers to the greatest shameful consideration.

hanged, as he himself admitted. He escaped this fate only by fleeing.

As the wretched man's life was in perfect harmony with his teaching, so at last his death was in perfect harmony with both. He ate himself to death! Once, when a very tasty root pie came to the table, he ate so much of it and so hastily that he suffocated shortly thereafter, which happened in 1751.

It is true, of course, that there are now many materialists who live quite decently. But here they prove that their very materialism, though they claim it to be truth, cannot be laid at the foundation of the way of life, that it is really not a religion for man, but for the dear

As is known, Wolf, the missionary to the

Jews, first converted from his Jewish faith to the Roman century. One such French materialist was Julian Offrey Church. Since he showed excellent abilities, he was de la Mettrie. We would like to tell our readers accepted as a pupil in the Roman Collegium "for the Propagation of the Faith. With him, however, the papist theologians had caught a dangerous game. With great frankness he said publicly what seemed offensive to him. Cardinal Litta tried to protect him for a long time. hoping to win him over at last. But when he finally came forward with the suspicion that the Pope might be the Antichrist, his mercy came to an end; as a result, he was removed from Rome at midnight in 1818. He himself tells the following story about the reason for this: "When the first hour (of the lesson) before the

deeds, it finally came to such a pass that he was to be

Life and worthy end of a materialist.

X.

In the last number the reader has already heard what is meant by the Latin name materialist, also that there were such unfortunate people already in Luther's time, but that at that time they only secretly made their principles known on special occasions. Later this became different. When enlightenment began to be understood as the rejection of the Christian religion and in general of all religion directly revealed by God, the materialists at last dared to come out into the open with their nonsense. This happened in France in the last something about this man, if we can still call him that.

He was born in 1709, studied medicine and first became a military doctor in Paris. In 1748 he went to Berlin and became lector (reader) of the old Fritzen, who established an intimate friendship with him. He wrote several exceedingly ungodly writings, among others with the following titles: "Man, a Plant. Man, a Machine. Natural History of the Soul *). The Art of Living, or the School of Voluptuousness." In these and similar writings he taught that man was no more than a plant, indeed a mere artificial animal raised for a time.

*) This book was publicly burned by the Schinder by order of Parliament

exclaimed: The pope is a man and I am a man, the pope swarming spirits in obedience to God's command, or He led such a dissolute and scandalous life that he was is earth-dust and I am earth-dust. From that time on I felt

Solid Ground.

Heart, if thou wilt find rest. Thou must be firmly grounded In

With fleeting thoughts.

With raptures and with waverings thou canst never get away in faith.

Today you feel enchanted and blissfully away From this pitiful valley, And tomorrow, full of fear, Let And see nothing but trouble and duality.

Today you lift up your hands to the heavens, your prayers are flowing -

And tomorrow you must struggle to conquer the cold that blows around you from the earth.

What hast thou gained now, When many thousand suns to thee

In the firmament glow'd; And then you're terrified. To awaken the sluggish mind, With sighing and with weeping?

Thank thee, O God of mercies, that thou wilt preserve us from such harm, That with thy word, the everlasting stronghold,

The seeking and the longing still.

That I may pass from this earth to heaven, All clean through Christ's blood, That I may remain a part and limb of his body: That makes me glad and cheerful.

In spite of the devil's deceit and trickery:

Therefore I will trust in faith, And build on the foundation only. Since Jesus Christ is the cornerstone.

I will O Lord, thank Thee, if above time and bounds... Thy joyful spirit lifts me: But even in the dark My words always sparkle: I know that my savior lives!-

(Sent.) Call for

Formation of branch Bible societies and connection to the Fort - Wayner Central Bible Club.

In the course of the past month, the former Branch Bible Society here, after the proceedings of St. Louis and Detroit, has been constituted as the Central Bible Society for the middle district of our Synodal Presbytery. This is herewith brought to our notice, and is intended to stimulate an active

I would like to urge you to participate by reviving the already existing and forming new branch associations and by their zealous diligence in the distribution of good Bibles within our district. In discharging myself of this sweet duty, I respect it for us Lutheran Christians. to whom the Lord, through his precious armament, Dr. M. Luther, has given an unsurpassed opportunity to this day. Luther, a translation of the Bible into the German language that is unsurpassed to this day, indeed unsurpassable in its kind, to whom he has now also given, eternal thanks be to him, the so richly blessed Altenburger Bibelwerk to disseminate, it is indeed not necessary to first discuss at length the legitimacy and expediency of such associations, their necessity, especially in the peculiar circumstances of this country. since it is often difficult to obtain a good Bible, and so can have with God's help, but rather I have decided to give a few practical pointers. As a rule, God's works begin small, and so do the godly works of love that take place in and from the church. Therefore, do not be disconcerted if large crowds do not immediately come of God the consummation of all sin. (Bernard.) together willingly for this godly work, and do not think that you can only found an association when a large group has already come together, but always begin small; the Lord will already increase it and continue it. Furthermore, God sees according to faith, and therefore pleases him only those works which are done by faith. Therefore do not seek to get a considerable our St. Louis takes his na-. number of contributing members, but start the work with Once he came to a monastery and asked the prior, desire for the cause are the basis of the work.

When earth and heaven break, The Lord keeps his promise A sincere prayer will bring more blessing than if many are only half-hearted in the matter. If, however, one is at a Even the highly learned church father Origen, who loss as to how to form such an association, one should had fallen into so many errors, wrote: "It is indeed bad kindly contact our active and helpful agent, Mr. A. to find someone mistaken in regard to life; but I consider Siemon here, who will not only willingly provide the that it is much worse to err in articles of faith." desired information, but will also immediately send the (Comment. In Matth. 33.) printed statutes of our association, which can also serve as a model. Of course, all funds raised by the various branches and available to them are to be sent to the Central-Verein, or to our agent, so that we will be able to Difference between the enthusiasts, papists have a large supply of Bibles and New Testaments in readiness

Finally, it is hereby brought to our attention that we are looking forward to a significant shipment of Bibles and spiritual bodily, as he makes the spiritual Christianity a New Testaments in the near future, the latter especially bodily outward congregation; and this spirit of the for use in the rural schools, and will thus be able to meet church (Carlstadt) again deals most with making any orders in the near future. But may the Lord be kind spiritual what God makes bodily and outward; therefore to us and promote the work of our hands, so that also $_{
m We}$ go between the two, and make nothing either through this weak service of ours the honor of His name spiritual or bodily, but keep spiritual what God makes may be promoted, His holy and precious Word may be spiritual, and bodily what he makes bodily. (From the spread, and fruit may be produced for eternal life.

To him alone be glory. Fort-Wayne, December 17. 1858.

A Crämer

d. Z. President of the association.

Filling Stones.

Where do you want to go?

There is nothing to which thou canst flee from the many altered and falsified Bibles are in circulation, and angry God, but to the propitiated God. There is nothing then to explain the great benefit that such associations at all whither thou mayest flee. Wilt thou flee from him? -(Augustine)

Ignorance.

Ignorance of self is the beginning of all sin, ignorance

"The clergy."

King Louis, surnamed the Saint, d. 1270 (from whom

those, however few, who by God's grace have a heart among other things, how many "clergy" he had among " Fr. Löscher of Mr. Carl Klieksick riO,OO, his wife 50 Cts., Wittwe and mind for the cause; whose godly zeal and fervent $_{
m him}$. The prior answered that he did not know. The king: "How? You do not know?" "Ah," replied the prior, "you jneinet how many I have religious among me: that I can tell you; but which among them are clergymen, God alone knows." - Now who can tell us how strong the American "clergy" is? Should we be able to rely on Mr. Pastor Brobst's Calender for this? -

Doctrinalirrhum.

and Lutherans.

So Luther writes:

The spirit of the pope has acted more to make the Scripture Against the Heavenly Prophets. XX, 333.)

Receipt[^] and thanks.

For Albert Mä'schy of the congregation of the Rev. Farmer Pittsburgh518.00
Travel money from Hm. K. HollS in Zrlionople 1,00
W. Bartling of the congregation of Mr. Past. Miracle in Chicago
Paul Ruprecht vsn Mr. Gottlieb Thieme in Fort Wayne4
From Mr. Past. Rcichhardt in Arcadia, Hamil- ton Co., Jud. 1,00
Don Mr. Georg Schonamsgruber in Monroe, Mich. by Mr. Past. H. Lemke3.M
By Mr. Martin Frosch, member of the congregation of Mr. Past.
Streckfuß, Allen Co, Jud
Conrad Engelder of Mr. George Enlreß, Philadelphia, Guerike's Ecclesiastical History and Symbolism.
Christian Schäfer on the baptism of his baby sister collected by
several friends in Frankenmuth3.31
C. Nagel vom Jünglingsverein in der Gem. deS Hrn. Past. Swan
From a good friend in Cleveland
Mr. Past. Strikter auö! Newburg 49
By Mr. Past. Strikter collected on the infant baptism of Mr. Br.
Bohning2.51
H. Reifert from some friends from the community of Dr. Sihler at Fort
Wayne4.00
H. Evers of the congregation of Mr. Rev. Swan in Cleveland 5.00
From a good friend in Cleveland 1.00
lohann Zimmermann from the community of the Hm. Past. Werfelmann
Fr. Riemenschneider, jun., from the parishioners of Mr. Paft.
Riemenschneider: Heinrich Gräwe, Wilhelm Brockschmidt, Karl
Gchaal G 50 Cts.; Brockschmidt L1.002.50
From Gemeindeglicdern of the Hrn. Past. Scholz: H. Kollmeyer
42.50; Nehrt and Woker G 50 C. 3,50
Heinrich Walker of the Young Men's Association of the congregation
of the Rev. Lindemann, Cleveland, O. 3.00

Received

"Karl Schmidt from some members of the Lutheran congregation in

Baltimore by Mr. Past. Neisinger 5M

Horst L1,00 - - 11,50

". To the general spnodal cash:

From the comm. of Mr. Past. Lirkmann in Monroe Co, III-, by	Hm.
Erfmeier	-4.9
" of the comm. of the Hm. Past. Stecher in Sheboygan by	
Mr. I. Diopophrink	2 /

By H. Koch from the TrinityS-Gcm. to Wcst- Seneca, N. A	ä. For poor students and pupils in Concordia College	furthermore from the women's association of the congregation to Mr.
1,00	and Seminary:	Rev. Lvchner's in Milwaukee as a Christmas gift for the same
of the comm. of the Hm. Past. Hugo Hanser, Rain-	•	purpose: 6 shirts with bosoms, 6 undershirts, 1 woolen ditto, 6
ham, C. W4.00	From the Young Men's Association in the congregation of Mr. Rev. Keyl in Baltimore as a Christmas present for poor students	undershirt dresses, 6 towels, 6 pairs of woolen and 2 pairs of cotton
,/ Hm. Teacher.Kundingcr in Richmond, Ba., by Hm. Past. Hattstädt1,00	10.00	stockings, 6 pillowcases and 3 sheets; from the Birkner family in New York 2 shirts with bosoms and 6 pairs of woolen stockings. May
" of the same, whose other contribution, by Hm. O.	o Zur Unter Helte/Coose für verw Frau Bref. Biewend:	
Ernst	e. Zur Unter Halts'Casse für verw. Frau Prof. Biewend:	of His grace.
" The following by Hm. Past. F. Sievers in Frankenlust 050	Don of the comm. of Mr. Past. Birkmann in Monroe Co, III, by Mr. Erfinci'er2.20	C. I. W. W alther.
as: from Mich. Schwab 25 Cts., L. Pike! §2,	(Receipt for a further 82.25 will be given by Mr.	
A. Götz §2, in Jrankchlust.	Past Bünger)	
" der Gem. Frankcnhilf 81, von Hm. Past. Eiöfellcr 8I, I. HcrboldSheimcr in Amelith 25 Cts.	" Hrn. Past. I. Trautmann in Adrian, Mich., as well as by some	For the Lutheran have paid:
Horbord Heimer III Amerika 25 Cts.	friends of the same6.	The 10 year r
For the general praeses:	D. M. Book F. Sierran in Frankrahad	Mr. C. Prinkert.
Don of the comm. of the Hm. Past. Hugo Hanser, Rain- Hain, C. W-	namely:	The 11th year:
" of the congregation dcS Mr. Past. Heincmann, in Crete,	82.00 from B. Koch in Frankchlust,	Gentlemen: I. G. Hcmplcr, C. Prinkcrt.
III.*)	1.00 " A. Götz	The 12th year:
of the Ebenczrr congregation dcS Hrn. Past. Besel in	1.00 " Eva Margar. Schmidt,	Gentlemen: I. G. Hcmplcr, C- Prinkcrt.
Franklin Co., Mo	50 " A.Losit,	The 13th year:
By Mr. Past. F. Sievers in Jrankchlust	1.00 " I. G. White,	Messrs. Past. G. Rcichhardt 2Er., I. G. Hempler, A. Senkind, Br.
and namely:	6.11 Collckte in Frankeniust.	Maschhoff, Br. Altag, G. Wetzel, Jr. Grefe.
810.00 from the comm. in Jrankcnlust, 5/00 ,, " " Amelith. Annual Boitrag von der Gem. des Hrn. Past.	811,61.	The 14th year:
Summer in Philadelphia10,00	(Receipt for the other half will be given by Mr. Past. Dünger.)	Messrs: Past. I. Reiß, Past. A. Claus, A. Heinz, Boßling 30 Cts, Meier, Paust, Tigel, H. Schröder, I. Unrath, V. Hoffmann5 Ex, L.
	I. Bohl au, Cassirer.	Brauns, Strietmann, C. Hengerer, Heinlein, G. Willner, C. Umbau, I.
b. To the Synodal Missionary Fund:		G. Hcmplcr, I. Schlößer, D. v. Dissen, Fr. Maschhoff, Fr. Altag, Fr.
From the Dreicinigkcits district of the parish in St. Louis- 86.50 By Mr. Rev. E. Nicdel, Collckte at the wedding of Mr. A. Leute in		Grefe, G. Wetzcl, H. A. Gerken, Kraselcr, Sterthmann, W.
Paitzdorf, Perry Lo., Mo7.00		Kcsemann, A. Bohn 19 Cx., I. Horst, Küchle,, Decke-meyer.
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9.50	a. To the Concordia College Building:	Messrs: W. Hauenoschilb, Past. A. Zagel, Fischer, A. Heinz, Wlecke, Past. A. Wagner, Bro. Klug, B. Wille, Bro. Schumacher,
namely;	By Mr. Klauenherg near St. Louis 85.00	Ford. Pautz, M. Vehlow, Kämpe, I. Bäumner, Past. E. A. Brauer,
87.50 from its congregation, Collekte after a mission sermon	" Mr. Joh. Wirtb, Cedarburg, Wisc 50	Past. I. Schlatcrmund, L. Brauns, Christ. Dietrich, C. Rittmann,
preached on the 1st of Advent, 1.00 " Mrs. H. G.,	By Mr. Past. Brewer, PittSburg, Pa.: I. Keyl 82; I. Lipp and W.	Hinnau, H. Niemann, H. auf der Heide, VoSkamp, C. Wagcner, G.
1.00 Wils. 11. G.,	Ehrcnwein O 81	Willner, I Schlvßlcr, Fr. Altag, Jr. Grefe, H. A. Gerken, A. Lohn 3 Er.,
" Hrn. Past. Eirich in Ehester, III, collected in missive hours .4.25	" Mr. Peter Muntzel at Boonville, Mo.: Chr.	I. L. Lind, I. Horst, G Wiikening, C. Nieter, A. F. Siemon, Jr. Stellhorn,
" Hrn. Past. F. Sievers in Jrankcnlust	H Kannen Br Ohlendorf H Kahle G 25 Cts : B .Iriedinever 75	^{f,} Dr. Matten, Past. I. List, 9t. Düffort, Ed. Mueller, I. Tausaint, I. Paulus, ⁵ Past. G. Baßlcr, Schäfer, Schnur, Spendier, Wiegers, Krämer,
namely:	Cts;	Schnude, Becker.
85.00 from Saginaw City Common,	Dau. Muuzcl 81; Peter MuntzO 85.75 10.0	The 16th year:
9,50 " " Frankcumuth, 10.00 " Mr. C. Eisfeldt in Milwaukee,		Mr. G. Emmert.
1.88 " Chr. Voß in Frankenlust,	To pay off the debt.	F. W. Barth el.
•	From the congregation of Mr. Doot, Crüber, Dermuille Man, 12.00	
	From the congregation of Mr. Past. Grüber, Perryville.Mon. 12.00,,,,	,
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90 ,, C. Link in Amelith, 25 " I. HerboldSheimer dascjbst, 30 for sale of a reading	""," Summer, Philadelphia, Pa: Chr. Bohn, Männling, Mrs. Margaretha Bohn G 81st G)-
90 ,, C. Link in Amelith,	""," Summer, Philadelphia, Pa: Chr. Bohn, Männling, Mrs. Margaretha Bohn G 81st G Pfeiffer, G. Winneberger, I. Paulus, Biehlcr G 50 Cts.; G).
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herausgegeben von der Deutschen Evangelisch = Lutherischen Snuode von Missouri, Ohio und andern Staaten. Medigirt von C. F. W. Walther.

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(Submitted.)

Indian - Minnesota Mission.

sowing and even the harvesting is very comfortable. Two persons go in a birch canoe between the rice where it is thickest. The one in front rows slowly forward,

while the one behind threshes the rice grains into theand by his movements had endangered the canoes of canoe with two light sticks, alternately bending the earsthe people crossing the lake; and indeed the Indians with one stick to the right and the other to the left, andhave only recently dared to cross the middle of the lake (continued:) knocking off the grains with the other, which come offagain. The Indians here are a very savage horde and are Having arrived at the head of Crooked-Lake, one has to over a mild fire and then tamped with the feet or withhis guard here if he does not want to be robbed. Here in pass another portage of about three miles into Bluewooden stamps and the chaff is blown away. FromLeech-Lake there is nothing for us to do, because the Lake; this has no outlet and takes its name from its strikingly blue looking! water. After a portage of about reaching Leech Lake, the most important of which is Boybeen abandoned, but is not yet lost by them, and also a half a mile mau already reaches (waters that flow through Leech -Lake far above Vakegama into the Mississippi and has thus crossed the watershed. The lake, and the capital of the Chippeway Nation. Its entireLake as we really went; but because the chief of first larger lake is Turtle Lake with shy high banks; it has first larger lake is Turtle Lake with shy high banks; it has length is probably over 40 miles; one cannot see fromBakegama had made his rice in the area and, as we two outlets, one into Leech Lake, the other into the one end to the other. It contains six islands, some ofheard, he was still at Leech Lake, we considered it Mississippi in the direction of Sandy Lake. From which are very large, and a quantity of headlands extendnecessary to visit him there, because otherwise the Swamp-Lake on, which follows first, the whole area into the lake on all sides. On these islands and whole purpose of our journey could easily have been almost only of leathers and larks, which, as is well peninsulas, which are mostly covered with sugar corn,lost. We found his family on one of the islands; he himself the Indians live; they are said to be about 1300, had gone somewhere across the lake to visit them. Not known, only grow on very low land, and it is difficult to indisputably the largest number living together in such awishing to wait for him here, we left word for him to join indisputably the largest number living together in such awishing to wait to the limit soon as possible, and set out for Bakegama. The fields, which provide the Indians with food for the winter come from the leeches, which are found in large numbers straight line from here to Bakegama may not be over 60 and which are harvested to a very small extent. Swamp in almost all Minnesota waters, but from a fabulouslymiles, but the way alone to go is at any rate much over Lake, for example, is such a rice field, perhaps sixteen square miles in size. The Indians have it easier than other people; they harvest without ploughing and generation was found in the middle of the lake. and then follows the Mississippi downstream to the falls

important than the Mississippi, where it flows into it; it truss consisting of thin trees. Inside all around a kind of professors at the Lutheran University in Erlangen, teach rather deserved the main name, if the Mississippi would break is made of wood, about 1 foot from the ground, on "about the person of the Lord Jesus not have a much longer course to its origin. Here, above which the mats are spread out to lie on. That same Christ in the state of humiliation. - To put the mouth of the Leech-Lake River, the Mississippi has evening several people from the village came to our this before the eyes of the dear readers of the "Lutheran" the appearance of a very small river, hardly three rods campfire, among them the old father of the chief, who is in a short summary is the reason why I am writing this. I wide, but quite deep. The area between Leech-Lake and actually still chief himself, but has left the throne to his mean, such things concern not only scholars, but all Bakegama is a desolate wasteland; The river creeps son because he considers him very wise. The following Christians; they should necessarily know what those between 10-foot high reeds in endless meanders, and morning the second chief and some others came up from teach who educate their preachers. My intention is only far and wide there is nothing but bottomless swamp the lower dwelling-place on hearing of our arrival. Finally that every reader who still has a Christian heart in his Before entering Shallow-dust Lake (also a large rice at noon the drum announced the arrival of the first chief body and who has the welfare and well-being of the lake), the meanders become so terribly tedious that, if and soon several heavily loaded canoes appeared on thechurch at heart and is concerned about the harm done you don't want to spend half a day in the same place, river. The chief had hurried after us from Leech Lake withto Joseph, should go into his closet and cry out to God: you have to decide on a peculiar but nothing less than all his might and in spite of his canoes loaded to the enviable portage. One drags the canoe on ropes over a sinking point with rice he was only half a day's journey stretch of swamp about two miles long, while one is in behind us; admittedly we had also travelled a little slower danger of breaking through the thin cover at anyfor his sake. At our request the chief immediately moment; through long use a kind of canal has formed arranged a meeting, at which 15 men were present. One where the canoes are dragged, and the canoe can be of the main requirements at such a meeting is tobacco, pulled without much difficulty. In some places, especially and the one who arranges the meeting must supply it. If Lutheran university and are supposed to train Lutheran further down, the river itself has become too bored to run did not wish to violate the law of the land, I had to be preachers. It is frightening to perceive in professors who through all the serpentine turns, which often meet after comfortable in doing so, and it was well that instand at a Lutheran university and are to train Lutheran several detours, and has therefore broken through some anticipation of such events I had provided myself preachers, and who have also hitherto had the name of bends; others the Indians have cut off by clearing away sufficiently with this noble substance. Everyone brings being faithful Lutheran professors of theology, such some of the mud with their oars (there is no question of the longest pipe he can find, especially the noble warriors teachings that overturn the fundamental article of our banks here) and thus formed small canals, which the their red stone pipes captured from the Sioux. The holy, Christian faith; for this is, after all, the fundamental made larger. Meiatchiwiwiweiatang's village lives above the falls of steams as much as he can, so that one would think that Jesus Christ, truly God and truly man, in one inseparable Bakegama, partly at the river, partly at two lakes, which in a short time they would no longer be able to see each person, suffered, was crucified and died for us, etc., etc. are situated at both sides of the river. The falls, including other because of the smoke. But this is not so, the smoke Thus the whole holy Christian Church confesses. "I the rapids, are perhaps 20 feet high and provide is drawn out quite nobly to the opening left in the middle believe that Jesus Christ, truly God, born of the Father excellent water power, if it can ever be used up here of the roof, probably also for this purpose, and one sits in eternity, and also truly man, born of the Virgin Mary, Already the place on the left bank of the falls has been while so many pipes are in activity in such a small room is my Lord." These words need no explanation; they tell claimed by a company and there are three log cabins on rather in cheerfulness than in a room where a few us plainly that Jesus Christ was truly God and truly man it. The bank on the other side belongs to the reservation. smokers sit together halfway. The land up here is very small and incapable of settlement by whites; nevertheless, the removal of the Indians from these parts is always encouraged by certain speculation-seeking individuals. The land is made just for the Indians, and they are the only ones who can use "Where are the wise? Where are the scholars of form nor beauty, he was and remained the true it; only the blind heartless greed of some Yankees can Christ? Where are the world crises? Has not God from heaven. -In the stadium of his humiliation he desire that even this last refuge should be snatched from God made the wisdom of these them. - We arrived at the Indian village after sunset and camped at the lower end of the village; there were 7 huts on the place, among them several of a more solid construction than the usual ones. While the usual ones are made of birch bark and are very low, hemispherical

a pointed roof.

Bakegama. The Leech-Lake River is much more Roof, all made of white bark, which is tied with raffia to a What Professors Delitzsch, Hofmann and Thomasius, all

O God from heaven, look into it, and have mercy on it.

They teach vain false quile.

Their hearts are not of one mind. They are founded in the word of God. One chooses this, another that. They separate us without measure, And glitter beautifully from without.

It is frightening to see professors who stand at a The tobacco is placed in the middle, and now everyone article on which our salvation and blessedness rest, that in one inseparable person, that as God and man he redeemed the world, that even in the stupor of his deepest humiliation, when in the sight of men he was the most despised and the least worthy, and had neither

nad voluntarily renounced, according to the will of his heavenly Father, the complete **use of his** divine power, majesty, and glory for a time, and only then did he let them shine forth when it pleased his heavenly Father; but by no means had he stripped himself of his In the theological journal, which is published by our divine nature and laid it aside! "From the sem article

(To be continued.)

(Sent in by Pastor Köstering.)

World made foolishness?"

1 Cor. 1, 20.

Dear reader!

in shape, these have vertical walls, about 6 feet high, and Synod and edited by our dear Prof. Walther, there is an nothing can give way or yield, let heaven and earth fall, 'excerpt" from a "missive by A. Brömel, Superintendent or what will not remain! For it is of the Duchy of Lauenburg, Consistorialassessor and Professor" in the October issue of last year. In the aforementioned excerpt of that missive, it is explained and at the same time evaluated how and why

and right." (Schmalk, Art. II, Part.)

teach and confess.

of the eternal (divine?) glory, (understand in the state falsehood. -of His humiliation, since He walked here on earth), for more. Do you find this also in the passages of Scripture him to the divine nature he had before, but which he $\left| \begin{array}{c} \text{conclude this.} \end{array} \right|$ had cast off in his incarnation? Not at all! And this is the world was," (from eternity; but which divine glory I according to his divine nature from eternity; but it was believe too! have emptied myself of in my assumed human nature, given to him according to his human nature, and that humiliation, was not the true God, again Mr. Prof. from death. teaches, how then could he, e.g., be the true God?

There is no other name given unto men, whereby we For example, he says: "I and the Father are one. If youbut when he was conceived in the womb through the may be saved, saith Peter, Act. 4, 12. 4:12; and by his believe in God, you also believe in me," -nota beneovershadowing of the Holy Spirit. This is what the holy wounds we are healed, Isa. 53:5; and upon this article because I am the true God. Further, "If ye knew me, yeChristian church believes, teaches and confesses on the stand all things, which we teach and live against the would know my Father also. Such sayings of Christ, ofbasis of the divine word. Thus the holy Christian church pope, the devil, and all the world. Therefore we must which especially the Gospel of John is full, must believes, teaches, and confesses on the basis of the be quite sure of it, and not doubt, else all is lost, and necessarily be vain lies, if the Lord Christ was not trulydivine word, but not the professor. And if one wished to the pope, the devil, and all against us retain the victory God; for he made these sayings in the state of hisadduce another proof for many others, that the Lord humiliation; consequently the divine nature, ebre, and Christ, in the state of his humiliation, was omnipotent, Now you hear, dear reader, what our church glory must be in him, or he must lie. St. Paul, too, mustand consequently truly God, one could only refer to his

believes, teaches and confesses about the person of lie, when he says, 2 Corinthians 5:19, "For God was inmiraculous works, which he did by his own power, and Christ. Do the above-mentioned professors at the Christ;" when? Answer: when he reconciled the world totherefore himself sets up as a testimony that he was truly Lutheran University in Erlangen also believe, teach, himself. When then did he reconcile the world to himself? God. Joh. 14, 11. he points out to his disciples distant and confess the same doctrine? Answer: No, but the Answer: When our Lord Jesus Christ suffered, wasworks, and says: "Believe me, that I am in the father, and very opposite! Let the reader now hear what kind of crucified, and died in the dungeon of his humiliationthe father in me; if not, then believe me for the works' Christ, Savior and Redeemer these gentlemen believe, under Pontius Pilate. If then God reconciled the worldsake.

unto himself in Christ in the stave of his humiliation, Finally, from Eph. 4:10, the professor wants to prove Prof. Delitzsch: "The Redeemer is not in possession Christ must be truly God, or St. Paul speaketh athat Christ was not omnipresent in his state of humiliation, because the apostle says that Christ

Furthermore, from Marc. 13, 32, the professor proves ascended above all heavens, that he might fill all things. He asks for it back, Joh. 17, 5. He is not omniscient, that Christ, in the state of his humiliation, was not all-Now from these six syllables, "Fulfilled all things," it must for He does not know, as He Himself says, the time and knowing, and consequently also not truly God, becausefollow that Christ was not omnipresent in the state of his hour of the end, Marc. 13, 32. He is not omnipotent, for he did not know the time and hour of the last day. Must humiliation! But this is by no means the case; and it is power over all things, as the risen Lord says, is given it then follow absolutely that he really was not? I do not an appalling presumption to impute such a thing to the believe it, and the Church has never believed it. Ourholy apostle Paul, as if he meant to say that Christ was have, I. reader, from a learned and famous professor, and incients always explained this saying thus: "According not omnipresent in his state of humiliation, and a Scripture proof that Christ, in the state of his to the will of his heavenly Father, according to his humanconsequently that he was not truly God. How often does humiliation, was at bottom a purely pure man, and no nature, and in the state of his humiliation, the time and St. Paul testify to the deity of Christ in his state of hour of the last day were hidden from the Lord Christ, humiliation with clear words! In this passage, however, cited? Scripture? For my part I do not. For when I look and indeed hidden so that he should not reveal them to he speaks without any doubt of the human nature in at the first saying, John 17:5, I do not understand how us. But our fathers by no means concluded from this thatChrist, that Christ ascended up above all heavens, in the professor wants to prove from it that Christ, in the Christ, i state of his humiliation, was not truly God. Does the and consequently not truly God; only a professor of just as he has fulfilled all things according to his divine Lord Jesus Christ ask his heavenly Father to restore philosophy, who has abandoned simple faith, cannature from eternity and also in the state of his humiliation.

Further, from Matt. 28:18, the professor proves that

According to Professor Hofmann, the divinity in the what the Professor wants to prove from it. He asks only Christ, in the state of his humiliation, was not omnipotent man Jesus completely disappeared in the state of his that his dear heavenly Father may "transfigure" him and consequently not truly God, because, as the risen humiliation; Christ is a pure man, and no more. When he according to his human nature, in which he had Lord, he says: "All power is given unto me in heaven and became man in the fullness of time, he ceased to be humbled himself so deeply that he had renounced the in earth." Now it is true that the professor is right, that the God; but when he rose again from death, he became use of his divine power, majesty, and glory. The Lord Lord Christ spoke these words after his resurrection. But again what he was before, namely, truly God! -Christ means to say, "And now transfigure me, where does it say that the power over all things was Accordingly, not the Lord of glory was crucified, not the (according to my human nature,) thou (my dear given to him only when he spoke these words? The Prince of life slain, as God's Word tells us, but the son of heavenly) Father, with thyself, with the clearness which professor himself puts this in, in order to be able to force the carpenter, Joseph, who was nothing more than any I (as thy dear Son, as truly God) had with thee before it out by force. The Lord Christ had power over all things other man. Well, that's what the vulgar rationalists

Professor Thomasius, indeed, says that Christ was nota bene, not discarded!). Such is the simple mind of when the divine and human natures were united in him without sin, but he again denies it, teaching that Christ this passage. Now if the Lord Christ, in the state of his and this - nota bene - did not happen only when he rose appropriated to himself human nature in the temptability of its present state, a nature accessible to the influences of evil, sensual, and in need of redemption, which is therefore called flesh in sacred Scripture.- Thus Christ was capable of falling into sin? was himself in need of redemption! And because he himself was in need of redemption.

final result? Our redemption through Jesus of Nazareth of Christendom was swallowed up by Arianism in a few faith they tear out of their hearts with their accursed is nothing, and we are still in our sins, under the power years.-Therefore, dear reader, let us earnestly invoke doctrine, God will one day demand from their hands, of death, the devil and hell.

Dear reader! Now you have heard what kind of Christ grace, and say: the aforementioned professors have. We do not want to make any attempt to refute them, for I, for my part, would only get the proof to the contrary from my catechism. But since it is well known that such learned people do not respect the simple sentences of the catechism, it would such a Christ, or can you even think of such a Christ? You will certainly shake your head and say, "This is the and so forth; then let us heartily thank God! same old heresy that Arius concocted more than fifteen hundred years ago! That's right, my dear! I like your live, namely, in the time of which the apostle John says, who has well grasped his catechism can offer defiance Christian judgment, for you recognize the bird at once by all the signs indicate it. This, too, is a sign of the to practice the catechism over and over again, and at its song. But you ask: For God's sake, how do such approaching last day, namely, this frightful apostasy the same time call upon God that he may bless the learned people, who want to be believers, even from pure doctrine. Has there ever been a time when simple catechism diligence in our hearts and seal it in orthodox, come to teach straightforwardly against such a confusion of language and faith has taken place us, and keep us in the right simplicity. Scripture and symbols? Dear friend, to this St. Paul gives as in our time? Just look at our old country, at the great you an answer, 1 Cor. 2:14: "The natural man hears number of scholars, professors, and doctors, whose come; the new heavenly prophets, the chiliasts, will not nothing of the Spirit of God; it is foolishness to him, and erudition is highly admired by the whole world, and how bring them about either. Here in time we must suffer, he cannot know it, for it must be spiritually directed. sad it looks there! They can no longer grasp the simplest endure, contend, fight; no other fate will be granted us. From this you see, like age, even learning does not catechism sentences! One no longer understands what guard against foolishness. It is not science that helps to the other says. It seems as if these people wanted to "understand" God's word, but the Holy Spirit alone. build a neo-Babylonian tower, the top of which would Whoever does not follow this, but his own reason, must reach to heaven. One calls out: lime; the other: And inevitably fall into the most dreadful errors.

cause and purpose this is written. Go into your closet stubble, all of which is consumed by the fire. But what is and lament this to the Lord your God with bitter tears; for most terrible is that some even overthrow the right one should, if possible, weep tears of blood over the fact foundation, the rock and cornerstone, Christ, and lay a that the wretched devil has thus deceived such learned foundation other than that which God Himself laid. They men, who have already done so much good, and led $_{\mbox{give}}$ him the same name, but it is not the same Christ them into error. And not only has the arch-villain who redeemed us with his precious blood of God from deceived them, but through them he deceives many all sins, from death, and from the power of the devil others. For what these gentlemen publicly write out into Their Christ is nothing other than the golden calf which the world, and what they sell in the bookstore, they also the people of Israel worshipped, and of which they also teach to young people; and these suck in the poison of said, "These are thy gods which brought thee out of the false doctrine, and then go and instill it again into Egypt," only that the substance instead of gold is now others; and thus their doctrine, condemned already the thoughts of men. What shall a Christ profit me, who fifteen hundred years ago by the holy, Christian church, is at bottom but a mere man? Away with such a one! comes into the poor church and deceives many Such a one I have not, such a one I do not want, such a thousands of dear souls from the God-man, Christ, to a one does not exist; such a one exists only in the minds false Christ, and thus finally into hell. Experience of these philosophers who have left the simple, teaches us how error so quickly spreads and becomes no homespun child-faith. God give them grace to repent! popular.

he could not possibly redeem others. What, then, is the how quickly the heresy of Arius spread; almost the whole they do not repent. The blood of the souls whose simple the good Lord to preserve his precious Christendom in and these souls will appear before the judgment seat of

> Oh, God's honest truth. On this earth there is no rest: Many sects and many enthusiasms Come in heans

> The proud spirits beware. and always bring forth something new... To counterfeit thy right doctrine.

when it is finally seen in the light of the divine word what But do not forget what has been said above, for what they have gathered together, it is-at best-wood, hay, Woe to them where

Jesus Christ against them and accuse them.

But we, dear reader, want to watch and pray, to be brave and sober, to arm ourselves and equip ourselves with the armor described in Eph. 6, so that we may not be swayed and swayed by all kinds of wind of doctrine, Let us also earnestly call upon God for these men, by the mischievousness and deceitfulness of men, so be a futile effort if we were to bring out our armor, which that he may open their eyes, that they may repent that they may deceive us into seduction; but so that we admittedly looks outwardly like David's slingshot against righteously, and that they may thereupon also honestly may take certain steps with our feet, and confidently Goliath's spear. But I would ask you: Do you also have and sincerely recant their abominable error, make confront all false doctrines and teachers, let them shine amends so far for the terrible trouble they have given, as they will. For this we need no great learning, but only a simple faithful understanding of the divine word, which But you see here again, dear reader, in what time we we find succinctly laid down in our catechism, so that he answer; I hear you have a sound, ecclesiastical- "Little child, it is the last hour." The last day is at hand; to all error. Therefore we want to work with all diligence

> We do not want to dream of good times that are to But he who does not want this, let him see how he gets along. But we, like the people of Nehemiah's day, will faithfully work with one hand on the ruined walls of Zion and build up their breaches, by the grace of God; but with the other hand we will bear arms, first against our own enemy in the bosom, but also against all our enemies and God's enemies. And in doing so, we will and can take comfort in the fact that our Lord will not abandon his church, his poor little group that knows and honors his name. No matter how fierce the devil may be; no matter how he may bring his whole infernal army to bear, and all the false teachers and heretics, and the whole heap of ungodly rabble, he will not accomplish more than to drive the sheep of Christ nearer to their Shepherd. The field must remain ours! We shall be victorious, though it seemeth that we shall be defeated.

> > The word they shall leave alone. And have no thanks. He is well pleased with us, with his spirit and his gifts. Take their body, their goods, their honour, their children and their wives. Let them go there, they have no profit, The kingdom must remain with us.

(Submitted.)

Dear Sir!

Venerable Professor!

And they filled the world with reason to such an extentso we find "that in God's word and Christianity we find that the people turned away from the blind heathen andnothing else than what immediately and necessarily the hardened Jews by thousands and hundreds ofcomes from reason." But, you may say, that makes

Since you, according to your so peculiar service thousands for the sake of reason alone. matters worse: I have two pests, first the Scriptures. when it comes to spreading the light, drew attention in and let them be martyred and killed. Now at that timsecondly reason; I would rather not have reason, I have your penultimate number to the hoped-for appearance Paul spoke the "proud glorious word," but actually morehad quite enough of the Scriptures. But you dear of a light- and luminous-friendly journal, through which in a prophetic way, for "those circumstances have alasountrymen, you do not yet understand this, nevertheless, the honorable Mr. Krebs of St. Louis from the admittedly long since ceased which were before Paul when he will try to make it clear to you. Surely you have already still much darkened West has the will to shed light on uttered this exultation." Reason has been lost againheard that the papists have long since found out that the matters of a comfortable humane religiosity, I hope that through the quibbles of some villains, and the world, and bible is a book with a waxen nose, which one can turn as you will, now that the light is spreading, draw attention especially our dear countrymen in the West, have prettyone pleases. Now Dr. Hugo Krebs has also discovered to the fact that a new, light-friendly journal has much sunk back into the animal state. Only an inkling of his. "For Scripture in its diversity favors the most diverse appeared. Louis from the, admittedly still much this happy state has survived, especially among usdirections (even if they are opposed to each other, like darkened West in matters of a comfortably humane Germans. A certain something surges in the breast of soblack and white), each of which, as divergent as it may be religiosity, you will hopefully, since the first ray of this many, an unconscious urge for reasonableness and from the other, proves its right from it," as he proves this Western sun in the form of the first number of thethinking, or better conceived Christianity, but how ton his "Protestants" by a pair of striking examples. Now, to "Protestant for Thinking Christians" has gone out into begin. It is true that here and there, even among yoube sure, he says: "Scripture will and must remain the only the darkness, not deny an invitation to the dear German people have appeared, have taken the liberty of claiming written authoritative source of Christianity." Of course, the public to turn to this light, a place in your esteemed that they had regained the lost article, and have fiddle dext must be read from it at the Sunday lectures, but since paper. One must help one's neighbor as much as one with you for money. But you know best of all how littleeason is the divine voice in us, one must "apply the can, and since you yourself, most honored sir, are they have succeeded in doing so. Well, do not lose heartstandard of one revelation to the other," and there one will nothing less than a light-friendly being or bathing, and You shall still be helped. Dr. Hugo Krebs is in St. Louisfind "the full truth. Since, then, as indicated above, "we therefore cannot supply anything from this article, you In his mind the sun of reason has risen again, and infind nothing else in the word of God than what flows will certainly be all the more willing to assist another in rejoicing over it he now calls out anew the proud, gloriousdirectly and necessarily from reason." Revelation, his meritorious work for the desolate minds of ourwords of the Apostle Paul, but now no longer in ¿Christianity, God's word, and reason, therefore, actually western compatriots, as best you can, at least by a prophetic way: "The night has passed, but the day iscoincide in one; reason, therefore, just as revelation in warm recommendation in your esteemed "Lutheran. coming." Scripture, also "in its diversity favors the most diverse One should certainly despair of the enlightenment of our He bids to restore you to your senses! directions, each of which, however divergent it may be dear compatriots in the West, for when one considers Listen to his sermons! Buy his paper, "The from the other, can prove its right from it (namely,

what unspeakable trouble the Antipfaff, and later the Protestant," and for a cheap price you shall become eason)," so all embarrassment is thus put to an end. So freie Blätter, took long years ago, at the same time as sensible people and thinking Christians, yes, at last you'ou have only to find something reasonable for yourself, the Hon. Picker, together with their helpers, how much shall come to the point where you need not pay him of and this is soon learned), e. g. an Epicurian sow's life, enlightenment is still being done in theatres, theatre any other teacher, for in spite of all popery the sun is now and Epicurus was a famous Greek philosopher, who still societies, beer pubs, etc. in St. Louis, and when one shining again in God's world, and will send its rayscounts the most followers in the world, above all other now has to see from the "Protestant" that nothing has through all the bulwarks of darkness (of course alsophilosophers), and you are done with your conscience. actually happened yet, and that the work has to bethrough the hardest heads), and bring about the time our reason is the divine voice within you, so that's that! begun anew, one would like to call out pitifully to the new when the word of the Epistle to the Ebrews will beend if another imbecile should arrive and say: See: Sisyphus: Give up your noble work, the people are fulfilled: "And let not a man teach his neighbour, nor &cripture and reason are against it, laugh at him, and say, hopeless! But-anything goes, if you only touch it at the man his brother, saying, Know the Lord: for they shall alscripture and reason "in their diversity favor the most right end, said that wood-thief gleefully, sawing a high know me from the least to the greatest." Think howdiverse directions, now pursue thine according to reason heavy branch loose from the tree on which he himself comfortable that will be, and how many a thaler will falland Scripture, in the end it will probably balance itself out." was sitting, with his face turned towards the tree. So: off there for beer 2c. more. But that's the least of it. With short, quite unlike the tiresome pope, the doctor leaves An urgent appeal to all German inhabitants of the West the return of reason, there will also cease to be any real/ou the Scriptures, but, by injecting reason, he will teach

who would like to become "thinking Christians".

Beloved countrymen!

freedom from all and any turmoil in the conscience, aryou the art of pinching and twisting your waxen nose in uncomfortable sickliness that is still to be found here an such a way that a friendly face will always laugh at you An old prophet, Paul by name, about 1800 years ago, there in some half-wits, and stems from prejudices rom it, and you will become not only thinking, but also quite cheerful, merry Christians.

once spoke a "proud glorious word," namely, "The night imbibed earlier. is past, but the day is coming!" For at that time a man The poor creatures believe that there is a revelation, The mind comes off somewhat badly in this reasoning, had arisen, Jesus Christ, who was not only reasonable, God's word, the holy Scriptures, and that is so, as Doctobut not too badly. but "the highest bearer of reasonableness." Now it is Hugo Krebs himself admits. But that this is inconvenient

true that God had earlier "separated man from the to the poor people is only because they have not yet animal race through reason, and assigned him the reason. But in "reason there is also an immediate highest rank in the hierarchy of earthly creatures"; revelation of God," nay, it is "the divine voice in us;" and however, it is not quite known how, reason was lost if one is only again in reason,

again. In Christ it came again, and he made other people reasonable, especially the apostles,

publicans. Perhaps you do not understand how there misunderstanding, on the throne of Christianity," to the should be such a great difference in this; I will soon prove chosen wise men and gladdeners of mankind, who "shall this to you from the "Protestant.

voice in us, loosens the knot with the sword of its pair of thalers to such noble purpose? immediate revelation, and speaks the decisive word: 'Thus and not otherwise is it,' so that the understanding, two, and continue your tavern life at all, or not. How will existence. you now pull yourself out of this uncomfortable position, trough; but how very different, how much more manly and following lament tones: "Oh dear, dear good moon, what honorable it comes out now, when you speak the verdict do you think of that? Speak, where is he now? What is in the clear self-awareness of reason!

it is not too much, you see, but there is also a good bit of heart aches!" honor in it, and that is also not bad, if one can come to it cheaply. You, after all, are to be counted among "the best enough to praise the "Protestant," and you will not be sons of our time" who have "freed themselves from the misled if here and there you come across a quite fetters of blind, unchecked literalism" (i.e., of Scripture, different judgment, as I heard from an old, serious which, though it "is to remain the only written authoritative Christian who is still afraid of his God and of sin, and source of Christianity," yet which, in its diversity, favors which I will tell you in conclusion. When he read the the most diverse directions (!), which offers nothing to the paper that I had given him world, and which, in the end, is the only source of Christianity).

To your detriment. He will have to bow to reason, or, what...than strife and discord, hatred and dissension, murder He threw it back at me unwillingly, and said: "Pure devil's is the same, to "faith." The more you become sensible, and bloodshed. (How calm and peaceable will it be, filth - too bad for the abdication - but good enough for the more you become unintelligent. If you have hitherto when you have become reasonable, at your drinking such poor filthy souls, who have drunk their minds, or splendidly drunk your beer with reason, henceforth you parties?) You shall belong to the chosen children of otherwise gone to ruin, and now prefer to be swindled will drink it without reason, but with reason, to the great Enak, who "may dare to right the wrongs of the past, and into hell by such a reason-merchant, than to be made advantage certainly of the noble guild of brewers and to set reason, which has been reviled in blessed by their dear Saviour Jesus Christ." restore to the immediate revelation of God in the reason "How often," it says, "the understanding struggles in of man the domain of religion which belongs to it, so that conclusions and inferences, since certain rules bind it, we may not fail to hear the voice of the Spirit of wisdom,

misgivings that the light of enlightenment and reason is forth as bright as day. We reported how the President of yielding to its reckoning, must bow before faith (namely, pouring out on you too quickly and too harassingly, and the General Synod, Dr. Harkey, of Springfield, III, had in the divine voice in us, reason)." You see, then, that that the introduction of a serious morality, which is declared that, in his judgment, the General Synod would reason - and Kukuk may know what it is, and whence it certainly intended later, and which the rationalists still gladly receive a whole Uniate Synod, without even comes - and reason are hostile to each other, and the made so much of in their sermons and books, would requiring the separation of the Rationalists belonging to former is a most uncomfortable guest in the house with become uncomfortable for you, I can reassure you about it, together with their Uniate hymnal and Uniate its conclusions and doubts. How delightful, then, to have this. Dr. Krebs is not an old homespun rationalist. He has catechism, for the strengthening of the Uniate element. such a master with you, who imperiously and advanced by a significant amount in the culture of The Pittsburg Missionary took this into consideration and successfully puts the insolent fellow to rest. For instance, reason. As far as the first point is concerned, he has declared that he could not reconcile this with Dr. you are sitting in cheerful company, and are quite found out through the direct revelation of God to reason Harkey's other conduct, and also admitted that the comfortably drinking one glass of beer after another, that "without deception there is no true, pure happiness," indignation over this matter on the part of the German when reason strikes you on the shoulder, and holds up to and since he now aims at pure, true happiness in the Lutherans was a just one. you an example in irrefragable figures, from which it world alone, he will naturally strive with all diligence to What is Dr. Harkey's answer to this? - He denies draws the conclusion that if the inn-keeping goes on like make you more and more capable of such happiness, he nothing in the report but that the whole United Synod of this here, the inn-keeping at home, and perhaps will lead you out of one deception into another, so that North America was meant, while the union was sought something higher still, will go to ruin, and arouses all sorts you need not fear to get out of your accustomed only with the Western District. Otherwise he excuses of doubts as to whether you should drink another glass or dullness, and to be disturbed in the sweet habit of himself only by saying that his negotiations were not

without reason, which speaks the decisive word: "This is quickly. A decent unflattery, which is nevertheless conviction. His apology is therefore a decisive how it is, and not otherwise." I'll stay here, have another inevitable for a right enjoyment of life, will still be able to admission. For what he admitted, and nothing else, was drink, and go on with my life as before. Now I know that claim its right even with the most enlightened rationality, what he was accused of. Of course, the question is now here and there there are still notable people among you One will always find little cute love novellas on the back obvious: what must be the state of a community that who have managed quite well in such critical situations page, in which the soft fair moon will not fail to make its calls itself the General Synod of the Lutheran Church of even without reason, but, my dear friends, confess it appearance at the right time to receive the complaints of North America, and elects and has such traitors to the yourself, it happened more out of a dark natural instinct a poor girl's candle, as in the present number, where the Lutheran Church as its representatives, here, in the land that you had in common with the beast of the forest and pastor's only daughter in S. lets herself be heard in the of perfect religious freedom?

he doing? Does he still think of me? Has he found an That this is convenient, and to spend a few thalers on Andre, a prettier, a wiser one? Dear, dear moon, how my

Now, you noblest among the noble! I think that is

Concerning the General Synod.

In number 7 of this volume, as readers will remember. and heaps doubt upon doubt, until reason, the divine which is promised to us." Who would not gladly turn a we communicated a scandalous piece, from which the spirit of false union prevailing in the General Synod, and If, by the way, some of you still have the strange the carnal lusts of propagation devouring therein, shone

> official, that is, that he did not validly effect the union by Even with morality, if everywhere, it will not go so virtue of his presidency, but only expressed his personal

How the Missouri Synod is portrayed in the Olive Branch.

The Olive Branch is a religious paper published by Dr. Harkey, President of the General Synod, In this paper, in the number of the 8th of December last, Among other things, there is a letter from a certain Paul Anderson, which he sent over from Norway. In this letter our Synod is also mentioned in the following way. "Grundtvig, Wexel and company," it says, "have

Norway, to accept their views by placing ecclesiastical the time when those men graduated (obtained their previous year only 1 Thlr. 24 Ngr. 3 Pf. remained. academic degrees) who are now preaching to several seen to have done, devoted their lives to the depending on the circumstances, while for the time being light." propagation of these views. And if the signs of the times we would refrain from doing so. The opportunity for both greater extent than would otherwise have happened application will now be a subject of our most careful This, at least, is the opinion of some converted and well-examination and consideration - we sincerely ask our instructed preachers here, and hence comes the friends that they also in the future want to keep their agreement of those State churchmen in Wisconsin and hearts and hands turned towards our association's work the Missourians." -

wish to strike us a powerful blow, are not able to building His kingdom beyond the great waters." accomplish this in any other way than by resorting to the most palpable lies about us. Everyone who knows the Missouri Synod only a little, knows that its uninterrupted struggle for a long time against the Grundtvig and Wexe errors is one of its peculiarities, and that deplorable kingdom of God. A more appropriate name for this kind of activity would be American Jesuitism.

The Dresden Association

Support of the Luther. Church in North America, has published in the Pilgrim from Saxony the tenth account of the years 1856-1857. As committee of the association are signed? Gärtner, Justus Naumann, H Schlößmann P. Siedel. As American pastors considered by the association, the pastors of our synod Claus, Wolf, Dicke teacher of eloquence, and statesman, wrote his own Stecher, Sommer and Wüstemann are mentioned in it. book "Of the Sublime in Speech."

sought to induce the church, both in Denmark and in but only reports on the latter three. At the end it bites: In it he confesses without concealment that with all his "The following account gives more detailed pains and diligence, and with all his searching through confession above God's Word; they also denied (and information about the gifts we received for our purposes the writings of the greatest scholars, he could present to still deny) that the Word of God has any quickening through the love of our friends, and how they were used his pupils no greater pattern of eloquence, no example power before it is delivered by a living preacher; thus by us. Our income in both years, including a cash of a higher and more ravishing style, than the beginning making themselves advocates of the papist doctrine of Ireserve of 113 Thlr. 15 Ngr. from the year 1855, of the 1st chapter of the first book of Moses. He was a priestly grace. These were the views which by far consisted of 373 Thlr. 11 Ngr. 4 Pf. and the expenditure heathen and remained a heathen, and yet he wrote: If prevailed in this university (at Christiania in Norway) at of 371 Thlr. 17 Ngr. 1 Pf., so that at the end of the any one studied on it however long, he would not be able to put a thing, such as the creation of the world is, into

In 1856 we decided that for the time being we would shorter and at the same time more majestic words, and Norwegian congregations in Wisconsin in America; and not make any appropriate use of our treasury and that to describe it with more penetrating and thoroughly it is not strange if some of them, perhaps most of them, we would invest it until we had the opportunity to do so, accurate coherence, than when Moses, for example, should have embraced them, and, as some may be at which time we would ask for further contributions said, "And God said, Let there be light. And there was

are not too deceptive, you will see that the Missouri was abundant in 1857 with our Wüstemann, and since present unbelievers who have been baptized into the Synod in America, by its overwhelming and dogmaticat this moment two young men have already applied for Triune One, and who have been so blinded by their spirit, will be the means, perhaps unconsciously, of our support, who want to dedicate themselves to the hostility to Christianity that they see nothing in the Mosaic spreading these errors in the Lutheran Church to a service of the Lutheran Church in North America - which account of Creation but a childish, insipid fable.

But to the Lord of the Church be praise and We must confess that we were not a little amused by thanksgiving, that He has showered our work with His this report. It shows anew that our enemies, when they blessing, and has made us worthy to help a little in

> --- 4" > ------>--(Submitted.)

The "Emergency Defense Gazette."

Since the "Informatorium" has ceased publication wretch, Mr. Paul Andersen, dares to make us believe since mid-September of last year for lack of support, we that he is the only one who can do this, Mr. Paulhave also ceased publication of our "NothwehrBlatt" and Andersen, dares to castigate our Synod with these will not take up the Nothwehr again until God's glory and errors, and Mr. Harkey, who knows the opposite only too the salvation of the Church require it again. We would well, is glad to be able to lard his meagre sheet with like to point out once again that we are able to send one these palpable lies against the hated Missourians. But issue of 25 Cts. each for Germany, postage paid, to the this seems to be the fashion of the "American Lutheran address to be given to us. Whoever therefore desires religious papers, to communicate deliberate gross lies that his relatives or other friends receive an insight into on one side, and reports of great revivals on the other our relationship with the Buffalo Synod, or its leaders to their devout readers. This is called being active for the should contact the undersigned at the following address Bro. Lochner, Milwaukie, Wisc.

The pagan Longums on the creation story in the 1st chapter of the first book of Moses.

Longinus, died 273 A.D., a pagan philosopher

Thus an unbaptized heathen must put to shame our

Church News.

A few weeks ago Rev. Th. J. Brohm preached his farewell sermon to his congregation in New-York, which he had served for over 15 years. The congregation had called Pastor Foehlinger from Lancaster, Ohio, who also accepted the call. By order of the Presidency of the Eastern District of the Synod of Missouri 2c. I introduced the newly called into his office on the 2nd Sunday of Advent, December 5, 1855, and preached there on that day. The inaugural sermon was to be preached the next

The church was decked out in festive decorations and the choir performed a few songs.

May the heavenly Father bestow many blessings on this new shepherd for Christ's sake, Amen.

Philadelphia, December 8.

M. W. Sommer.

17o. 3148tr

., Louillvarlc,

Address:

Ivev. "U. PosblivZer. Ro. 673,1'ourtü Ltreot, Nsn ^orlc.

Our Trinity Lutheran Church in New York stands, with name inscription, on Ninth St., near corner of 6 Avenne.

Funeral message.

It is with a heavy heart that we hereby relieve ourselves of the sad duty of bringing our readers the news of the death of a faithful servant of the Lord. After a long period of infirmity, the venerable J. Clemens Miller, most recently pastor of the English Lutheran congregation of St. Peter's of the unaltered Augsburg Confession in Baltimore, died on the 5th of this month in his father's house in Lebanon, Pa. The loss which befalls the American Lutheran Church in this death is a severe one. Endowed with a

Treasure of excellent knowledge and gifts, the Blessed For Wilhelm Henke of the Jungfrauenverein der Gem. was distinguished at the same time by deep earnestness of living godliness, and by unfeigned humility combined with Christian-masculine determination, as well as by the the most untiring and self-denying zeal for the building up of h the church. It would be difficult to find among the English Lutheran preachers of the Gospel a more faithful son of, our Church than the deceased was. Convinced of the exclusive scriptural validity of Luther's teachings andinitiated by restless study as well as inner heart experience into the glory of these teachings undreamed From the New York comm. a vicrthcil of 141.60 of their monailicheu of by thousands, he had made it his life's mission, unconcerned about the disgrace that accompanied his ,, Mr. J. H. Bergmann in New Nork Balance, according to cash report faithful testimony, to proclaim what God had made him know also to his fellow redeemed. That God should have From the comm. of Mr. Past. Streets in Collinsville, Ill. 12, IO called just such a man to rest from his labors is likely to " the (Kcm. in New York a Bicrtheil of 141.60 of her monthly Collects fill the hearts of all who love our American Lutheran Zion since July .. with gloomy thoughts. We may well number our dear To the Synodal Missious Collection: Miller among those of whom, as the Scripture says, "the From the (9em. of the Mr. Past. Streets in Collinsville, III world was not worthy." Ebr. 11, 38. He has secured an Collickte hei Jacob Ebcrhardt's child baptism there - - 2.00 From the indelible memory in the hearts of all who knew him. His parish in New Avrk a quarter of 111.60 short faithful labor, we hope, will not have been in vain in the Lord. He died as he had lived, in firm childlike faith in the schoolchildren of Mr. Teacher Gotsch in St. his Saviour. Well done to him! What he believed he now,, a woman there beholds, and after a short sowing of tears reaps the "the St. Louis congregation, Collekic on the Feast of the golden sheaves of eternal joy. May the merciful God help that we, who, like him, were left behind on the battlefield, may keep faith and at last attain with him the crown through JESUS CHRIST. Amen!

Receipt and thanks.

For Friedrich Rü'monschnoider from Mr. F. Brock- schmibt from the parish red Hrn. Past. Nie- menschueiter82,-50	
Bon etlichen Gemcmdcgllcdcrn des Hrn. Patt. Scholz: Herrm	۱.
Kohlmevcr 12,HU, Weser 50	
Cts., Nehrl 50 Cts	"
Vou some Gemeindcgliedcim of the Hrn. Past. C	ا.:
Riemenschneiter: H. Gräwe 50 Cents, Carl Schaal 50 Cts, W.	1.
Brockschmidt 50 Cts, F.	
Breckschmidt II2,50	
" Bruno and Tdeod. Micslcr of dnn women's ver	E
a two-shirt deal in Cincinnati.	
By Mr. Past. Hattstädt in Monroe, Mich., from the Michigan	nr
Zöglings-Kassc 84,75, at the wedding of Mr. Herrmann Mießlo	- 1_
in St.	<u> </u>
Louis, Mo., collected 1711.75)	
" Ludwig nolo by Hrn. Past. Wcrc!:	
Receipt of the Drcieinigkcits Gemcindc	┟
" " Peter ,,	ľ
" " Cmauucls- " 1.40	ľ
Mr. H. v. Horn	
,, Wil. H. V. Hofft	ı,
" Mrs. Dorothea Umbach	
" a stranger!	
., C. Nagel from a good friend atS the (dem.	
of Dr. Sihler at Fort Warnw	
"H. Loßner dnrch Hrn. Past. Sreinbach: Collekte auf der Hochzeit de	-
Hrn. Christian Apfel 12,66 Collckte auf der Hochzeit deS Hrn. C	<i>;</i> .
W. 2. Pahlow8I,65z by the schoolchildren of Hrn.	
Past. Stcinbach 69 Cts5,00	
" Carl Gärtner from Mr. Dh. Kaper a muse and 2 pairs of gloves.	

Received
15.4,5; from the comm. in Saginaw City 110 15,45
,, H. Partenfold of the Gem. in Staunten, III.
G 1312,00
H. Klcmmiillcr and H. Hi.brccht in Fort Wayne
F. Kanne,
the Gem. in Frankcnmnth 14.62 " F. W. Stellhorn of A. F. Siemvi
H. A. Koch of the J V. in CollinSville, III 25.00 ,, K. Rittmaier of
by Heinrich Scheeler2,00
of Mr. Past. Swan8,00

a. To the general synodal treasury:

collckte since JulyOHIO of Eastern District Synodc ---131.82

of their monthly collections since July

Louis, Nen Bremen65 Epiphany141.61,

namely: 26/35 from Concordia - District, 60.0.5 ,, L rcicinity

55.21 Immanuel-

From the DreicinigkcitS District of the Ghent, at St. Louis 5.70 e. To

the college maintenance cassc, for the teachers' salaries:

From the comm. of Mr. Past. Strassen, CollinSville 11,75 ",, " in New York a Vicrthcil of H41.60

> their monthly collects since July - 10.40 " "" in St-Louis . namely:

11.00 from the Immanuels District, 11,00 ,, Drcieinigkeitc- ,,

<1. To the Uutcrhalts-Casse for verw. Frau Prof.

Biewond:

By Mr. I. Cbph. Winterstcin, Shcbovaan Falls 2.00

namely: 1 00 from idm itself

1,00 ,, Hrn. Past. C. Rolf.

Mr. Past. W. Hattstädt. Monroe. Mich. --- 12.09 namely:

11:09 from his congregation, 1.00 " to an unnamed person

" Mr. Past. Hcincmanu in Crcte, III. 6.50

namely: 5.50 Amount of a Collckte of whose parish, 1.00 Collckte in the Hanse of Hrn. C. Harmoning

Hrn. Volkening am 11. Dcc. from the Gem. deS

Mr. Past. Bamugart, Elkboi" Prairie, III - - 9.25 F. Bohl au

a. To extinguish the debt of ConcordiaCollcge-Vaucs: By Mr. Past. Sievers, FraukenInst, Mich.: Joh.

Keith §1; Joh. Ncnmevcr 50 Cts; Joh. Hnther 81,00 z L. Kirchhof 25 Cts. Don Hrn. teacher Knudingcr, stiichmond, Va. 2.00 "I- Hcsfmaun by Mr. Dito Ernst..... 50 " Mr. Past. lor, church building!, Wisc.

" of the parish of Mr. Past. lor, Church Grove, Wisc. 9.00 " " " " " Holls, Controville, III, 8,30

Ncnual collection of the Drcieim'gkcits District at St. Lonis115 ... ,,,,,, Concordia District St. Louis 50.00 From Mr. Past. Frederking

Ncujahrs-Cottckte dcr Oicm. des Hrn. Past. Strassen,

"""> Mr. Past. Lchmann

to Manchester.Noad 9.40 Mr. Past. Lehman in Ballwiu ..

By Mr. Joh. Sammcliuger in der Gem. des Hin. Past. Ncisttgcr, Vaupaukoncta, O. .

Colleste dcrev.-lmh. TrinityS^Gcm. at Oshkcsb, Wisc. on Christmas^ From Mr. M. Strvde in Oshkosd, WiSe....... "" Fr. T "lk" " 50 Mrs. Schendel 25 some unnamed 3,00 Mr. W. Rapprager 1 52 Ed. miller in the gern. of Mr. Past- Sommer, Pdiladelpbia, Pa. ..

to Messrs. Br. Lebmknl, C. Mubly and F. W. Meier G 25 CkS. - 75 gray Hehl in Philadelphia, Pa. 25

Mr. Christ. Bach in der Gern, of Mr. Past.
I. I. F. Auch, Sidiwaing, Mich.....

d. To the Spnodal-Easse wcstl. district:

From the (dem. of Mr. Past. stangc, St. Charles, Mv. 11,05 F Noschke

Cash Report

of the Eastern D i str ict ö - Sy n od c.

Contributions of the pastors: Kcvl and Hcidtmüllcr G82. Summer, Brewer, Citizen, Schmidt, Wheels, Large, Tulitz, Brohm, Bllz G 8l,the teachers: Pürnec, Lemke, Habcrmcbl, Müllereii-4.,"O 9,00 95 50 10.60 ,, St. Peter's at Middleron " Kingsville" 2.00 ""Philadelphia 6.00 " Philadelphia ,, Pittsburgh community: ^annual svnotal " Collekte817 17 other Comridutions .3.75 For synodal reports in April by Mr. Past. -82,!0 "" seic august of miscellaneous -->,28 ----- 10,38 8172 7 5 Issue: Printing costs for 5t\0 reports837 36 Postage:c. 3 57 -- 40,93

which was sent to the Treasurer of the General Synod.

Balance 8131.8"

New York, December 31, 18'B.

I. H. Bergmann.

For the college library

by Hr", Geo, Willtter mwlN, Fr. Schmidtin 23asdingto" City, D. C., a box mir wrrtbvvürn books only writ- materialic" with great thanks crbalicn.

C. F. W. Walther, Pres.

For the Lutheran have paid: the 13th year:

Messrs: H. Lodmcicr, 23. Pieper, Past. I. CD Birkmau "5 Er., H. Schmidt.

The 14th year:

Messrs: H. Lodmcicr, 23rd P-c:uw Past. C. Podv, W. Hillskölrer,
Hagemann, I. A. Schrovvel, H. Schmirt, Past. I. H. Gräbner 2 Er., Past.

The 15th year:

Messrs: H. Nachtleben, W. Pieper, Past. C. Popp, I. "Mvhlenkamp, D. Fdole, H. Laglmg, Past. 2I. Lange, Haaemann 50 ice, Plackcincscr, Past. N. Brandt, Past. F. M. Johannes 35 cts, Past. D. M. Martens, Past. I. I. F. 2iuch3 Er., Past. Dd. Wichmann.

F. W. Barthel.

Hur V^acürieht.

Mr. A. Siemon, of Fort Wayne, Ind. has had the courtesy to supervise the sale of the "Lutherlied es" for Fort Wayne and vicinity, recently advertised in this paper, CollinSville, III - -- 34.90 and copies are to be had b i the same.

Correction.

The information given by me in No. 8 by dcr Gem. dcs Hr". Past. Schwan quittirten: sür bic Synora! - magc miltl. I istrikiS 822,20, must hcißen 840,uo for the ^vuodal - -plissions. Cash 820,0t) must be called

Chr. Piepc "brtuk.

St. Louis, Mo.,

Svnsdaldruckerei by A "g. Wiebusch u. Sohn.



herausgegeben von der Dentiden Evangelisch = Lutherischen Synode von Miffonri, Ohio und andern Staaten. Medigirt von C. F. 23. Walther.

Year 15.

St. Louis, Mo. the 25th of Jaguar, 1859.

No. 12.

(Submitted.)

Indian - Minnesota Mission.

(Continued and concluded.)

seen enough to know that they need schools to put life. themselves on an equal footing with the whites, and therefore they want their children to be educated, even if they had to go to school.

Now it would not in itself be unreasonable or wrong to use too strong for them. Think of an Indian child who is this desire, regardless of their intention, to establish taught Christianity in a missionary school, where the

testified to their great joy at our arrival; they said, among coming generations. But this is impossible in our country, to for advice or admonition, and is forced to go along other things, that many missionaries had already because of the necessary means and the persons who with the wild and desolate life that is going on; The passed their place, but that no one had thought it worth are able to do it. But it also has many other obstacles. ridicule of the "praying men," which is general and the trouble to address them. They then complained While some have thought that because nothing can be receives public expression especially on festive loudly about the government, which had never kept its done with the old, we must begin with the children, it occasions, does not fail to have its effect. How can one promises to them, and had not provided schools, as seems clear to me that as long as the old do not want to expect such a child to remain consistent? It seems to was expressly stipulated in the treaty. The chief also know anything of God's Word, the children are not given me, therefore, that the establishment of schools where said that a promise had been made to him in Boston to us either, and experience confirms this sufficiently. All the aged will not hear God's word is unwise, and I think send them a missionary; but the promise had not been the Indian children brought up in the missions have we must be careful, above all things, to preach the kept, any more than all the promises of the "great become miserable, real scoundrels. When they have gospel to the aged, whether they accept it or not. I knives." They would be very glad to have a missionary attended the Christian school for a time, they are taken thought it my duty to make it clear that, although we among them to instruct their children and teach them away again by their own kind, or run away themselves, how to build houses, cultivate land, etc.-From these and and the whole advantage is that the field is the better other similar outpourings I could sufficiently see what plowed and prepared for the evil seed. Let no parallel be temporal life, the object of our mission was, in the main, their expectations of the mission really were, namely, drawn here with such schools among whites, which have quite different, namely, to deliver them from the power purely earthly, external life, as with all Indians. They to do in part with the children of unbelievers; the relation of Satan by the preaching of the Word of God, and to demand school for their children throughout; but one is quite different. The latter are connected with a Christian must not believe that they have in mind a Christian community and under its influence and care, and can therefore, what the word of God actually is; how we are school, but one after the American style. They have escape the evil influence by freely choosing their way of sinners by nature and eternally blessed.

Nothing against teaching the children the Word of God. - They are not able to swim against the current, which is Christian schools among them in the hope that the seed language is so difficult that it is very meager; he comes All the individuals, as well as the whole assembly, sown in the young hearts might one day bear fruit in out into the wild life of his own people, has no one to turn would not disdain, so far as it was in our power, to give counsel and instruction even in matters pertaining to make them eternally blessed. I explained to them, how God has given us reconciliation and eternal life in suppose it would be all right. In winter it is easy to get horses and Nero, our healthy horse, he brought his load Christ, how we can only accept this, and that Godthere on the ice via Leech-Lake, but you would have to home. When he returned with the former to catch up with therefore has such good news proclaimed throughout themake hay at various places in the summer beforehand. Fanny, Nero fell from the high bank into the river below world, so that all men may be saved, and how God also You can also get there from Lake Superior, but only in and broke his neck. He was probably grazing on the edge wants it proclaimed to them, because perfect forgivenesswinter. On the Mississippi River the ice is never safe; only and was pushed down by a passing Indian, perhaps the of sins has also been acquired for them through Christ, last winter a team of mules broke in on the river above same one who found him further down the river the next and God does not want the acquired treasure to beour place and disappeared instantly. I know nothing else morning. He was fed on by Indians . When Henry brought useless for them. When I continued to explain this, andto do than to travel there from time to time and perhaps Fanny home, it was evident that we would lose her too; as it could not be otherwise, took a little longer to do so, spend some time there. The following morning we set out she grew more miserable every day, and soon could not some became impatient and said that I would like to sayvery early for home, down the Missisippi River; at the falls get up at all. So we lost both horses at once, through no briefly what I wanted; that they would like to go homewe had another short portage, over the lower very fault of our own. But what shall we do without horses? We today, etc. These were two, and the rest heard what I hadimportant rapids we went by canoe, and on the third day must necessarily have others again. Fortunately they are to say. These were two, the others listened quietly.-Afterwe arrived at our home before sunset, having covered quite cheap at the moment. For 200 dollars you can buy I had finished, I awaited their answer, which againover 80 miles each day. On the second day we were on a pretty good team.- The hostilities between Chippeways amounted to saying that they wished us to go to them, our way by 2 o'clock in the morning. When we wanted to, and Sioux have rested this summer: at present Sioux are and so on. I was not satisfied with this, but asked themwe went more than 10 miles an hour. We also saw at said to be on the way again. They don't know that they firmly whether they really wanted to hear the word of GodSandy Lake the place where 20 years ago there was a want to cease their hostilities. It is probably only and thereby be saved from the present life, whereupon beautiful farm when a merchant and a missionary lived newspaper talk.-We know here almost little of what is the chief declared that he could not speak for the others, there. The last missionary, really only a district school going on in the world. We get the mail very irregularly and but that he himself wanted to hear the word of God. Theteacher in the American sense, has been gone 3 years; seldom now, which seems very unusual to me. second chief then made an anointed speech to the rest, the gang living here consists of about 30 families and exhorting them to accept the word of God. I thenseems to be on very low moral ground. We did not have explained that these speeches of theirs were reasontime to visit them at that time, because our guide was Second report of Miss. Cloeter. Kabitawigama the 7th enough for us to think of preaching the word of God toanxious to get home, fearing that his family would go them further, and that God would certainly provide wayshungry. For the same reason we were not able to visit and means for this, even if we did not yet know how. Thensome of the families at Red-Cedar-Lake, who actually they asked again, as they did later in the evening, forbelong to the Rabbit-Lake gang, but are no longer lake Indians I am unable to say. They are not at home the certain promises concerning our coming here; but I toldallowed to be seen there because of the murders they whole year. From the rice-gathering they go to the duckthem repeatedly that I could not give them suchhave committed.-From Sandy-Lake down the banks are hunt, from there to the payment and to the whiskey, from promises; I wanted to do what I could. The chiefbeautiful, but only a short distance from the river; further there to the fishing and to the hunting, from there to the remarked on this occasion that I had not given him anyinland everything is swamp. From there down to the sugar-grounds and again to the fishing, and so all through definite promise last spring, but only said that I wouldmouth of Pine River is City to City, Claim to Claim; but not the year. According to their own assurance, this will never come if it were possible. Now I had really come, whicha single human being lives there yet, and it seems that change, because Indians will never allow themselves to pleased him very much: so he also hoped that we wouldeven the Land-Office laid out years ago by Congress on live like whites. If one meets some of them now and then, come in the future. At the evening meeting, where againthe Muddy River will remain a pious wish. At the most, a one notices only too clearly from their ambiguous all the men were present, the chief also said that in the superficial, hasty speculator can be deceived by the speeches their indifference or rather enmity against meantime they had consulted about my question and that beautiful banks; all true connoisseurs, among whom I God's word. The Indians expect purely earthly things from all had declared that they wanted to hear God's word.-mainly count the surveyors who have been employed the mission; they consider it to be a kind of supply house After that, in my opinion, it would be irresponsible if wethere, agree that the land is not worth the expense of that provides them with all kinds of things for free, and did not continue in this and did our utmost. God evidently surveying.-It took us ten days to make the entire journey, they also want their children to be instructed in the civil wants us to preach the word to them. But how to beginand we spent a whole day in Bakegama; the entire arts, so that they will be able to help themselves better this is a difficult question. It would be easiest if we had anjourney was about 500 miles. unmarried missionary who could live among them in the

Indian way. To go there with a family, with our means, is Letters are too imperfect a means. Our external "teacher" (Kikinoamagewinini). If I had cultivated this an impossibility; though we could keep a steamboat, as provisions are very bad at present. We have a shortage misunderstanding and had not tried to put the matter in the Presbyterian mission to Winnebago Lake does, who of boots and clothes. But what will the brothers say when perspective from the beginning, it might have gone on like get their necessities in the spring by way of Leech-Lake, they hear that our horses are lost? Fanny, with whom we this for a long time. As an example of this, I will insert a through Leech-Lake-river, up the Mississippi, and have always had many troubles, I gave up completely on small dialogue that I recently had with an Indian from through Winnebago-Lake, and then take out the engine the last journey to St. Paul, and Heinrich had to leave her Mille-lake here, who, along with several other behind on the way.

Your O. Cloeter.

Nov. 1^58.

How we are to make it possible to get to the Rabbitand will not be so easily deceived. Hence, in general, the kindly attitude. It is characteristic that they do not call a How I wish that I could sometimes talk with brothers! missionary by the usual name of "blackcoat", but only by went by the payment, and stopped by my place.

Indian: What's the news, friend?

Me. Nothing that I know of. Where are you from?

Ind. We come from the Mille-lake. We have come round there to see you; we have something very important to say to you; come into the house with us. (In the house, after sitting down, after a long pause, and asking her to advance her cause.) We have seen that it can no longer be done in this way. Our children showed us how to build houses and make farms. (This our needing to trouble ourselves about it).

a chief and speaking on behalf of your gang?

they are devoted to brandy and do not take up the last desperate prank by also of my mind.

Me. I am not such a teacher as is appointed to teach if only because we had none.

Ind. There is nothing to be done with our chiefs.

would soon drive him away.

Ind. That would like to be.

forgiven and that God is gracious to them. Whoever that the word of God could be heard. reioices in this and begins to have confidence in God and to trust in him

God does not want men to perish; therefore he made obtained neither, and I rather openly made known to (mixed with tobacco broth, blotting paper and water his one and only Son man, just as we are, and them my disapproval and told them that I thought almost beyond recognition) than with goods worth reconciled the Father in our stead, and suffered the nothing of all their fine speeches as long as I saw that hundreds of thalers. Of course, there are always punishment which we ought to have suffered. He died they got drunk at every opportunity, they also came out individuals who know how to circumvent the law and for us and also rose again, and thus brought us perfect with their heartfelt opinion and declared that they would prefer to make a quick profit, even if it involves some risk. forgiveness of sin and eternal life. Now God has this never and could never stop drinking. The chief said that good news proclaimed to all the world, even to the he had now grown so old and had never harmed anyone establish a school where the children could be taken

who accepts all that God gives him and enjoys it for and taken in, where the brandy leads the regiment, and eternity; but the others reject it. (I will come over to you so on. The chief then said that they wanted their children this winter, if possible, to preach the word of God to you. to be taught, but that the old people would not accept the Ind. (Seeing that he is mistaken, makes a sort of teaching, etc.-The most miserable thing is that the excuse, that it is not necessary to come to them about it. Indians themselves, in spite of their frequent fine He is at a loss to give the conversation such a turn as to speeches, have not the slightest will to become different, come to the main purpose, your begging.) The children but regularly shift the blame of their demoralization on here have not eaten anything made of flour for a long the whites. Thus the chief said: if the agent kept his word time, they are very hungry. (The children each get a (namely, that he wanted to suppress the liquor trade), should be taught; we should have a teacher who Indian. (He produces several carefully wrapped companions was one in particular who distinguished meaningless "papers". An Indian can't be happier than if himself by a big mouth and boasted that he was the is a common speech; but the real sense of it is, we he can find someone who is willing to give it to him in instigator of the whole train, that he was a very good writing that he is a "good Indian"). As I gave nothing in Indian and excellently mannered, that he did not beg, reply to these "Papers," and they did not know how they and so on. The next morning they drove down to Me. Are you saying this for yourself alone or are you were going to go on with their begging, they prepared for Crowwing; there they had scarcely arrived when a Leech-lake Indian came to the latter and invited him to Ind. I am not a chief. Our chiefs are good for nothing; departing, and, while still on the way out, attempted a come across the river with him, saying he would give him a drink. As soon as they arrive there, he shoots him cause. I speak for myself and these two here, who are seized my hand and called out in a pathetic tone: nitchi, down with 3 or 4 revolver shots, and the culprit is tehieff! (Friend, turnips!) But they did not get them either, immediately put down again by a relative of the murdered man. (A common story here, only striking for the Indians how to make farms and build houses. If you This is only one example among many to make clear the those who know what has gone before!) - So it has want one, you'll have to go through the agent. By the character of the Indians. The sinking and lowliness of become obvious that behind the beautiful speeches of way, I don't see what good it would do. If the Indians this nation exceeds all description. I had the most hope the Bakegama Indians, like all the others, there was only want to work, they are smart enough to do it for the Bakegama Indians, but this hope has recently hypocrisy and dishonesty.- The new agent Linde has the themselves, and know well enough how to do it. It is been completely dashed. This band has been in the good intention to put a stop to the liquor trade, but with high time, however, that you use the right given you in area lately because of the Payments, and we had the general depravation he will hardly succeed. On the the treaty with the government, that you choose places several opportunities to get to know them better. An last payment soldiers were posted from the fort at to live on your reservations and begin to make farms. incident of a peculiar kind served to lift the lid off the port Crowwing to prevent the sale of whiskey by force-they and reveal their heartfelt opinion. - For some months a were the first to be drunk as hogs. What use is it to the I. But how would it be if another were to come here merchant has been established 5 miles from here at the Indians in truth, since they want the whiskey by force, go and do such things on your reservations? The Indians mouth of the Pine River, who also sells brandy. The hundreds of miles to get it, and complain bitterly of the Superintendent having told the Indians to take away and injustice of the prohibition of whiskey, since the whites destroy the brandy, 10 of this band, the chief at the head, are allowed to drink it! The Indians are so disposed that made a raid against that trader, took away his brandy, they want to be cheated by all means; for a quart of Me. I am here to teach the Indians the Word of God and drank it up. Thereupon they came here and told their whiskey or respective the illusion of a few hours of bliss and to show them how they can be saved. All men are great deeds in the hope of receiving great praise, and in the whiskey intoxication they give away the most sinners and as such enemies of God, and as they are, also wanted something in writing from me about what valuable things; it is well known that someone can they must all go to eternal damnation after death. But they had done, in order to show it to the agent. As they bargain for more furs etc. with a small barrel of whiskey

The only thing we could still try to do would be to Indians, so that all people can rejoice that their sins are while drunk. I explained to them how it was impossible into the house; this is also the only way in which the other still vegetating missions see a way forward. For my own part, as I have already said, I do not think much of it; but I am willing to do my utmost in this.

that where parents do not want to know anything of God's brandy wear them out and drive them suddenly toward take account of public opinion, or are even dominated by Word, who are after all, according to God's order, the hell. Therefore, dear fellow Christians, pray earnestly that it, and not infrequently get many readers. But it does not caretakers and educators of the children, there is not God will grant us, especially our missionaries, wisdom follow from the fact that a newspaper has relatively few much to hope for the children either, unless by God's and understanding, desire, patience, and perseverance readers that it deserves only a few. On the contrary. manifest providence they were completely withdrawn to carry out with joy the work that is so difficult and offers Those papers which, because of their efficiency, would from the influence of the parents. If we take children into so little hope before the eyes of men. our house (as we have had enough opportunity to do, for Thirdly, we perceive that since then we have been find a relatively small number of readers. This is also the most people like to have their children fed in winter and indolent and remiss in the missionary work. Or is not the case with our "Lutheraner". A paper that is resolved to to see how they are clothed and otherwise cared for), we lack of right intercession felt in the poor progress of our proclaim and defend not human wisdom, but only the must of course see to it that they run away to their missionary work? Does the Lord also know a faith, a love pure divine wisdom as revealed in the holy Scriptures-but parents themselves or are fetched by them as soon as which may not give? they need them. Whether much can be gained by this is Must not the miserable situation in which our dear self-a paper that comes out with a definite confession taken a great question; I at least do not want to vouch for sacrificing missionary Cloeter finds himself be an from the Word of God-does not, by the nature of the success. -If we are to establish a school here, we must accusation against us, that we have neglected him? matter, have the great multitude among its friends and first of all build a house this winter that has sufficient Certainly a serious accusation that we face before the patrons. To occupy such a position, in the midst of the space. It is also to be considered that we will then need Lord God! Therefore let us in all humility recognize the ecclesiastical dissension of our country, and especially of much more important means to feed and clothe a crowd lack of our love, confess it, and repent, so that we may the Lutheran Church here, has been the lot of the of children up here, for we will then of course have to draw from our holy faith in Jesus Christ, who loved us so "Lutheran" from the time of its origin. How much there provide for that ourselves. The financial support of our highly, new fervency of love, so that we may joyfully begin was to sift through and clean up within the modest circle communities, of course, seems to express the opinion to pay off the great debt we owe to the Gentiles. O that in which he left! Many things, thank God, have changed that mau should rather give up the matter. I do not like to this accusation against us may soon be wiped out, lest since then. People are now asking again for a definite complain about this point, but I have to say that it is not one day it close heaven to us! - The commandment of the confession and are no longer content with that "general possible to get away with such means as we had this Lord to draw all creatures, both old and young, to the Christianity" which is usually not rooted in the Word of year. We also have to buy a new team of horses. gospel by preaching and teaching, is evident, and his God, but only in sweet feelings and soft sentimentalities. Otherwise we won't even be able to fetch our hay home. blessing cannot fail to come to those who obey this To this good confession the "Lutheran" still presses Tomorrow I will walk to Crowwing to get some of the most commandment. Therefore let us also, against human today, and therefore he was and still is the target of those necessary things, tea, coffee, etc., and to bring this letter hope, bear the preaching of the gospel to the aged, and who, as Luther sings, "do not want to confess freely what to the post office.

Him!

Your

O. Cloeter.

The two preceding reports will certainly have deeply commanded! Amen. moved all readers. They bear the stamp of the most open truthfulness and the soundest judgment.

We see from this anew the unnameable misery, the unspeakable wretchedness, in which the Chippeway nation finds itself, from which nothing but God's word can save sse; and yet sse do not accept this yery thing, but reject it from themselves. But should we therefore give them up as hopeless, and shake the dust from our feet. before we have yet been able to speak rightly to them?! Shall we be surprised that the heathen despise the word of God? Shall we not rather offer and bear the word to them all the more urgently? O then help ve brethren and sisters, that preaching may be done! Ask for workers in the harvest of the Lord!

On the other hand, we recognize the immense difficulty of an orderly and fruitful missionary activity among the How does the "Lutheran" get the well-deserved Chippaway's, since

to try the hardest. Experience speaks against this, and in their perpetual wandering and itinerancy they are sqland, on top of that, reaps many honors and praises from

Frankenlust, November 23, 1858. Ferdinand Sievers.

"Be not slothful in the things which ve do." Rom, 12, 11, "Be v one of another, and build one another up. 1 Thess. 5, 11.

distribution?

Whoever would infer from the large number of readers of a church paper the good ecclesiastical principles and pure divine doctrine which are presented therein, would in a thousand cases be making a mistake. In the kingdom of God the majority of votes is not to be rated very highly at all. The large readership of such a paper perhaps only shows that it is written in the spirit of the times, and that it understands and intends to swim with the genera current of the same. This is obviously not a difficult task since one is carried along by the light current of the same

likewise. I repeat, it would not be unreasonable to say seldom to be found, since war, blood vengeance, and the world. Hence it is that many ecclesiastical papers be worthy of the widest circle of readers, not infrequently to proclaim and defend it whole, undivided, and unmixedgather the youth into schools, for one thing must not be their heart's faith is;" as well as of those who would like May God guide and direct our cause as it pleases lacking beside the other, as our dear missionary Cloeter to bring their little human flesh to market under the cover has explained to us; thus the Lord will not leave us! Toof the Word of God. That the Lutheran Church here in him who directs the hearts of the children of men, even this country has again begun to ask about its good, your hearts, like streams of water, all things are proven confession, and seeks again to become aware that in it the Word of God is reflected as in a brightly polished precious stone: that one therefore asks again. "How is it written? - The "Lutheran" has contributed more to this than one usually wants to admit. He has always been the trumpet that has given no other than a clear sound, and to many, both outside our synodal circle and within it, he has become a guide to the right orientation in the ecclesiastical turmoil of our country. For this the writer has at hand the clearest evidence and oral concessions. The "Lutheran" has thus worked with unmistakable divine blessing. He has therefore become an indispensable guest to many, and has acquired a

formal citizenship in many families. And although it now

travels to more than 2000 families, its readership should

and could easily be doubled. The blessings it could then

bestow would only be fully appreciated in that world.

well deserves? Is it not suitable to be put into the handsbe no shortage of material for conversation. One cananyone. of everyone? Is it not popular enough? - This canthen talk about ecclesiastical things, about the state of So up and at it! Dear fellow ministers, and no longer certainly no longer be said, since many of the articlesthe church here in the country and in Germany, about itsdeprive your congregations of the blessing they could that formerly had to appear in it can now be assigned to sufferings and joys, and the people know how to join inhave from reading the "Lutheran"! Put away the disgrace "Lehre und Wehre," the monthly journal of our Synod the conversation. Such hours can be spent in a usefulof being Lutheran preachers, and yet do nothing, or very

new. But why has it not yet received the circulation it solf the people are interested in the "Lutheran," there willBut as I said, the "Lutheran" should not be imposed on

The "Lutheran" is certainly now, without any question, aland godly way. And since not everyone has time to read little, for the spreading of the paper, which proclaims this Christian popular paper in the noblest sense of the the old, proven writings of our fathers, these witnesses of doctrine purely and clearly, as, to our knowledge, no truth, and to become acquainted with them, theother paper does in this country. word

The fault why it is not more widespread among our Lutheran," through its many excerpts from Luther's and We also have a word of goodwill to address to the members lies with all of us, preachers and congregation other writings, is also an excellent means for this. Now, if members of the congregation. You, dear brethren, are as members, but mainly with the former. Here we one learns from these proven popular writings how we well called to the spreading of the kingdom of God in your Lutherans have too much modesty-or should I say are not alone in our faith, how it is not a new doctrine, not part as your preachers are in theirs. You are the priestly laziness? Just look at the other denominations, such as a new faith, but the old faith that the heroes of thepeople, who are to proclaim in word and deed the virtues the Methodists. They seek to bring their "apologist" not Reformation and the old church confessed before us, of him who called them from darkness to his changing only into every Methodist family-and every one keepsthen one gains more joy in courageously confessing the light. 1 Pet. 2, 9." Ye know also that it is written, Jas. 5:20, him-but also into other families, wherever they can various sects, as well as the open unbelief of our day. Allthat whosoever shall convert a sinner from the error of place him, and one can often hardly resist their this could be brought about by attentive reading of the his way, he hath saved a soul from death, and shall cover importunity. In this way they win many to their church "Lutheran". And what a blessing that would be whom they would not otherwise get. Now we do not by any means wish to recommend this excessive would also help to promote another good cause, namely error? - Behold, then, the propagation of the "Lutheran" importunity, this importuning and coercion in regard to the preservation of our educational institutions. As is well is as much your duty as that of the preachers. Pray,

underestimated. They will be spiritually stimulated and

encouraged to reflect, to become more and more aware

of why they are Lutheran Christians. Through this they

grow in the salutary knowledge of the divine worthiness

will know from experience how often conversation

pleasantly and usefully. Now read the

about among the readers, which is not to be

But how to start this? Run around to houses and offerhim the cause in question, and he will certainly be found the "Lutheran"? Well, would that be a shame? - I don'twilling to help promote the Lord's cause. If you stand have time for that, would like to answer a I. I don't havetogether with your preachers, and diligently carry on the and are more and more enabled to give speech and time for that, a brother minister might answer, who, inmatter here brought up, we shall all be able to rejoice answer to everyone who demands reason for the hope addition to preaching, also has to teach school. But this with one another in the blessing that will come from it.

that is in them, and then do not so easily become a prey objection is more appearance than truth. Only become to the first buccaneer who gets in their way. They will quite definitely aware of the blessing that the "Lutheran" also be drawn more and more into church affairs, and can bestow, of the purpose it serves, and that it is learn to take part in the weal or woe of the church. And therefore your holy duty to spread it. It is therefore your the church is to be a matter of the people; all classes holy duty to spread it, and the time will certainly be found and strata of the people's life are to be permeated and to do so. The proverb applies here, "Desire and love for carried by it. The consideration and discussion of a thing make all toil small." Moreover, it may not even be ecclesiastical matters therefore belongs as much to the necessary for you to go from house to house; perhaps it log cabin of the farmer as to the study of the preacher is enough to bring up the matter in a congregational meeting, and to lay it to the hearts of the people with love and to the meeting rooms of the synods. Every preache and warmth. This is what Schreiber did recently, and he comes to a standstill when he meets with his people in found that the people were willing to do it with joy. More company. They talk of the weather, of politics, and other than a dozen new readers were found at once, and so trivial things, and often do not know how to converse the number of readers here was doubled. He hopes to be able to do much more. - But if this is not enough, the preacher should go confidently from house to house, and

the multitude of sins." And can not the "Lutheran." by

God's grace, become a means of bringing some around In addition, the further preparation of the "Lutheran" from the "error of his way," and of preserving others from the "Lutheran," but greater activity in this matter would known, the surplus of the "Lutheran" does not end up in therefore, also, and do what duty and love for the cause certainly be desirable. He should at least get there the pocket of the self-sacrificing editor - who has nothing must urge you to do at the same time! Receive the where people like to see him and like to read him. And but the work of the "Lutheran" - but in the college "Lutheran" kindly, and read it attentively, and read it how many such families, where he would be gladly read maintenance fund, and how badly this is ordered is no aloud to your families, and the blessing will be inevitable. and would be a great blessing, are not within our secret. So, for the sake of this cause alone, the Consider that it will at the same time promote the Synod? The preachers who do nothing to spread the preservation of our teaching institutions, which is not only maintenance of our educational institutions for the "Lutheran" therefore do not consider what great a matter for the preachers, but a matter for all our training of preachers and school teachers for you and blessing they thereby deprive their congregation congregations, a matter for every individual who is your children, and you will certainly not regret the dollar concerned about the preservation and expansion of our which you pay annually for the "Lutheran". Take him, and church - everything possible should be done to spread it. give with it to your neighbor, and also kindly expose to

Our condition.

Mr. Krebs reports in the third number of his know that it is not his own business, but that of his Lord. "Protestant" that he "laughed to tears" when he read the "urgent appeal" in the previous number of the "Lutheran. When we read this, a double assumption forced itself upon us. Either, we suspected, Mr. Krebs was simply pretending, or perhaps he wanted to be a person with a stupid boy who had now matured into a man and whom we had had the opportunity to get to know in our youth. This boy was a strange phenomenon. For as often as he was ridiculed for his silly pranks, he never became angry, but laughedthen always about himself quite heartily "to tears" with. Hypocrisy deserves nothing more than to be laughed at "Dear Freimund brought the news of the church

Judging from the fourth number of the "Protestant," in its silliness and to be disgusted by the public in its building in Söllingen, as well as the request for help, over however, the first assumption seems to be the correctunworthiness. He who calls himself a Christian after to us in the Alsatian mountains, to a small group of one. Mr. Krebs, far from laughing at our treatment of his Christ, and even eats the bread of his church, and yet Lutheran Christians who lie like a dew from the Lord, like paper other than in appearance, would really like us toblasphemes Christ when he says to his apostles, "He that a green oasis in the middle of the arid desert of unbelief. include his paper in the series of decent papers and toheareth you heareth me," Luc. 10:16. Whoever quotes You know very well that the Lutheran Church in Alsace attack it scientifically. Mr. Krebs is obviously one of those the words of the Lord, "I have yet many things to say unto is not in paradise. After all the disgrace and ridicule, it is geniuses who, since they cannot become famous, wouldyou, but ye cannot bear them now," in order thereby to under the pressure of a higher authority which in name at least like to become known. It seems to us that there represent the apostles as fools, who, even after the and in the eyes of the state is "of the Augsburg is a second Herostratus in the gentleman who, as is welloutpouring of the Holy Ghost, did not understand how to Confession"; but in its heart of hearts it is hostile to the known, set fire to a magnificent temple in order to gain arender Christ's sayings correctly;*) and whoever then same; indeed, a catechism commission which met in certain vocation. Luther also had the plague with this takes away the immediately following words, which Strasbourg about two years ago did not hesitate to call kind of people in his day. He writes: "I perceive that suchnecessarily belong here (like the devil Matth. 4,6.)**): confessionality (faithfulness to the confession) a poor people seek no more, for that they may get a name "But when he, the Spirit of wisdom, shall come, he shall "wound" and the Concordia formula a "book of sad in me, cleave to me as dung to the wheel; *) want beforeguide you into all truth," Jn. 16, 12. 13.)-who thus remembrance"! From these few words the brethren of to have a clamor with disgrace" (i. e. to be known far andproceeds, has forfeited every claim to be treated as a Baden can now see how our ecclesiastical high bishopric wide), "than to remain at home." (XVIII, 1198.)

fought with the weapons of science, a great change must deceiver of the people for selfish ends. first take place in it; it must cease to be a hypocritical, sanctimonious one, and not, in order to lead ignorantwants to play the part of a Luther admirer not only before could raise up children for him out of stones, has also people, further wrap itself in the sheep's clothing ofthe credulous crowd, but also before the scientific public, gathered and founded a congregation in Alsace, which Christianity and even of Protestantism and Lutherwe do not lose a word. Perhaps this is the first thing to loves and honors him, and has given it faithful shepherds

The "Protestant" writes in his Prospectus that he will about Luther as he does about the natural sciences. not "forget that 'One is our Master, Jesus Christ," and in Summa Summarum: If the "Protestant" wants to be the first number he adds as his creed: "The Scripturestreated by the "Lutheran" as a leaf to be met scientifically, will and must remain the only written authoritative sourcelet him lay aside his hypocritical name, declare that he us, and there we are not afraid, in spite of the shouting of Christianity. Doesn't that sound rather nice? - But see!wants to be neither a Christian nor a Protestant, already in the second number it bites, "that we find in therenounce the bread of the Christian church like other enjoy the pure Word and Sacrament. To those who then Scriptures so many sayings of Jesus, which . . .could nothonest unbelievers, and then defend his own religion as possibly have come out of his mouth in the manner inbest he can. If he does not want to do this, if he does not which they are communicated to us . . . Thus we mustwant to earn his bread in any other way, he should expect "find the root of the later darkness already in theno change in our conduct. Even if he wants to build prayer from Arnd's little garden of paradise or from document of light" (i.e., in the Scriptures of the Newpompous tombs and monuments together with the Löhe's seeds, and thus edify ourselves on the basis of Testament)." Now who can demand that one shouldPharisees, a Luther and other witnesses of truth, who our most holy faith. Oh, it sometimes makes one's heart meet a man with scientific armor, who, according to this, blasphemed his unbelieving ancestors as darkies, it will feel good in the congregation of believers; then we wears the hypocrite thus on his forehead? who does not not help him, but only make his hypocrisy all the more realize that the Lord is confessing Himself to us when we himself believe in the principle which he has set up forobvious. Matth. 23, 27-33.

the sake of certain ends? who, in the first number of his paper, declares the Holy Scriptures to be "the only written authoritative source of Christianity," and Christ, who alone speaks in the Scriptures, to be his "only Master." and already in the second number adds that the apostles, out of stupidity in the Scriptures, put sayings into Christ's mouth of which Christ had no thought? Such

*) Such excrement is of course taken along by the wheel badly. but with each revolution it always comes up on top.

(From the Freimund.)

A letter from Alsace.

A love offering from Alsace from unnamed Lutheran brethren was accompanied by the following words:

than Christ. Compare "Lutherans" of the previous year, No. 22, p.

scientific theologian, and must either be expelled into the is minded! But they can also notice with what kind of But before we can treat Mr. Krebs' paper as one to be madhouse, or branded as a wilful adulterer of religion and priests it bestows upon us. (Shall I list a few little tidbits for you? Well, I will tell dear Freimund once, he will tell Of the ridiculous nonsense that a man like Mr. Krebs you then). - But in spite of this, the gracious Lord, who forgive the poor rascal, since he probably knows as much and teachers, who, with the joyful uproar of their mouths, rightly share the word of truth and fearlessly raise their voices like a trumpet against all error, against unbelief and half-belief. But they are three to six hours away from of the fools, to make the journey from time to time to remain at home, either a Luther or mostly a faithful Brastberger preaches the testimonies of truth to the heart: we sing to our heart's content, pray a common praise our God in silence while it rages and storms outside and the enemy threatens to devour us. No, so far he has not been able to harm us, even though we have been repeatedly threatened with the intervention of the worldly authorities. No, the faithful Lord has promised: He will not leave us orphaned, and if we are faithful. He will increase us and not diminish us. So then. may the small gift we give out of faithful brotherly hands help to promote your first church building. May the Lord bless you and awaken more and more willing hearts and hands! We should be very happy when the joyful news reaches us that the first Lutheran church in Baden has been rebuilt, in which all the miracles of the Lord can be seen pure, full and holy.

^{*)} Apart from the fact that the Christ of the Lord Krebs must have been a very bad "wise man of Nazareth", who chose men to spread his doctrine who were not even capable of recording his sayings correctly; a poor side piece to Socrates, who, incomparably wiser, chose a witty Plato to interpret his ideas to posterity.

^{**)} It is yous already the second time that Mr. Krebs makes this maneuver, what admittedly on another master,

and administers the holy sacraments according to the shame and disgrace of the devil and his mobs!

> O church poor and small. You cross-bearer, you are. according to the outward appearance, weak, be like Him, He loves you above all, He loves you more and more.

Lord Jesus, let me remain with Your small herd, which You Yourself want to feed, which honors You as King! Yea, even unto death's bier I will be Lutheran. And under the altar I will be buried!

Warm greetings to dear Freimund and to all the Baden brothers from

Lutherans in Alsace.

and praying lips. Two hours later she went home, as Illived in Mr. P. Brohm's parish in New-York, but is said to God's word, to the comfort and joy of the faithful, but to confidently hope for the mercy of the Lord, as a truly have moved to Williamsburgh. will certainly be absolved and pardoned sinner.

This was the first case in my official practice where ainformation to make to him. definite desire for absolution, arising from the clearest miserable, small. But God is pleased that you should view of the nature and power of absolution, made itself 185S. known to me, and the conviction of the indescribable benefit of absolution as the most salutary balm for wounded consciences permeated my interior as neve before. (Ev. K. Zta.)

(Submitted.)

Death notice.

Wednesday, January 5, evening II o'clock, died our teacher Mr. Christian Mathes.

He was born on January 6, 1825 in Wolfsbronn, district of Heidenheim, in the Kingdom of Bayaria, After his confirmation he turned to the craft, later fulfilled his military duties and emigrated to America in the early year It was in the autumn of last year that I was called to of 1853. In New York, Chicago and St. Louis he had the deathbed of a girl who had fallen ill. The brother-in-various occupations until the spring of 1856, and in June law of this girl, who came to fetch me, told me briefly of the same year, encouraged by several friends and how his sister-in-law had become terminally ill as a especially by Father Bünger, he entered our school

After our appointment to him had been made, he

With imitable conscientiousness and faithfulness he righteous but for sinners. Duly prepared by this administered his holy office among us in blessing, and information for the proper way in which the dying sinner was to be pastorally treated, I went to her bedside, and as I recognized from the symptoms of her near physical strength in the service of his Lord. Since dissolution that there was no time to lose, I kept my autumn, a longstanding throat complaint developed into conversation as brief as possible. Addressing her by her tumescence of the throat. Even if the various medical baptismal name, I asked, "Why did you send for me?" remedies could not eliminate and cure the disease, it was She answered, "That they might forgive me my sins." Istill a special grace of God, which the dear sick man said, "What sins?" She: "my sins of whoredom." Me: repeatedly praised, that his suffering was accompanied "But it is written, that God will judge fornicators and only by very little pain. All the sufferings, however, were, adulterers." She: "but it is also written, that the blood of as we confidently put ourselves at God's mercy, changed Jesus Christ purifieth us from all sin." Me: "if you truly into peace and friends by a gentle death on the believe that the blood of JEsu Christ makes you clean aforementioned Wednesday evening. He fell asleep On Saturday, at noon, the funeral took place. Friends

'Yes, but if you, as God's servant, forgive my sin, then Jof the deceased, both near and far, accompanied him to the grave. The undersigned held a short eulogy, in which When she had said this, I immediately gave herhe recited the word Hebr. 13,7. to his weeping students As the death of his saints is held worthy before the

> Finally, the request that the address of the brother Georg Michael Mathes, who was formerly

communicated to the undersigned, as he has valuable

Darmstadt, near Evansville, Ja. the 10th of January

A. Wevel, luth, pft.

Receipt and thanks.

	For August Fr. Bellin from the support fund of the seminary at Fort Wayne through Mr. Pros. CrämerB6,00 "L. Nagel, H. Lößner, C. Eilgelder, B. Koblstock, H. Reifert, H. Steger, F. Härtel, H. Brwie, B. Mießler, T. Mießler (a) H6 by Hrn. Prof.
r	Crämer from the bequest of Hrn. Friedrich Gallmeier from the parish of Hrn. Past. Jäbke, Adams Co, Ind. 60.00 "L. Kolb by Mr. Past. A. Weyl
r	Bon the Young Man - Association of Mr. Pastor Swan Cleveland, O. 5
	"Bruno and Theodor Mießler by Mr. Past. Wheels, Delhi, Norfolk Co, C. W21.00 "Wilhelm Henke by Mr. Past. Strikter on
t	of the child baptism of Mr. Bücker collected4,00 'Friedrich Löscher from the community of Mr. Past.
1	Stürken at Logausport, Ind., a new cloth suit worth Z20. 1.50 on Mr. Potthoff's baptism of a child; 1.75 on Mr. W. Christ's wedding; §5 from Mr. Karl Klinksik; ri 9.25 from Mr. H. Welling.
•	"Fr. Dösckcr, Wilhelm Brackhage and Fr. Keller three vests from a Gememdegliede to logo "Sport, Ind.
t	"Fr. Kestel on the Christmas present of A- Schlitt, member of St Paulüs-Gein, at Baltimore 1.60
1	"B. Kohlstock on the New Year's gift from Mr. Teacher C. Lücke, >Lheboyqan
	Mr. Fr. Jakob at Fort Wayne r3, and by
t	Mr. W. Jörgens there r36,00 Joh. Rocker by Mr. Past. Stürken from the
	Gem. at Lafavette, Ind, 10,10; by Mr. N. N. there 50 Cts
)	"Z. P. Emrich through Mr. Past. Sommer in Philadelphia2,00
י	Allen Co, Ind1.
ה ה	50 Cts, N. Wenneberg 30 Cts, M. Bohn 25
	on the infant baptism of Mr.
4	Michael Merz collected there Z1

Received

a. To the general synodal treasury.-

By Mr. Past. Lochner in Milwaukee, WtSc. - - - Z15.90 and namely: 5.90 Proceeds of sold Synodalbenchten deS nördl. Districts. 10.00 from the Gem. zu Freistatt.

Teacher S. Riedel Christmas Scollecte from the Community in Frankemnuth .

For the general praeses:

By Mr. Past. Miracle in Chicago, III.: rom the congregation of the Rev. Sallmann in Elk- grove, III. 2.50 the comm. in Staunten, III. .

d. To the Synvdal Mission Easse:

By Mr. Past- Stubnatzy in Thornton Stn., Ill., 21,50 and to wit: 16.00 from his congregation's collection plate, 5.50 from H. Richter.

Mr. Past. Lochner in Milwaukee, WiSc.

namely:

5,28 Collection in several missionary tunnels there, 1.74 from the missionary box of Mr. Eisfeldt's little daughter. From the home mission box of Mr. Past. Wüstemann in Detroit 2.50 of the MissivnS treasury of St. Paul's parish, Columbia, Monroe

Co. iii.

By Mr. Past. A. Wagner in Watertown, WiSc., Collecte at the wedding of Hrn. Frdr. Pieritz - 5,00

On the question of absolution.

result of giving birth to twin children, and, convinced of teachers' seminary at Fort-Wayne. the nearness of her death, had implored her family to After our appointment to him had been made, he send for the pastor as soon as possible; they had given her ideas about this and replied that the pastor would examination, and was solemnly installed in his office on be very angry with her, but she had replied: "Go ahead and send for him, the pastor is not there for the With imitable conscientiousness and faithfulness he from all your sin, then your sins are already forgiven praying.

you, then I don't need to forgive your sins first." You: can better believe that God has forgiven me".

absolution with the laying on of hands, saying, "As thouand Matth. 25, 23. to all those present who were believest, so be it done unto thee; and I, by thesuffering. Pastor Saupert then held the funeral sermon in command of our Lord JEsu Christ, forgive thy sin in the the Dreieinigkeitskirche on Revelation John 14, 13. name of God the Father, the Son, and the Holy Ghost.

Amen." These words of absolution she received underLord (Ps. 116:15), so the memory of the righteous the signs of the deepest devotion, with closed eyes, abideth in blessing. (Prov. 10, 7.).

folded hands

By Mr. Past. A. Hoppe in New Orleans25.00	Collected by the congregation of Mr. Past Fricke in Indianapolis in	From some members of the community in Frankemnnth, Mich. 15,24
namely:	mission tuncen	" the 'schoolchildren of Mr. Teacher Riebet that 1,76 By Mr. Wüstemann, collected on the child
21,00 Collecte at the Eviph. feast of his Gein. 5,00 for the mission tn Minnesota of Mr.	" Carl sschwicke daselbst50 Through Mr. Past. Jüngel collected at infant baptisms- 3,01 Bon some	
H. Frye.	members of the congregation of Mr. Past.	From A. Tv'pel by the same0,W
" Mr. Past. A. Wüüemaun in Detroit, Mich 3.60 and to wit: 3,00 Collecte am EoipbFeste von dessen Gern,	Stricter 4,00	By Mr. Past. Trautmann, Adrian, Mich.: I. Fluhrer, M. Langohr G .50 Cts; G. Wiesin- ger and Chr. Braun
75 of 3 community members."	3. for the college maintenance fund:	G 25 Cts
85 au-Z of the school children's missionary box that.	From Zion's congreg. in Cleveland33.33	Collecte of the congregation of Mr. Pastor Biltz, Cumberland, Md.
Of the school children of Mr. Teacher Erk in the Eoncordia District o St. Louis Parish4.10	f 4. widowed Prof. Biewend in St. Louis:	Don some members in the Kreuzgem. of Hrn.
By Mr. Past. F. I Biltz in Lumocrland, Md 2.80 and namely:	By Mr. Past. Merz from the parish in Lafayette 3,00	Past. HollS 8,10
1.00 from a woman in childbirth,		Don Mr. Henry Stircwalt, Jonesborrough, III - 2.00, the Gem. of Mr. INennicke, Stannton, IIIS. 9.50 " the Gem. of Mr. Past. Jüngel,
1.80 from the confirmands in whose Jilial parish in Pine Hill, Pa	For the Fort Wayne seminar:	Ncujah.S-
6. to the college maintenance fund, for teaching salaries:	,	Collecte
By Mr. Past. Lochner in Milwaukee, WiSc 13.00 and namely: 3,51 from a member of his congregation as a Christmas gift from	Receipt of the parish of Mr. Past. Fricke in Indianapolis from the collection box 19.97	
his offering box,	"",,,,,, " Strengths3,42	b. To the Synodal-Casse wcstl. district:
9.50 from the community of Freistatt.	,, Horot Concoto off 140	Cathedral TrinityS-Distr. in St. Louis§14
From the congregation of the Rev. E. A. Brauer in Pittsburgh 15.00 By Mr. Past. A. Hovpe in New Orleans from whose parish two thirds o the collections 10.50 on the 18th and 23rd A.D. are to be paid	Collecte bei Hrn. Adam Nebrigs .Kindtaufe	NcujahrS-Cvllcote der Gem. des Hrn. Past. Scbliep- siek 6,00 Ertra-Collecte deS Trinity St. in St. Louis ä6.00 E. Noschke.
	·	Etha collecte and thinky of his of Education action E. Nossino.
"Hrn. Past. F. I. Biltz in Cumberland. Md, out of his Ftlial gcm. at Pine	_	
Hill, Pa	Collecte at Mr. Fischer's child baptism 2,00	
§5.00		Received
" G. Damm, I. Fritz, K. Ortb, I. Brück, A. Goller, 6). Rupp. 3 Peister, H. Meyer, I. Schermann. P. Brück, Joh. Grass, F	For widowed Mrs. Past. Kalb	with great thanks from Rev. Halm and his congregation in Benton Co,
Biltz G5OCts. 6.00	By Mr. Pust. Kun;	Mo, for poor school and college students, 14 pairs of woolen winter
"F. Gumpert, I. 6)nmpert, I. Riebl, K. Bingener, L. Coop, A	, whose mean4.00 By Mr. Past. Mer; by the Gem. in Lafayettc- 1,50 C. Picpenbrink,	stockings. C. F. W. Walther.
Bittner. I. Bauer, H. Fritz, K. Becker. P. 6)umbert, Catbar Ranch, Marie Schumacher, Magdal. Bittner O 25Ctö		,
3,25 " A. Herrman 35, I. Gumbert 111 Ct. 45		Subsequent Receipt.
From the collection bag30	I To retire the Concerdio College building debt.	§1,00 by Mr. Past. Rinkcr in the course of last summer to thank
" Mr. Past. Trautmann, Adrian, Mich., from the local women's		crhattcn. Verw. Past. Calf.
association10,00	By Mr. Past. Hahn, Haw Creek, Vcnton Co., Mo.: Collecte at Harvest Festival 57; by Mrs. P. H. 42; by an unnamed 42; Nenjahrs	q
ä. For poor students and pupils in Concordia College		
and Seminary:	Collccte 8l5	For the Lutheran Have paid.
For the student F. Wcsemann by Mr. Past. Meyer in Proviso10.76	to an unnamed person inCloster, IIIS. 8,00	The 12th year: Messrs: I. Twenhöhl, C. Eigcnbrobt, C. O. Noelting.
namely:	.25	The 13th year:
7.31 Yield of a Collecte in his community, 1,45 from the schoolchildren of the LchrerS Hrn. Kirchner,	By Mr. Past. Küchle, Nich Liation, III: yield of a Collecte in his Gem. 44,54; from the bell-bag in his Gern. 56,13; by Hrn. Bartling 51;	Messis. Hitheacit, I. I weilholet, C. Cigchbloat.
1,45 non the schooldinater of the Editers Afri. Kilchiler,	Kleiber. Kumlchne, F. Schulze, C. Odlendorf G 50 Cts13,67	The 14th year:
1.00 ., , H. Mcsenbrink.	" Mr. Past. Polack in Crne. IllS.: Collecte at Christmas? in his parish 45,40; collected at Mr. Fadges child baptism 45,0010,40	Messrs: W. Hiller, C. Wicbling, Fcbd, Dorne, Böse, Tappcrt, Bindig, William, Wcstpbal, Rodel, W. Culoff, F. C. Seifert, Past. W. Stubnatzy
"Herzer and Crull of the Women's Club of ZionS- Gem. of Mr. Past. Hoppe in New Orleans 12,00	,, Hrn. Past. ^tubnasty at Thvrnton Station, IllS.: by Mr. W- v. Nennel	6 Er, H. Bcnjtz, I. Twenhofel, M. Ekkert, Past. D. Klein, C. Eigenbrodt
"A poor pupil of Mr. Büning from the parish of Mr. Past. Lochner as a	42; N. N. 35 Cts.; N. N. 41,25; 6). Meyer 51st 460	Further: Wittwe Arndt.
Christmas present2,20 By Mr. Herling in Mr. Past. HollS Krenz-Gcm. 1.00 namely:	FromF. and W. Kollmann in Bristol, IIIS	The 15th year: Messrs: Past- F. W- Hahn 17 Er., C. Dittmcr, Fr. Toepel, Past. I. A.
50 Cts. from Mrs. Rödiger,	Wiöc50.00	Hugly A Ulrich A Grimmer Luck Böse Werzdorff Boeker Butzow
50 "" Aug. Greicr.	of the 6)em. of Hrn. Past. Trautmann, Adrian, Mich: yield of a collecter	Stehle, F. Keup, F. Wilke, K, Lintz, Jenseit, Ä. T. Gcissenhamer, Fr, Bürgin, Past. A. D. Stecher, Fr. Scifert, Chr. Bar- ley, Fr. NöSke, F.
	Mulzer, 0). Schatzberger O 51; D: r!!, I. Wagner, M. Fischer kL	Gerding, H, Borrcnpohl, I. Twenhö- fel, I. Scheller, H. Flügel.
	50 Cts.; W. Kanten- setter, G. Wollmcr, W. Spat, B. Bolscn, I Karl, B. Ballenberge., 6). Holzinger, G. Ge- leinns, K.	Further: Wittwe Arndt and Ekkert.
	Liebermeister, K. Bauerfeind, K. Schncider, tK. Ostler, M" Ostler.	
	 6j. BeiSwan- ger, I. Hofler. M. Wicsingcr, M. Stegner, K. Ulrich, M. 63rnbcr, L. 6)empcl, S. Wiesinger, P. Riedcl, Fr. 	
	Schottcubofer, Crone, I. Rup- pert, M. Klein, H. FuchS, Sk, N. (
	25 Cts.; B. Billenstein38 Cts.; Fr. Kantensetter ZO Cts.; M.	
	RabuS 42 Cts.; I. Honig 12 Cts.; N. N. 51; of some members in HillSdale: Ph. Grob, K. Müllrr, Fr. Gcinpcl O 50 Cts.; Wink, M.	
	Schmidt, Wolf, K. Beck, I, Schachermeier, Ph. Jung, L. Schmidt	Invoice filing
	G 25 Cts 24,28 ,, Mr. C. Piepenbrink, Fort Wayne, Ja. 4,00 ,, Mr. Past. Wüstem ann	of the
	from his missionary book 2,50 " Juliane Albrecht in St. Louis 1,00	Evangelisch - lutherischen Jünglings - Verein zu St. Lonis,
e. To the maintenance fund for Prof. Biewend:	Nsujahrs - Collecte of the Gem. in Pleasant Grove, Cooper Co Mo.	Mo., for the year 1858.
By Mr. Past. Lochner in Milwaukee, WiSc 4.00 and namely:	By Mr. H. Mcier, Pleasant Grove, Cooper Co, Mo5.00	
3.00 from a member of his congregation, 1.00 " himself. "Mr. Past. A. Hoppe in New Orleans from whose congregation a third	New Year's Collectc of the Comm. of Mr. Past. Link, Pleasant Nidgo, IIIS20.00	•
of the collections §10.50 on the 18th and 8th of Trin3.50	From the comm. of Mr. Past. Wagner, Watertown, Wisc 19,00	Intake:
Don of the comm. of Mr. Past. A. Brose, Town Hubbard, Wisc. 2,33 to an unnamed person there42	" dcr Filialgem. of the same at Lowell, WiSc. 2.58 Collecte of the Gem.	
F. Bohl au, Cassirer.	of Mr. Past. Hoppe, New Or leans, Ia. 9.85	Gcsammt income by monthly contributions 292.0k Collecte, raised
	leans, ia. 9.85 of St. Paul's congregation in Fort Wayne, Ja 46,6.3 ,, the	days of the association, celebrated in the ImmanuclS- Church
	congregation dcS Mr. Past. Werfelmann	49,OI
		Sumina §534.2:
	Tramm in Laporte 5.00 " St. Johannesgcm. of Mr. Past. Neisinger 5,00 ,, "	Issue:
	6)em. of Mr. Past. Stnrtcn, LoganSport12 ,53	For catering of the students of the Association §99,00
I. For the synodal treasury of the middle district:	""",,,,Schumann , De Kalb Co. 5.00 ,,,, in Noble Co. 1.83	,, Clothing of the students of the Vcrrins 93,15 Books and crying materials130,70
Don of the comm. of Mr. Past. Heid in Pomeroy §6,20) "",,,," , , Reichhardt 9.00	" Travel expenses36,00
""""Bergt in Williams Co., O. 2.10	" ,, St. PeterSgem. in Huntington, Yes. 8.25) " 0)em. of Mr. Past. Bergt, Williams	Provision of the DereinS12.05
""" , ., " StürkcninLoganSport 7,11	Co.,O	
" Martin Viebuch 1,00	Mr. Past. Bergt	Summa §370.90 370.9<
" of the TrinityS-Gcm. of Mr. Rev. Lindemann, West Cleveland 29.50	of the comm. of Mr. Past. Fricke, Indianapolis, Yes	Casscnbestand §163,3: Theodor Barthel,
For the general praeses: From the community of Mr. Past. Rcichardt	,	Cassinestand \$105,5. Heddor Bartiel, Cassirer.
	1	
Fricke in Indianapolis 37.50		Changed address: " Ry 11/
Fricke in Indianapolis 37.50 AnS of Cent - Casse of St. Paul's Parish in Fort Wayne25.00		Changed address: ü,6v. vV.
Fricke in Indianapolis 37.50 AnS of Cent - Casse of St. Paul's Parish in Fort Wayne25.00 2. for the Synodal Missionary Fund -		
Fricke in Indianapolis 37.50 AnS of Cent - Casse of St. Paul's Parish in Fort Wayne25.00 2. for the Synodal Missionary Fund - Don der Gem. des Hrn. Past. Schumann, Decalb Co. 2.91 " """ Reichhardt in MissionS-		Changed address: ü,6v. vV. OriÄuices Oo., ^Viso.
Fricke in Indianapolis 37.50 AnS of Cent - Casse of St. Paul's Parish in Fort Wayne25.00 2. for the Synodal Missionary Fund - Don der Gem. des Hrn. Past. Schumann, Decalb Co. 2.91 " """		



herausgegeben von der Deutschen Evangelisch = Lutherischen Spnode von Missouri, Ohio und andern Staaten. Medigirt von C. F. 29. Walther.

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(Sent in by Dr. Sihler.)

What do righteous evangelical Christians, other. especially Lutherans, have to do in view of the fatherland?

Whoever lives in this country for ten years or more sees it with his own eyes and can grasp it with his hands how God, the Lord, has opened up his good treasure here in many ways and blessed the country and its people in the temporal. Forests are being cleared, swamps are being dried up, and both, as hitherto barren prairies, are being transformed into fertile land; thousands and through the purposeful investment of money and labor they have, with God's help and blessing, promoted the temporal welfare of the country in no small measure. art products is spreading more and more, partly at order to promote the common good of the church. home and partly abroad, and steamboats and steam|Now many, and also German Lutherans here, would like transporting both goods and God's gifts from one of God we are lacking country and state to another in the shortest possible time.

that the abundance of the one may serve the want of the nor anything, when he has added to these same

threatening future of this their old or new of the people increases; for even the poorer, and indeed unadulterated sacrament; "for what would it profit a man, the very poor, who have only strong arms and skilful if he should gain the whole world, and yet suffer injury to hands, are given sufficient opportunity in this richly his soul?" and never would he escape such injury endowed and sparsely populated country, by the activity without the foundation and edification of God's own holy, and enterprise of the rich, and by the generally high|certain, pure, and wholesome word? wages of labour, to attain something of their own within a short time, with diligence and moderation.

To this must be added these and those benefits and blessings of the constitution here, by virtue of which every citizen has the same right, and individual estates do not, through legal provisions, have unjust, i.e. such accustomed at home to diligence, industriousness, and privileges as excessively restrict the right of others and with ingratitude, cold-heartedness and indolence for the to perseverance and frugality, have come in, and thus endanger the welfare of the whole, and still less is noble gift of his pure word. an unrestricted monarchical individual will the law of the

Finally, we German Lutherans, especially here in our But not only the increased extraction of all kinds of country, have the excellent blessing that, on the basis of natural materials is visibly on the increase, but also the the divine Word, and under the guidance of our precious threatening. processing of these into all kinds of artificial products in confession, congregations can form and unite in free factories and manufactories, for the benefit of the synods, as in Germany, without being hindered by the people. Similarly, trade in these natural materials and so-called right of the head bishop of the sovereign, in

temporal blessings the spiritual and heavenly ones, and From all this the prosperity and temporal well-being has added his pure and unadulterated word and his

> But precisely on the part of men, on our part as Christian confessors and citizens, there is a lack; there, unfortunately, the temporal blessing is so often and shamefully abused and corrupted by ungodly nature and worldly lusts; there, unfortunately, back and forth for the spiritual blessing, the faithful Gölte is so much repaid

> Let us first take a clear look, without green or rosecolored glasses, at our present civil and moral conditions. How does it look there? We cannot deny it. exceedingly sad and afflicted, even dangerous and

If we first look at the prevailing attitude of the people in general, especially of the natives, and compare it with the attitude at the time of the founding of this confederation, at least the writer cannot discover any progress, but rather regression. At that time, there was wagons are busy day and night, without rest and quiet, to ask: "What do we still lack? And of course, on the part definitely more fear of God, moral integrity, real love of one's country, and care for justice in the country. This

as early as the elections to Congress. At that time, thereof the opposing candidates, often without any proventwidespread depravities, pretty much prove that a people was no such passionate, carnal partisan zeal ashistorical worthiness, to drag these and those flaws and increasing in numbers, sources of income, wealth, unfortunately prevails now. On the average, morallyshortcomings into the light of publicity, to puff them up industry, and external education, but decreasing in honorable, patriotic, discerning and experienced menspitefully and to present them as highly dangerous religiousness and morality at such a rapid rate as that of were elected who had the common good at heart andagainst the good of the fatherland (i.e. against the interest the United States already is, seems to be as incapable who had the sense to subordinate their own benefit toof the writer's party).

that of the common good. And similarly, within the It is no wonder, then, that with such dreadful electoral individual states, the electors looked predominantly tomachinations and these incessant gross and atrocious the world of trade and commerce the terrible swindles of the disposition and efficiency of the electors for thesins against the eighth commandment, a twofold evil is speculative frenzy, which, instead of being kept in check election of higher and lower authorities and officials, fromproduced in increasing measure. The first is a growing as far as possible by wise and just and vigorously the governor to the township constable, and these, inmoral corruption, both in the electors and their agents, as administered laws, is rather promoted partly by a lack of turn, did not force their way in from passionate ambitionit is God's just order of punishment in the moral world, that wholesome laws or of just severity in their execution, or in order to gain the higher and more profitable officesthe constant increase of sin and unrighteousness also even by a finicky and venal care of justice, in that these through dirty tricks of bribery, nor did they withdraw fromstrengthens the power of the same; The other evil is the speculators, without due punishment, prevaricate and the service of the country out of selfish money-makingso frequent moral and official inefficiency of the thus defraud the poor, or deprive large stretches of the most and selfish speculative spirit. And even if at that timeelected officials, who, moreover, with the lack offertile land for decades of the cultivation of poor but these elections were influenced by partisan interests: supervision and oversight, are either lazy and lax in the industrious settlers, or take usurious interest on loans, even if the opposing ruling principles of the parties at thatperformance of their official duties and regard their office or, in order to become even richer, occasionally also, time gained the upper hand; even if it happened thatonly as a cow, which they have to milk but not to feed, of and unfortunately protected by the law, do not hesitate during the election partisan fights on both sides, in theirare only active and zealous for the enforcement of their to make a deceitful bankruptcy and thereby ruin innocent Polish speeches and journals, many times truth and and their constituents' part-heated purposes, in order to poor people. justice were sinned against in the portraval of thebe re-elected.

candidates: On the average, however, the situation was What wonder, then, if, under such perfect speculative frenzy, there is another ruin in the world of quite different and better than it is now, when the tensioncircumstances, men are elected even to the higher offices trade and commerce, namely, the dreadful fidelity and and mutual spiteful fighting has increased to an appallingwho have their votes bought for certain private purposes breach of promise in daily dealings, as, for example, degree, when morally corrupt and spiritually unfit menof rich speculators, who, furthermore, handle the care of employers withhold from their workers their well-earned are so often proposed for higher and lower offices byjustice in a most careless or unjust manner, and, for wages in whole or in part for months, in order in the their party because they are hot-tempered partyexample, release premeditated murderers, if they have meantime to speculate or make money out of them and, supporters or blind tools of their voters; where thesemoney or the intercession of the rich, before theif this fails, finally to cheat the poor workers out of it nominees, stripped of all honor and love of justiceinvestigation for imprisonment and acquit them after the altogether, without their being able to find strong help towards the other party and its candidates, have in thesame, and do not give life to obvious grand murderers, from the courts. On the other hand, it is becoming more dirtiest and vilest manner, by flattering the voters and bysuch as, for example, the godless steamship captains or and more frequent that customers cheat their craftsmen. denigrating their opponents, if not by bribes, looselocomotive drivers, by whom hundreds often lose their tenants their landlords, debtors their creditors, and the

their party. They do not, of course, seek to promote theexample, the godless steamship captains or levitator trade and commerce.

common good of the fatherland, but to enrich themselvesdrivers, by whom hundreds often lose their lives or are If we now turn to the evil and corruption here in the in money, honor, prestige, and attachments during theirseverely damaged and maimed for life, are not punished country, it too presents a terrible and saddening sight. In with their lives and the companies with their bags, but a dreadful way the gross crimes increase. Murder - even term of office.

promises, booze, etc., obtained the majority of votes forlives or are severely damaged and maimed for life. Forlonger the less loyalty and faith are to be found in daily

And to strengthen these abominations, the travellingallow the former to continue their grand murder in an of spouses, parents and children - is no longer unusual, party orators, mostly blinded and inflamed by blindoutside place, so that in the infamous Russia the life of a as are street robberies, burglaries, arsons, passion and selfish private interests, and the newspaperdog is safer, as it were, than that of many people here. embezzlement of public funds by the officials concerned, writers, though sedentary but to an even greater extent. What wonder, then, that even where the the escape of faithless bankers and cashiers with large so highly pernicious, and similarly minded to thoserepresentatives of all the States meet for the common sums of money, counterfeit coins and the production of orators, help not a little and to a greater extent. Goodinterests of the Confederacy, to deliberate, in the fear offalse bank notes, the malicious abandonment of heavens, how their papers, especially at the time of theGod, to the best of their ability, for the common good of spouses and remarriage in other places, secret approaching new elections, teem with low and meanthat Confederacy, there occur performances which may fornication and forcible abortion of the foetus, lazing attacks and outbursts against the other party and itswell be found natural among wild and drunken loafers and about, drinking, gambling, wild and murderous charges candidates, who are, as it were, pelted with excrementhooligans, but which excite detestation and horror when of loafers and hooligans especially in the great cities and and filth by unruly street urchins, so that these partisanthey happen among those who, by office and position, even at the polling places - these and other ghastly newspaper writers, these paper-knockers andought to be models and exemplars of the American cancers, which are more and more rampant, are quite in roughnecks, are not afraid to write from the more hiddenpeople in godliness, sinfulness, wisdom, and justice -the order of the day and are published in heaps in the private life of the other party members. performances which, in the eyes of the whole educated daily and weekly papers.

> world of Europe and other parts of the world, cover the whole American people, in these their highest representatives, with opprobrium and disgrace. strengthen the horns of the real despots, and, in addition to the other political and societal and other

as it is incapable of governing itself.

To these hitherto unmentioned corruptions belong in

In addition to these great deceptions and swindles or

The people of the United States have reported this Evangelicals or even Lutherans as their from the people in all the important cities and regions Luther's beautiful preface. It reads as follows: of all the states, without journals being published which, transgressions of divine and human laws.

spirits.

In the Superintendent of Eisenach, wrote a text entitled: "Von Christendom. der Wiedertäufer Lehre und Geheimniß" ("On themselves Na-

here, angrier than before. This sect, however, loves not to build its among others. God has not only brought this congregation through many sad experiences to a deeper knowledge of the purity and glory of Lutheran doctrine and of the perniciousness of all false teaching deceased, unforgettable Pastor Gotthold Heinrich Löber a pastor who did not cease to instruct them, the Altenburg congregation, day false doctrine and fanaticism, especially also against the soul- made an destroying chiliasm. By the grace of God, all this did not prove fruitless in the Altenburg community. When the successor of the Claim of a Chiliasm Representative to Lutheran Kirhorrified man did not want to leave his old parish, although he had their property, the congregation had to turn to the secular authorities. The result of the process was that the court, as was just, gave the parish to the Chiliast and awarded it to the Lutherans. But this was still not the end of the matter. Even a settlement offered to the Chiliast was snidly rejected. Pastor Schieferdecker appealed to a higher court. The faithless advocate did his utmost, used lies, ridicule and the meanest jokes to make the Lutherans hateful, contemptible and ridiculous to the court. But in vain, the laugher was, alas! chiefly the Chiliasts' leader. The Christian-minded advocate of the Lutherans soon aroused the right mood among the court personnel by treating the serious matter seriously, and soon convinced them by the most convincing reasons of the complete lack of everything to do with the

degeneracy without a cry of horror spreading over the The Lutheran reader will therefore certainly enjoy himself for human souls, has dragged the mass and all whole country, without powerful and weighty voices and reading this beautiful preface by Luther. It will therefore Christian works into purgatory, even into hell, and has put testimonies against this rampant corruption rising up certainly give pleasure to the Lutheran reader to read all the good things of the world into slothful bellies, even

this moral degeneracy with seriousness and zeal, riots and sects, when he said, "Trouble must come, but the spirits of the mob. Therefore, just as we are no longer without journals arising which, at least from a civic- woe to the man by whom trouble comes. St. Paul also afraid of the spirits in the houses, so we should no longer moral standpoint, punished this moral degeneracy with proclaimed in 1 Corinthians 11:19: "There must be be afraid of his rumblings in the halls; there must be seriousness and zeal, without the legislative bodies of heresies and seditions among you, that they which are rumblings and rumblings as the world stands. all states rising up to defend themselves, as much as righteous may be manifest among you;" and in 2 Peter they could, at least more vigorously and energetically 2:1: "But there shall be false teachers among you, as profit. First, that we may be exercised to keep the word of against the gross outbreaks of these abominable there were false prophets among them: as these things God the more diligently, and so become the longer the have been from the beginning of Christendom. also in the time of the apostles, until therefore with that practices, by which the devil awakened us, we would

Anabaptist Doctrine and Mystery"), which can be read sees the rise of the heretics among the Christians, and example of this intrusiveness of the chiliasts has been experienced devils also, lest thou have the same gospel with love and and their own foolish prudence. by the Lutheran congregation at Altenburg in Perry County, Missouri, peace, as Christ saith, I give you my peace, not as the world giveth. John 14:27.

blessed Löber proved to be an unconvincing chiliasts, who was too chen-Gut and -Brod. Condemned by the court to compensation for apartment to his successor, whether willingly or unwillingly. May God, book (as said). already willingly vacated the church. In order to regain possession of however, have mercy on the man who once worked so beneficially and now carelessly separates the church for the sake of human opinion, and soon lead him completely out of his insanity.

The Lutheran.

He has set up a market for souls, has offered and sold sunk them into monasteries and convents, cloacas and Our Lord Jesus Christ declared plainly enough in secret chambers. But now that such a market of souls is at least from the civic and moral point of view, punish Matt. 18:7 that his dear church must always suffer from laid low, he sets up a new scourge and other rubbish by

But all things must be good for us, and not of one more certain of the truth. For if it were not for these become lazy, sleep, and snore ourselves to death, and A testimony of Luther against the Anabaptists, And it shall be unto the end of the world. For Christ is both faith and word would grow dim and rusty in us, until Chiliastes, Winkelschleicher and other swarm king and lord; therefore he must also contend and fight. everything would be spoiled. But now such mobs are our But when he contends spiritually with the truth against grindstone and polisher; they sharpen and grind our faith lies, the liars resist and will not be defeated. So the mobs and doctrine, that they shine smooth and pure as a mirror; year 1530, Justus Menius, then go forth, and there is such a noise and tumult in learn thereby to know the devil and his thoughts, and become ready and skillful to contend against him: which Therefore let no one be surprised or dismayed if he all would remain, if we had a turnip before the mobs.

Secondly, the word itself is brought to light before the in the second volume of the Wittenberg edition of if they make such an abominable racket against the world, so that many who would not otherwise come to Luther's writings. To this writing Luther made a preface, truth. If thou art a Christian, and believest Christ and his know the truth through such a war are strengthened in it; which is exceedingly rich in instruction, consolation, apostles, then thou must also believe this, and wait for for the word of God is a busy thing, for which reason God warning, and exhortation, and is of great importance, them to lie, that there must come revolts and troubles, 1 also gives it work to do, and hangs on it and hounds both especially for us here in America, since now, as Cor. 11:19.And take their word for no lies, or loose, the devil and the world, so that its power and virtue may nowhere else, all kinds of cults and sects are again frivolous speech, but that they speak of sincere, great, be revealed and lies put to shame. Whether some are swarming around us, as there are Anabaptists (who, gracious things, as the word of God ought to be spoken; deceived thereby, it is also right, and is done for however, prefer to call themselves only Baptists, that is, and do not let it be strange to you when they come, but punishment and vengeance on the wicked, proud Anabaptists), Chiliastes, *) Unionists (who prefer to call be accustomed to it, that thou mayest say, Come now, despisers, and ungrateful men, who persecute, and let come what is coming; I have known it a long time, blaspheme, or despise our doctrine. For whatever simple that there must be saints; if it be not these, it must be hearts are deceived, there is hope that they may be *As is well known, deep sect rumbles now, both in Germany and others; if these desist, it must be others. If thou wilt have restored. But the proud and the clever shall be hardened own nest, but to lay its rotten eggs in other people's nests. An the good gospel, thou must have the infernal gates and within, and shall receive the reward of their ingratitude

You will find all this in abundance here in this fine book, how God exercises and strengthens our faith And in sum, the devil is a rumbling spirit and a through the lazy, lame jokes of the Anabaptists; and and sectarianism, but also gave it in former times in the blessedly rumbling spirit, he can't stop rumbling and rumbling again, how justly he punishes their proud conceit and Hitherto under the pope he has rumbled in the houses, ingratitude, that they, blinded and obdurate, speak such and night both in the pure doctrine and also to warn them against all in churches, in the fields, in the woods, and has thereby foolish things, and therefore do not like to come into the light anywhere, but hide their poison in the dark. And although all their lies in this book have been clearly and powerfully overcome, I also want to give a little indication fond of his chiliasm to accept even one article of the Apostolic unauthorized use of other people's property and to hasty departure that one may think that the devil has sent them out, and Symbol, she deposed him from his office. But what happened? The from the Lutheran parish, the defendant then had to vacate the parishdeal with vain lies, as it is all understood before in this

through the houses, and run about in the country, and do the appearance of his future, 2 Thess, 2, 8. Therefore this not appear in public, as the apostles did, and as all is a sure and tangible sign that the evil devil is. regular preachers do every day; but are vainly assassinating preachers, and come also into strange say, They give their good works for a penny. With this houses and places, whither no man hath called them, nor they want to be our apes and teach us, because they thoroughly and clearly discussed and decisively denied. sent them: neither can such creeping and running bring have heard that we teach that good works do not make

Nevertheless, there are still many people in the Lutheran any sure cause or sign. This is not lacking, and it is one righteous, do not wipe out sin, and do not make subjects in Ps 82:5, that they should not suffer such prudence, is so shameful to himself and to his ears. sneaks, assassins, and false preachers, for there is no God there, but certainly the devil himself, no matter what

Secondly, their doctrine is nothing but worldly goodness, - temporal, carnal, and earthly promises which the rabble loves to hear; namely, that they, like the Jews and the Turks, will invent a kingdom on earth wherein all the wicked shall be slain, and they alone shall have good days.) Who would not like that? This is after all a public palpable lie. For Christ has not appointed for His own a worldly kingdom, but a heavenly kingdom, and trouble! Item 18:38: My kingdom is not of this world, and it is called denying this world, and waiting for the kingdom of heaven; otherwise the former saints and martyrs, Christ, and all the apostles, would have come to evil, that they should have had to do without this worldly kingdom; therefore this piece is a sure sign that the devil is riding them.

Third, that they teach that Christ will slav the wicked by the sword, and will command the sword to such covenanters: There thou seest manifestly the murderous. seditious, revengeful spirit, whose breath stinketh for the sword. And that which is still more subtle, they preach to themselves that they will be such fellows to wield the sword; and that they would have so polished the lies, that here? not they themselves but others should do as the prophets not Christ and his works, but what they would gladly do. and their murderous works.

wicked with the sword, but with the ode or spirit.

*In Luther's time, it was almost the Anabaptists alone who held to chiliasm; but they finally made such a fuss of it that the authorities had to get involved in it in order to destroy their thousand-year-old unrighteous empire. Now, to be sure, chiliasm has been trimmed little better; but it is essentially the same. D. L.

First of all, it is a sure sign of the devil, that they creep|To kill him with his mouth, and to put him to death with

Fourth, behold, how finely they teach of good! They

this, except from the lying mouth of the devil?

says Joh. 16, 33: In the world you will have fear and to my lecturing, one thing to my writing, one thing to my will not be superfluous to give the individual a printed Lord's Prayer, no matter how small works I have done of explanation. am still doing, in the sight of the whole world. Yes, I value it more than my life, which is and should be dearer toof her auricular confession. She teaches: evervone than the whole world. For if it be a good work God hath done it by me and in me. If God has done it, and the benefits of Christ's death are communicated to those it is God's work, what is the whole world compared to Godwho have fallen after baptism. and his work? Though I am not made righteous by such

Lord, Amen.'

(Submitted.)

Is private confession, as practiced in the Lutheran Church, a piece of Roman leaven?

certain that they come from the devil, as Christ says John atonement for God. The devil adds to this, and so think that private confession is either nothing other than 10:8, All who come before me are thieves and murderers. despises good works that he wants to sell them all for a Roman auricular confession, or that it is almost as bad; I have already admonished both the authorities and the penny. I praise my Lord God that the devil, in his whoever therefore wants to be sure and not be caught in the servile yoke again, must be just as zealous against We teach, then, that God's reconciling, sanctifying, private confession as he would be against Roman and atoning for sin is such a great, glorious work, that auricular confession, if the latter were to be introduced in Christ, the Son of God, alone, must do it, and that it is a congregation instead of general confession. It can really a pure, simple, and special work of the one truetherefore do no harm, and may even be welcome to God and his grace, to which our works are nothing, nor some readers, if the difference between our private are they able. But that therefore good works should be confession and the Roman auricular confession is once nothing, or worth a penny, who hath ever taught or heard lagain shown in a few words. It is true that this subject is often touched upon by preachers, both in sermons and I would not give one thing to my preaching, one thingin Christian teachings and private conversations, but it

Let us then first see what the Roman Church teaches

- (1) Penance is a sacrament, namely, one by which
- (2) Repentance consists of three parts, namely, a work (for that must first be done by Christ's blood and repentance of sins committed, confession of sins, and grace without work), yet it is done for God's praise andworks of penance or atonement. - Newness is the lively glory, and for the neighbor's use and salvation, none of detestation of the sin committed, combined with the which can be paid for or compared with the world's good resolution not to commit it again. In addition, the And this fine mob takes a penny for it! Alas, how well the repentant sinner must resolve to confess and to make devil hath hid himself here! Who could not seize him the reparation to be imposed on him by the priest. Confession consists of the unreserved confession of all Against faith they teach a worldly kingdom; against so-called mortal sins, namely, those sins which one has prophesy of the future Christians, it would have but a little good works they teach temporal goods and money, and committed with knowledge and will and which one color. But these fellows are not well pleased with their hold them less than a penny; against the cross they teach remembers. Yes, even the secondary circumstances, neighbors; therefore they must preach themselves, and sword and vengeance. Oh, they must be tender and fine such as the intentions and motives one had in sinning, Christians to me! Therefore he is condemned who must be told to the priest. The so-called venial sins, believes such obvious, tangible lies and blasphemy. Butwhich may have been committed in haste, may be But we know that Christ commanded not a sword unto further thou shalt find in this book itself, and see how confessed with benefit, but they may also be concealed his own, but forbade it, saying, Luc. 22:26, But ye shall Christ assails, overthrows, and fails this lying spirit; to without guilt, since they may be expiated by many other not be so, nor do so. He has not revoked such a word, whom be praise and thanksgiving for ever and ever means. Confession is invalid, however, if the confessor nor will he punish himself with lies, and will not punish the together with the Father and Holy Ghost, true God and conceals a grave mortal sin, or if he lacks repentance, or

if he intends not to fulfill the penitential works imposed upon him. After the confessor has made his confession, the priest imposes upon him a penance for the sins confessed. This consists primarily of prayer, fasting, and allmoses. Thereby the penitent is to be chastened for the

sins committed.

He can thereby earn a shortening of the chastisementAbsolution (the forgiveness of sins). The confession of Who seek forgiveness of sins from him. And how does of the sweeper or redemption from it. But he who does sins before God is necessary, for before God one should he do this? In the name of the Virgin Mary and all the not perform these works of penance properly must confess oneself guilty of all sins, as we do in the Lord's saints? By no means! That would be blasphemy, for only suffer for them in purgatory after death. Prayer in the 5th petition. It is also necessary beforein God's name can one absolve. Therefore he always

- endured, may help thee to the forgiveness of sins, to the salutary for the confessor, as many pious Christians (5) Only when the confessor feels remorse and Amen."
- of all guilt and punishment, but only the eternal
- incurs punishment, but by performing them accurately, not commanded by the confessor, but by God, and it is (6) Since there is no purgatory, there is also no one acquires forgiveness.
- diminished, and partly also entirely remitted, if the forgiveness of sins. penitent fulfills certain conditions prescribed for him, which is called indulgence.

taught and defended in public by all Roman priests. the goods given to the whole church, for to this end God Compare now, dear reader, and you will have to

confession?

six pieces. So:

it or whether one means by it what we teach about it. occur to him to judge sins, to weigh them, and to Baptism and the Holy Holy Communion.

002 True and right repentance is repentance and sorrow or horror of sin, and yet believing the gospel beside it, and

(3) Christ has given only ordained priests the power one's neighbor, if one has offended him or given himspeaks to the confessors in this way: "By virtue of my to hear confessions and to judge and forgive sins. The offense. But before the confessor one must confess if office, as a called and ordained minister of the word, I priest hears confessions as a spiritual judge who, in one desires absolution, for how can one absolve a man proclaim to you the grace of God, and forgive you in the Christ's stead, passes judgment on individual sins, who does not declare that he is a poor sinner and would name of God the Father, the Son, and the Holy Spirit, in forgives or retains them, and imposes penances. If he like to have forgiveness of sins? However, no one is the place and by the command of my Lord Jesus Christ, thinks that the confessor is to be absolved, he, as a required to name any sins or even all of them, for this is all your sins. Amen."

judge, gives him absolution. And how does he do this? not commanded, therefore not necessary, and the latter (4) Absolution is the complete forgiveness of all guilt, He says: "Our Lord Jesus Christ absolve you, and I is also not possible. But if any one wishes to confess this all sins, and thus all temporal and eternal punishment is absolve you, as far as I am able and as far as you need, or that sin which he knows and feels in his heart, and taken away. It is true that pardoned sinners must still from all your sins, in the name of the Father, the Son, which therefore makes him fearful and anxious, he may endure many sufferings during this time, but these are and the Holy Spirit. The sufferings of our Lord Jesus do so. For not only is he at liberty to do so, but he also not punishments for them, but a salutary cross which Christ, the merits of the Blessed Virgin Mary and of all acts very sensibly, in that in this way he gives his pastor God lays out for His children, so that they may grow the saints, the good you have done, the sufferings you an opportunity to report and comfort him the better. Such stronger in faith, be exercised in patience, and become have patiently endured. Sufferings which thou patiently confession can never do any harm, but it can be very more and more complete in love.

increase of grace, and to the reward of eternal life. know from experience. We know nothing of so-called sorrow for his corruption and sins, and yet believes in penitential works which the confessor must impose. If the Jesus Christ that he is also his Saviour, that he has also confessor has stolen, for instance, he must certainly redeemed him completely, and that this Saviour has return the stolen property; if he has otherwise offended really and truly forgiven all his sins through the mouth of punishments are thereby remitted; the temporal the opinion that he can thereby earn forgiveness of sins, to him. Absolution is offered and presented also to the punishments and the chastisement of purgatory, but because otherwise his penance would be a hypocrite, but only the truly penitent can take comfort in hypocritical penance. We can atone for, merit, and it from the heart. It is just as with the enjoyment of Holy (5) Only by performing the penances imposed on him acquire nothing at all; Christ alone has already atoned Communion. Holy Communion. The impenitent also by the priest can the penitent acquire the absolution for, merited, and acquired everything; through him alone, receives the body and blood of Jesus Christ, but not for pronounced upon him, for these are not only absolutely and for his sake, we obtain forgiveness of sins. The blessing, but for judgment. The penitent, on the other necessary but also meritorious. By omitting them, one correction of life, which takes place in every penitent, is hand, receive it for the forgiveness of their sins.

not a part of repentance, but a necessary fruit of it, remission of the torment of it. What the Romans teach of (6) These penances imposed on the penitent, as well through which the sinner does not first earn grace, but it is all lies and deceit. Here on earth the Lord God lays as the penalties of purgatory, may, however, be partly which takes place when he has already obtained more crosses on the one than on the other, but this is done only by God Himself, and it is in no man's power to

(3) Not only do preachers have the authority to grant diminish or increase such crosses. absolution, that is, to forgive sins, but the Lord Christ has This, in brief, is our Lutheran, i.e. Scriptural, doctrine This doctrine is set forth in detail in the main given this authority to the whole church. The preachers of repentance, confession, and absolution. In our confession of the Roman Church, namely, in the have, of course, the command and calling to administer confessional writings it is thoroughly and extensively decisions of the Tridentine Council, and it is freelythe offices entrusted to all Christians, and to distribute explained and proven from God's Word.

Now what resemblance has this to our doctrine of has appointed the sacred office of preaching. But just as, admit that it is either ignorance or malicious slander if private confession? Well, just as much as a ravening in case of emergency, a Christian who is not in the publicone claims that our private confession is a piece of wolf with an innocent pigeon, as we shall see by asking office of preaching may baptize, so he may also absolve Roman leaven. Would to God that all who have hitherto, validly and powerfully. The Lutheran preacher out of ignorance, despised and reviled private What does our Lutheran Church teach about privateadministers the office of the keys not as lord but as confession and absolution, would be instructed, and that servant of the church, and accordingly he then acts in all who, out of malice, contend against it, would turn from In answering this question, let us consider the above confession. He leaves the office of ruler and judge to their malice and give ear to the word of truth! Then they God, but he is nothing more or less than a steward and would praise the merciful God, that through the word of Penance is not a sacrament, whether one dispenser of the treasures of grace that Christ has absolution He forgives us all our sins. Then they would understands by penance what the Romans teach about acquired and given to his church. Therefore it does not not turn back to the blasphemous cries of the Me-

Sacraments are only holy baptism and holy chrismation. pronounce judgment on them, but he absolves all of

thodists and other fanatics who make us Lutherans looktolium, she answered, is Jesus Christ, whom I have "to be burned." Immediately she was placed on a funeral half Roman, while they themselves make it clear enough, always before my eyes, and to whom I daily confess my pyre and consumed by the flames amid the most fervent by their own activities and lawmaking, that they aresins; and because I am unworthy to sacrifice to him, Iprayers.

confederates of the Romans.

Carl Fricke.

Indianapolis, Jan. 27, 1859.

Two martyr stories.

I The heroic chastity

example of such cunning was the following. When once acontinued, "Sacrifice only that your lovers may make you30. strong youth was brought before the pagan judge, and therich. But the harlot, who had been converted to youth could not be induced by any threat to deny hisChristianity, answered: "I will not accept such a cursed Saviour, he was at last led, by order of the judge, into asin-money again, and that which I otherwise took, I have garden, and laid down among lilies and roses by a gentlythrown away as dung, because I felt how much my flowing river, and under trees which the wind moved.conscience was burdened by it. Even the poorest of my Then they laid him in a soft bed, tied him up with silkenbrethren would not accept it; I have had to entreat them bandages, and led him to a lewd harlot, who now had toto take such, and for me of my sins committed, to call Insterburg in Lithauen: "The congregation members in provoke him to lust by all kinds of knots of the uncleanupon God." Gaius continued, saying, "Jesus will not have Insterburg are faithful and firm. They make sacrifices for spirit. The youth sighed to God for strength to resist these thee; it is in vain that thou wilt take him for thy God; athe preservation of their congregation. The maids are in irritations, but when at last he saw no other means ofpublic harlot cannot be a Christian." "It is true, answered very good standing in the town. They each give 5 Rthlr. winning the terrible battle, he bit off his tongue with hisAfra, I am not worthy to be called a Christian; but the preacher's salary annually, with 10-14 Rthl. wages per teeth and spat it into the face of the dishonourablemercy of God, which looks not to merit and worthiness, year. Then there is the rent of 45 Rthlr. for the church strumpet, together with the blood that gushed forth inhas given me this name." "How knowest thou this?" asked premises, to which these girls also contribute 1 Rthlr. 10 streams! The pain that now tormented him freed him from Gaius; and Afra answered, "I know that God hath not cast Sgr. to 2 Rthlr. each." Pastor Augustin reports something the surges of lust, and even the horny strumpet nowme out of his sight, because he hath caused me to come similar from some parishioners in Laugallen and Tilsit. He trembled back before the chaste Joseph. - What sayestinto the state of making a glorious confession of his holywrites: "At Laugalten a servant has subscribed 14 Rthlr. thou, dear young reader, to this? Would you also be soname; wherefore I look to him for forgiveness of all myannually, who receives at most 9-10 Rthlr. annual wages. faithful in the present persecution?-or are you not rathersins ever committed." "Woman, said the judge, these are In order to do what would otherwise be impossible, he one of those who, even without a persecutor to compelfables; sacrifice to the gods, and thou shalt sooner find gives his inheritance of about 100 Rthlr.". them, throw themselves voluntarily into the arms of Salvation." Afra shifted, "My only Savior is Jesus Christ, shameful lust? - Oh, then know: in hell your bed will not who on the cross promised forgiveness of sins to a ithuanian maidservants and that servant as an example, be a soft bed far away, in order to cultivate lust in it, but murderer who confessed his name." Gaius repeated his and learn from them what love for the pure Word and the that Pful which burns with fire and brimstone; there you command, saying, "Sacrifice! or I will have thee scourged unadulterated Sacrament is capable of; soon, with only will not be bound with silken bandages, but with bands of in the presence of thy lovers." Afra gave in reply, "Nothing similar love in faith, there would be no more talk of darkness. For know, "The fornicators and adulterers God else shames me but my sins." The judge/ stopped with synodal and ecclesiastical debt among us, without

II. The converted fornication.

will judge!" Ebr. 13:4.

persecution of Christians even in Germany, Afra also, have thee burned alive." Afra said, "The body with which also reap sparingly; and whosoever soweth in blessing who had formerly lived openly as a heathen in the sin of I have sinned may ever be tormented; but my soul will I shall also reap in blessing." 2 Cor. 9:6. fornication, but had heartily converted^ to Christ, was not defile by an idolatrous sacrifice." Then Gaius ______ dragged before Gaius, the judge there. The judge, who pronounced the following sentence: "Command me that knew her former manner of life, said to her at the punitive." examination which she had to pass, "Sacrifice to the gods, Afra, a public harlot, who pretended to be a Christian and Mr. Krebs and the St. Louis Lutheran hymnal. for it is far more profitable for thee to live than to die under will not sacrifice to the gods, be burned alive. torture." Afra answered, "I have sinned enough before I learned to know God, but now I will not do that which thou commandest me." Gaius said, "Go to the Capitolium, and sacrifice." My Capi

desire to offer myself for his name's sake, that the body Behold, O reader, fornicators shall not enter into the with which I have sinned so much may be cleansed under kingdom of God, but shall be "without" (1 Cor. 6, 9. 10. torture." Gaius answered to this, "As I hear, thou art aGal. 5, 19- 21. Rev. 21, 8.If they turn to Him in true public harlot; therefore sacrifice only, for thou hast no repentance, He will still accept them, not be ashamed of kinship with the God of the Christians." Afra replied, "Mythem, let them confess Him as their Savior, glorify Lord and Saviour Jesus Christ has said that he came from Himself in them, and receive them into the kingdom of heaven into the world for the sake of sinners. His gospel His glory, while He will cast away all self-righteous,

Under the Roman emperor Decius, not only alltestifies that a sinner who wets his feet with her tears virtuous, hypocritical people and say to them: "I have sensible cruelty, but also the most selective cunning wasobtains forgiveness of sins, and that he was not ashamed never yet known you; depart from me, all ye workers of used to induce the Christians to fall away from Christ. Anof publicans or sinners when they repented." The judge iniquity." Matth. 7, 23. compare Match. 21, 31. Luk. 15,

(Submitted by F. N. T) "Your example has appealed to many."

Pastor Augustin wrote of his congregation in

Let us take the willingness to sacrifice of these poor the command, "Sacrifice! Where thou dost not, thou shalt anyone being impoverished by it. Yes, on the contrary, die!" "This is my wish, answered Afra, if I am otherwise the Lord would graciously regard such love for his Word worthy to find turnip at this confession." Gaius said again, and bless us both physically and spiritually. For "I mean In the year 304 A.D., after the outbreak of a "Sacrifice, or I shall first cruelly torment thee, and then this," saith Paul, "that whosoever soweth sparingly shall

Mr. Krebs has had the kindness to present several excellent excerpts from our hymnal to his public in his -Protestanten. We thank him for this. He himself, of course, does not seem to realize which per-

he has exhibited with that excerpt. This, however, is atthat he will not then cease to be a member of the true From the women's club of the commune of Adrian, Mich... any rate to be forgiven him according to the well-knownchurch of Christ. verse, which is probably to be found in his hymn-book: May the faithful God richly bless the hearts of all "What is man?-half animal, half angel!"

Our previous number

which, being unwell at the time, has passed into the paper without our perusal. We therefore take the liberty of remarking twice, that the article was sent in by Mr. Pastor Eirich in Chester, III. and that the number of subscribers to the "Lutheran" does not, as has been remarked, amount to somewhat more than 2000, but to January 1, 1858, to January 1, 1850, partly in money,

Introduction.

Last 2nd Sunday after Epiph. (d. Jan. 16) the pastor, called by the congregation in Freistatt. Ozaukee County, Wisconsin, called pastor, Mr. A. Wagner, heretofore of Watertown, Wisc. was installed in his new field of labor by the undersigned, assisted by the Rev. Jor. May the "", Lord of the Church grant that the newly called man may suffer himself to be a good striver of Jesus Cbristl, and to do the work of an evangelical preacher.

Meguon, Wisc., d. Jan. 21, 1850. Martin Guenther. /

Church consecrations.

The last Sunday after Trinity was a day of celebration for the Lutheran congregation of St. John's in Holmes Co., Ohio, because they had the great joy of dedicating" their newly built Frame Church. In the morning Pastor Durä, Hrn. Past. John 'at the wedding of Joh. Linde mann preached on Gal. 2, 16. and presented from it: In what the right adornment of a Lutheran church Don hrn. Pritzloff from the Gern, to Milwaukeeconsists, namely, (1) in the truthful preaching of justification, and (2) in the hearers who appropriate suchDon Hrn. Past. Stecher preaching in the right faith. In the afternoon Pastor" Strikter preached on Luc. 19,1-10. and showed from it: 1. how Christ had entered this church, and 2. how we are to receive him.

Similarly, on the 22nd Sunday after Trinity, the new frame church of the Lutheran St. Paul's congregation. also in Holmes Co, Ohio, was dedicated. Pastor Buhl (a "Women's association of the Dreifalligkcitsgemeinde deS member of the Ohio Synod) preached Vermitags on Luc. 19:1-10. and after instructing the text, showed: 1. what is the house into which the Lord Christ enters: 2, how he enters, and 3. the cause why we believe that he also entered this house. In the afternoon Pastor Jungel preached on the Sunday Gospel, and expounded upon it: 1. that every one who is a true member of the true church of Christ has forgiveness of sins: 2, that such a one is therefore also quilty of forgiving his neighbor who has sinned against him; 3. but if he should do so wantonly, he is guilty of forgiving his neighbor who has sinned against him: and 5, that he is guilty of forgiving his neighbor who has sinned against him.

"What should the cow musk, she eats oat straw"; or:listeners with what has been preached, and may He also From the Lafayette commune: 2 sheets, 3 pillowcases. always preserve in grace the truthful preaching of His " Mr. Past. Daib's Gem.: 12 pairs of stockings, holy gospel in our two little churches, and may many From Mrs. Nudisill of the Lutheran congregation at Fort souls be led and preserved by it to eternal life for the contains an essay on the circulation of the "Lutheran," sake of the precious blood of Jesus Christ. Amen I

W. Engelbert, Past.

Received

the seminar on Fort Wayne, Ind, from

partly in food calculated at money, partly in other things: Don the Mean to Fort Wayne- --.. §221.78

. PastStreckfuß 90.38HuSniann 26.62 .Wamb ganß---11 .5) Jäbker 77.40 ,,,,,,, "Fritze 43.66 "Werfelmann---57 John ...Schumann----22,17 Friedrich 6.73 """"S-inken 14,00 Hattstädt Dnlitz "Nordmann 7 10 """",,Fohiinger 15.75 Cobbler 5 """",. Weyel " knit 20,00 ""Sievers 20.East

, Scbäfer 5,oc Daib 16.06 Werling collected .. 3.6^ -5.01 By Mr. Past. Bürger auf d.r Hochzeit von Hrn. Kötege'ammclt .. 4 W From the present congregation of Mr. Past. Köstering1

.....Trautmanne... 6.06

Summa: 8745.38 Dom Women's Association of the Fort Wayne community for the procurement of new clothes, shirts, raw jackets, etc. for poorer pupils, which was also made by members of the association in the weekly sewing club 93.0< Mr. Past. Stretching foot . 64

"Women's Association of the Deffanee Commun. in O-, 3 quilts, 7 pairs of stockings, 4 pairs of gloves, 7 towels, 3 sheets, 4 From the community of Mr. Past. Lehmann, afterwards: 1 pig, 1 Bshl.

Women's Association of Indianapolis comm.: 7 wattirre guilts, 3 skirts, 2 pairs of pants, 3 vests/5 shirts, 3 pillow cases, 15pairs

Women's Society of the Parish at Laucaster, O.,: 24 shirts, 29 pairs of stockings, 10 white neckerchiefs, 8 kiffenn covers, 16 handkerchiefs, 1 silk neckcloth, 2 wadded quilts, 3 bed sheets, 1 wiutcrhose, 6 underpants, 26 towels.

Women's Society of the Comm. of Cincinnati, 10 handkerchiefs, 8 weed covers, 4 bed sheets, 2 shirts,

Women's Association of the Milwaukee Comm.: 6 bust shirts, 6 undershirts, 6 underpants, 3 sheets, 6 pillowcases, 6 towels, 8 pairs of stockings.

Ans der Gem. des Hrn. Past. WambSganß: I pair of stockings, 1 pair From Mr. E. Roschke from the S nodal-Casse wrstl. of gloves

" theGem of Mr. Past. Jäbker: 2^Pf. wool.

., the parish of Mr. Past. Reisinger: Bert-coverzeug.

12 shirts, 6 sheets.

Jrauenvcr.in the comm. at Lafayette, Ind.: 2 quilts, 4 shirts, 2 uuttrhemken, 2unrrr- bo en, 5 pairs of stockings, 2 pillow suet.

1 shirt, I underpants.

Wayne: 6 shirts, 2 pairs of underpants, 3 pairs of

Mr. P.H. Niecker: a bell of approx. 100 Pf.

To ai buy a horse for our seminar:

-rc	om the	comm	n. to Indianapo	oli	s	8	15.00
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	****	Sih	-er				. 5.00

Summa: 866 00

Of the above \$745,38z 8344,36 have gone into the Wirtbschaftskasse and through ti. scrigelktzte faithful Berwalrrng of Aran Prosesscrin Crämer and the blessing tcsHErnl the annual maintenance of a Zöglings has amounted to only ca. -38.00 lr- iaufen, nie denn auch in diesem Jahr unsern lie W ische nichts kosten hat, die d irchri.lich gesinnte Frauen in I icsiger Gemeinde w wöchentlich

So may the loving faithful God know a len near and far Wohlthäurn and Woh thäicriunen, lie um Christ's sake also in this year heart and hand against r ns a s- ..e han, for which we hereby heartily thank, ninen treasure aufthun and them richly bless with gei> I chem blessing in heavenly goods; yes He Himself may tcr.inst il r very great reward.

W Sihler

100.00

Fort-Wa-ne, in January, 1859.

Receipt and thanks.

For Ludw'g Kolb and Bertram Koblstock of the Women's- Association of the 6)eni, of the Hur n Pastor Steinbach^u Mlwaukee, WiSc.-810.00

, W v. Renner from the congregation of Mr. Past.

W- Stnbnatzv, CocperS Grove, Cook Co, IllS. erba ten: by the Woman's Club 85; by the Inug- frruen Club Z2.50; voluntary collecte in church 14 10 21 w

"Frier rich Riemenschneider by some of the parishioners of Mr. Past. Ernst Niemenschneider; by Mr. Heim. Hoblt 82; Mr. Carl Schaal

W. Stellhorn; by Past. Föhlinger 84; C.

Plinke 81, collected at wedding of F, W. Gvrsegner 85; C.

E. Schnitz: J.-D. at Saginaw 83: Jr. V.

to Detroit 85 8.M

"F. Wesemann. late: from the Gem. to Addison, IIIS., travel money 10.00

For college household and teachers:

Potatoes: 3 pigs of dried apples.

"of the congregation of the Rev. Stubnatzy:.? Brl. and 1 box of meat and sausage.

of the Gem. of Mr. Past. Schliepsiek, by L.

Lucker and L. Schlechte G 1 Brl. extra fine flour.

,, the comm. of Neu-Bileseld: 6 Bush. Potatoes;

2 Bush, Turnips: 4 Pieces of Fish: 4 Pcs, of Sausage; hair 25 Cts " of the Gem of the Hr. Past. Hosts: of Mr. Herliug I Pig

Don Mr. Körner in St. Louis 2 baskets of sausages

Received

n. Znr general Cynodal-Casse:

District----

Lollekte am 1. Christtage von Drri Änigleit S-Gern.

of Mr. Mst Stecher in Syevvygan, LLisr."

By Mr. Past. Keyl in Baltimore from H	s. To the UWrhalts-Casse for Prof. Biewend: Christmas - CoHekte von der Gem. des Hrn. Past.	From the Kieuz comm. of Mr. Past. BirWann near Wateiloo, III.
namely:	John >n Col'e/Tamp, Mo5	t" of the Immanue Is Pem of the Hrn. Past. Birkmam
1.00 from Mich. Forester there, 1.00 " of the municipality in Frankenhilf.	and his HiM-I-Menl. , at Pine Hill ^.T20	
"Mr. Past. W. Hattstädt of the congregation of Mr.	From Mr. Henke through Mr. Past. Nuvprecht - ,1,00 F. B ohl au, Cassirer.	" of the St. Paul parish of Mr. Past.Ottnikany, .
Past. Lemke in Monroe, Mich3,50 For the general praeses:		_ ; New Melle, Mo 5,2 " E. Noi ch fe.
Don of the comm. of Mr. Past. W. Keyl in Baltimore, Md. 45.37	1. for the synodal treasury of the middle district:	Received
d. To the Synodal Missionary Fund:	Prom the community of Mr. Past. Farmer - 8,00 2. for the Synodal Missive Fund - Don	With heartfelt thanks from the First Women's Association of the Paris
By Mr. Past. Dulitz in Buffalo, N. A	some members of the congregation of Mr. Past?Strikter on	of Hrtt Past. Miracle in Chicago for arcke students and SchWr: a doze
and namely: 3.57 collected in missionary hours, 1.00 from Mr. Witting,	the Epiph.feast	underbcin dresses, 4 pillow cases and a pair of woolen stockings. C. F. W.Walther.
1,00 ,, " jug. Collects at the Epiph. feast of the Trinity S-comm. of the	" Heinrich Otto 2	DoütldLr GrnuMde at Staunton,IIIS. for poor students individu
Mr. Past. Siecher in Sheboygan, Wisc 2.50 " on Mr. J. Kaufmaun'S baptism of children there 1.00 By Mr. Past, W. Keyl		members of the same k2,25 and by Hr Aug. Sievers therefore for the CollegrhauShait 4 Hühncr and 1 Gan
Baltimore, Md 48.63 and to wit:	Louis:	It thanks in the name of the recipients
35,80 from his community collection at the Epiph. feast, 5,00 from the sewing club,	By TrinityS Congreg. in Cincinnati10.00	C. F. W. Walther.
. 2.00 from I. T., 2.00 " P. K.,	For the seminary construction in Fort	v s With hearty thanks from the community of Columbia, Ills, for poor pupi
3,83 " H. W- on his birthday ges. Mr. Past. F. Sievers in Frankenlust, Mich 21.55 to wit:	Wayne: From Mr. Joh. Schneider through Mr. Past. Sommer 1,00 C.	and > students 3 shirts with bustles, 3 fine white undershirts, 4 $\ensuremath{\text{u}}$
5.63 Collection in Jrankenlust, 11.88 ,, "Amelich,	Piepenbrink, Cassirer.	crbein dresscr, 3 towels, and 3 pairs of woolen stockings. C. F W. Walther.
1.30 after the fact in Frankeniust, , 88 from the comm. in Frankentrost,	u. To pay off the debt of the	
10,00 from Mr. P äst. Sievers himself, , 51 ,, " Cantor Mueller at Illinois, 1.25 collected at Adam	ConcordiaCollege building:	
White at Hermanson for Minnesota.	Addendum from the Gem. deSHrn Past. Link, Pleasant	By Mr. H. Lanemann of the congregation at Ehester, IIIS., §7.80 for
	Ridge, III	poor students, for which hearty thanks are given C. F. W. Walther.
Oon of the Eben^er congregation of the Rev. Besel in Staunton, III.	Birkmann at Waterloo, III - 9.75	
3.05	Past. Birkmann at Waterloo, III^.00	For the Lutheran have paid:
${f By}$ Mr. Past. ${f H_{ullet}}$ Wunder in Chicago, III 8,28 and "was:	From Mr. N. N. by Mr. Past. Brewer, Pittsburgh, Pa	The 11th year:
4.78 from the MrsüonSbüchse of his congregation,	10,15	
1.00 by N. N. m Chicago, 2,50 by Mr. Past. Sallmann in Elkärove:	" of the comm. of Mr. Past. Dormann, Olean, N.A. 6.00	The 12th year: Messrs: H. Änoke, Past. F. Schiebt. ,
50 from W- Kirchhoff, 1.00 " F. Meyer,	of the congregation of the Rev. John, Cole Camp, Benton Co., Mo. 4.35	ine 15th year:
65 " Ph. Ostmann,	" of JohanneS comm. inWhiteleyCo ., Ja 5,38	Messrs: H. Knoke, Past. F. Ahner, Past. F. Schiedt.
25 " F. HenningSmeyer, 10 '' H.THake.	" of the Gem. of the Hrn. Past. Nupprecht 5,00 New Year's Collects of the Trinity Parish iu	The 14th year: Messrs. S. Kämpfe, W. Kohlmeier, W. Becker, Past. F. Ahner, Br
Oon to the school children of Mr. Teacher Eckhardt in the Trinity	Cincinnati, O 18.74	Giesecke, Mr. Becker, Chr. Taylor, A. Guintber, Past. Weyell9 Er., 0
District of the parish in St. Louis 3.50 ,, to an unnamed person in St. Louis for Minnesota	Vou the comm. of Mr. Past. Keyl, Baltimore, Md. 68.97 " Mr. P.K. ,	Strocb 4 Er., Past. F. Schiebt. The 15th year:
by Mr. L' Romans	', " 3,00 By Mr. Past. Sievers, FrankeUlüst, Mich.: collection in Frankeniust on	
Scholz in Minden, III. 8.30 by Mr. Ehr. Fr. Rohlfing 1.25		Holdt, Past. I. G. Sauer 5 Er., Jo- hanning, I. Horn, Vallowe, Past. Ahner, H. Hohmeicr, C. Kruse, C. Kölling, Bro. Lichthardt, Bartels, I
25 from Mr. Probst in St. Louis, 1.00 " " GarrelS "	Past. Sievers 6.00 '	
o. To the college maintenance fund,	of the Rev. C. Meyer 7,00 From the Gem. of Hrn. Past. Franke, Adoifon, III. 40.80 By Mr. Past.	H. Vochsold, Past. A. Uebel- acker, I. Duensing, Fr. Burggrat Brennccke, Gürsbacher, H. Holzgräfe, Habenicht, Schulde,
for teachers' salaries: Christmas collection from	Ahner, Grafion, Wisc., by Glie	Ohlendorf, H. Böger, Past. Frederking-
the congregation of the Rev.	dern dern der Gem. in Ccdarburg: Fr. Lange §1; Ciis. Geyer 10 cts.; Chr. König- Joh. Wirth, Wilh. Groth, C. Kintelmann, Johann	
Summer in Philadelphia 9.25 From the Lollege-Laffe of the St. Pauls-Gem. of Hrn.	Groth, Dietrich Nero G 25 cents; from St. Paul's congregation in Grafton collected at EpipbFeste 1.09; from M. Mintziaff	I . W. Bartion
Past. HollS in Columbia, Monroe Co., III 2.90	cbendas.	
By Mr. Past. W. Hattstädt in MoNroe, Mich 12,50 and namely: 10.50 from the women's club in his parish, 2.00 " Mr. L.	25 Cts.; of members of the branch parish at Cedar Creek: Wilh. Schröter 50 Ers.; Joh.	
Matches. 'Mr. Past. W- Keyl in Baltimore, Md. 73,68 and that is:	Spimug 25 Cts. and from Past. Ahner 31 Cts. 5,00 From the comm. of Mr. Past. Wolff, Tandy Creek,	The next
56.56 Collects from his congregation on the Reformation Day, 17.12 Contributions from individuals.	Jefferson Co, Mo 5,50	
Mr. Past. H. Wunder in Chicago, III19.80 namely:	"Hollowed by Mr. Past. Niemenschneider	one-day pastoral conference
18.80 from the comm. of Mr. Past. Franke in Addison, III., 1.00 from N. N. in Chicago.	By Mr F. Seifert	to St. Louis will be held on the 3rd Wednesday of
ä. For poor students and pupils in Concordia	" of the Gem. in Town Moselle, Collecte on the first	this month in the Concordia Auditorium.
College and Seminary:	Sunday after Cpiph 4,21 ,, of St. Iohannis parish in Long Green, Md. 2.50 "Hrn. Joh. Grau	1
Collection at Mr. Engel's wedding in Buffalo, N. A. 2.13 By Mr. Past. W. Keyl in Baltimore from the sewing	"""0.50 "" Fritz""""0.50	Changed address:
	"" 3. Seidel ,, "" 0.25	kev. Vf.
	" Jräul. Carol. Faust """"0.25 By Mr. Past Richmann Plum IIIS 32.00	riulli X. O.
	By Mr. Past. Richmann, Plum, IIIS	Oooic 60th, 111s.
club there	§15.12 from the comm. in Schaumburg, Ills.	Corrections.
For Ludw. Lochner from Mrs. Stroede at Osbkosh, Wisc	0.88 " to an unnamed person. 16,00 " of the comm. in Rodcnberg.	In the subsequent receipt of Mrs. Past. Kalb in the previous number
'Nützel by Mr. Past. H. Wunder in Chicago, III, from the	From the men: Hoffmann, Arent and C. Alms (K	it should read: Ten dollars, instead of one dollar. A. Wiebusch
econd women's club in his parish 8.00 Through Mr. Past.	25 Cts	Son.
N. Hattstädt in Monroe, Mich. $for\ the\ $ sophomores in college rom Michigan who $are\ in\ $ need of support5,00	By Mr. Past. M. W. Sommer of Mr. Joh. Tailor1,00	In No. 10 it should read: for W. Bartling of the Young Men's Association of Mr. Past. Wanderin Chicago, Ills. §8.00, not: from the
and "was:		congregation itself.
3.56 from the schoolchildren of Mr. Past. Trautman'', ' 1.44 from an unnamed person.		St. Louis, Mo., Synodal Printing Office of Aug.
1.77 Hom an unhanicu person.		Wiebusch & Son.



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(Sent in by Dr. Sihler.)

fatherland?

people captive in spite of such desperate damage, and blessed with earthly goods. more and more exercised a powerful testimony against longer.

This cancerous damage is, in my opinion, the without hearing the divine Word and without

For in these families, too, child-rearing is on the average They will attack their children with the salutary What do righteous evangelical Christians, so badly corrupted and so decidedly averted from the sharpness of the law together with its threats and especially Lutherans, have to do in view of the thorough teaching and admonition of the Holy Scriptures punishments and present themselves to them as the threatening future of this their old or new that it is no wonder that, as a result, a naughty, executors of the divine will in their souls and, as it were, unrighteous generation grows up which, the longer it illuminated by a reflection of the divine majesty, in order lives, the more it "bankrupts" itself morally with earthly to instill in them the fear of God from an early age, to goods. For even in these families the discipline of restrain the ungiving flesh in a salutary way, to guide But even supposing that, from the moral point of children is on the average so badly corrupted and so them to good habits, and especially to bring them to the view, a manifold, united reaction to the so visibly decidedly averted from the thorough teaching and realization of their sinful nature and their inability to do rampant, multiform moral corruption were expressed; - admonition of Holy Scripture that it is no wonder that as the will of God in his commandments and especially in supposing that more and more escaped from the, as it a result a naughty, unruly generation grows up, which the fourth, and thereby to awaken in them repentance were, leaden addiction to sleep and awoke from the the longer, the more it helps to accelerate the moral and sorrow in their hearts and an ever-increasing desire stupor which, as it seems, holds almost the whole "bankruptcy" of this people, which is otherwise so richly for Christ their Savior?

and admonition to the Lord....

Where are the parents, and especially the mothers, almost universally and fundamentally corrupt education who, recognizing their natural inability and their own of the young, and not only by those parents who, original sinfulness, in order to carry out such a work of faith and such a labor of love in a godly manner, would ask God with all seriousness and diligence for the wisdom necessary for this?

> Where are the parents who then, in the wisdom thus attained from above and the enlightenment of the Holv Spirit, can teach the children about original sin in its

Where are the parents who, at the same time as this For where are the parents who, in the righteous fear sharp discipline of the law, though in the evangelical this and that direction and form of moral corruption;-And of God, in true faith in Christ, and in the right spirit of Christian fatherly love, combine the sweet supposing, finally, that such a punishing testimony enlightenment and obedience of the divine word, regard allurement of the Gospel, in order, where possible, from would also have the fruit of limiting and restraining for a their children as the property of the triune God, who tender childhood to bring the lambs to Christ, their time the grosser outbreaks of this and that moral evil: created them, redeemed them, and reborn and Shepherd, that they may recognize Him, even as their the innermost malignant cancer of the American sanctified them through holy baptism? He created them, Saviour, at times? so that then, according to the new people, from which almost all political and social ills redeemed them, and reborn and sanctified them man, the various discipline and obedience also towards spring, would not yet be attacked, much less cured; and through Holy Baptism, but himself only as the steward various people in school and church, as well as later on it is therefore permissible for the writer of this to go into and caretaker of these goods, in order to bring them up when they take up a civil profession, will become dear this matter a little more thoroughly and to dwell a little according to the will expressed in his word, in discipline and easy to them, putting all earnestness and diligence into denying their sins.

the ungodly nature and worldly lusts, and to live chastely, fear and love, and obey them, so that, for instance, it of her heart and, as a practical American, to proceed righteously, and godly in this world? would not occur to an eighteen-year-old A daughter of swiftly to marriage? - That, of course, after a few weeks

Truly, such truly Christian-minded parents would likeeighteen, that is, of civil age, would not think of accepting of this artificial intoxication, a bland disillusionment to be found among the ecclesiastical Americans of the secret courtship of a young journeyman, but would follows, that the enchanting goddess turns into a quite English, German and other tongues only very few; and, thereby direct him to her parents, to whom, according to ordinary daughter of Eve, who lacks nothing but all the unfortunately, the preachers, on the average, would beardivine order and natural rights, as is also the case with domestic virtues and who has no need of anything. great blame for this lack, since they are mostly content to the heathen, it is their right and power to send out their has more abundance than in the art of drawing money make the spiritual, sometimes also political daughter in marriage in a proper manner; And again, a out of the man's purse for the procurement of her speechmaker, to advertise humanly for the growth of theiryoung unmarried man, though he had attained the age splendour of dress, jewellery, precious furnishings, etc. congregation, to hold prayer meetings in a goodof civil majority, would not marry a young prostitute - this is, of course, a vexatious thing. This is, of course, enthusiastic manner without a definite purpose, to play awithout the advice and consent of his parents, and the a vexatious thing, but the free son of America, part in political partisan fights, to occasionally bring theirparents of both parties, being Christian, would exercise accustomed as he is to a customary slipper rule, knows partisan quarrels into the pulpit, to spoil a good time inall due diligence in this matter, to inquire as thoroughly how to send himself into it with the greatest possible unprofessional busyness, and in the best case only to actas possible of the Christian disposition, professional phlegm; for the woman, according to Christian and on the souls of their parishioners in a pietistic-legal way ability, suitable disposition, and domestic virtues of the German custom, is a submissive helpmate to the man, Most of them, in fact, seem to be more or less clericalas yet unknown part, from Christian and judicious a homemaker and hospitable caretaker of his businessmen, who, depending on their particular rentalpersons, before giving their consent. contract with their congregation, perform such and such But where does this Christian and praiseworthy joys, a wise educator of their common children, a faithful church services for so much per year. And it does notcustom take place among English and German fellow-worshipper and intercessor, an understanding occur to them from afar that they should be fathers in Americans and among the already Americanized indulgence in all sorts of domestic affairs, a kindly Christ to young and old, partly to educate the parentsGermans, even among those who are in a church comforter in his various occupations, a charitable helper themselves in God's Word for the true Christian education association? of their children, partly either to teach the school-age Indeed, it would be rare to find it. Instead, almost American husband, in the traditional style, has scarcely

children themselves, or to take care, in cooperation with everywhere one encounters the prevailing custom and a breath. the parents, for the establishment and maintenance of the contradiction against the divine order in his word, Christian parochial schools. that parents, with, even before civil majority, leave their In view of the widespread lack of such preachers and children complete freedom to marry whomever they

pastors, who would undeniably have a beneficial and wish; and again these promise themselves among lasting influence on the initiation and formation of themselves, without even asking the parents for Christian doctrine and discipline in the Hanseatic League, counsel, much less desiring their consent, as they are school and church, and in view of the abundance of such wont, then, with their legal majority, to regard the a different taste, on the average, with regard to their spiritual speechmakers, who act with their own children parental Hans only as a sort of boarding-house, and suitors. With laudable prudence and shrewd calculation, according to the custom of the country and contrary to the among the noblePennsylvanians it is the prevailing they look not so much at masculine beauty and dignity, instruction of the Holy Scriptures. It is no wonder, then, usage for grown sons and daughters to marry their aged firmness of bearing and character, professional ability, or that nothing salutary happens from this side for the parents, instead of: Father and Mother, "the old man" real education, as, first, whether he has or acquires improvement of child discipline; and just as little happens and "the old woman," certainly not as a mark of respect, money enough to gratify all their whims and lusts in dress, from these preachers for instructing the growing youth of but rather as a mark of contempt.

both sexes from God's Word how a Christian marriage is "She (he) pleases my eyes" that is what mostly pleasures without intermission, secondly, whether he has to be concluded and conducted in a godly manner, and decides, if the great god Mammon did not found the sufficient phlegm or docility and country devotion to all the what important profession and office the parents of both alliance. The eyes of the carnally-minded young fellows naughtinesses of the fair sex to be likely to remain an parts also have in this.

For it is evident, and in the open, that the average figure (both as necessary requirements of an American purse can afford, and to find her amiable and interesting frivolous contracting of marriage in this country is also a feminine beauty), by tasteful clothing according to even when she is angry, sulky, and un-giving about it. principal cause of corrupt child-breeding, as this child-modern tastelessness and frills, by an affectation of breeding, in turn, also produces such marriages. For if the tailing and pattering in the aisle, by parents, and I do not mean by this only the unchurched, hollow and empty babble of superficial half-education, not only in the wealthy strata of society, but more or less had been powerfully imbued with the dignity and majesty picked up at French educational institutions and from also in the less well-to-do, - for here in this country, of their divine calling for the Christian education of their common-sense books and magazines of that sort, by children, and had brought them up in the above- the strumming of a few waltzes on the piano and the bourgeois community and on account of the mentioned manner from their infancy in discipline and singing or gyrating of a few languorous love songs. How admonition to the Lord, and had constantly accompanied then could a young American fan of this wealth of this with faithful intercession, then, on the average, the charm, beauty, and education, not to make such a children thus brought up would also, according to the goddess soon a lady of her own.

fourth commandment, honor their parents, i.e., would not have been so unfaithful.

household, a faithful friend and companion of domestic of this and that poor or afflicted one - of which an

But the young ladies of sweet sixteen and above have ornaments, vices, and all manner of other costly are taken in by a half-swinish chalk face and a wasp-like obedient husband even when she desires more than his

> If now, in the prevailing manner, marriages are thus contracted and conducted, as has just been shown, and already on account of the democratic constitution of the disappearance of a caste-like demarcation of different classes, there is no such difference in all kinds of customs or manners among those who are differentiated, e. g., by wealth or education - how must it be with regard to the upbringing of children born of such marriages? How must it then be logical with the education of the children born of such marriages? -

> Of course, exceedingly miserable and deplorable, and squarely contrary to God's Word and to the truly Christian mode of education indicated above.

First of all, such unbelieving, unconverted parents, who to be accustomed to gratitude, truthfulness, service, and I say, let us notice how in this way the sinful inclination in have not been enlightened by the Holy Spirit from His moral and chaste conduct, and yet at the same time to boys and girls is, from the first age, as it were, deliberately Word, are far from looking upon their just-born children awaken in them a wholesome knowledge of themselves and fundamentally strengthened and nourished, and not as the sole property of the Triune God from the and of their sins, so that the longer they live, the more weakened and broken, by those parents: so it cannot moment of their creation and redemption, and they may realize that the law is spiritual, but that it sells surprise us if, in consequence of such education and especially as having been bought with the blood of the them into the flesh and under sin.

Son of God in soul and body; but just as everything is corrupted in the natural and unborn human being law on the part of unbelieving parents is lacking, and even the predatory.

Roman and Episcopalians - are not in a hurry to have godly children, pleasing to God and worthy of men. their children washed away from the guilt of hereditary In addition, among the ecclesiastical Americans - with called Baptists in this country, deny, contrary to the with all due care. words of Christ, Marc. 10, 14. Matth. 18, 6. that children through it to give them forgiveness of sins, the Holy Spirit, the adoption as children of God, and the gift of however, who have already believed through the preaching of the gospel, these heavenly goods are sealed to them through baptism.

If, then, the children, most of whom have not been $_{
m no}$ proof. The preachers, however, are as little partly by their own example, to strengthen the power of frivolous parents who belong to their congregation. original sin in them and to corrupt them more and more. For there is no thought of pruning from early youth, by the sharp knife of the law, even in its wholesome chastisements and punishments, the original sinful wild shoots of disobedience to parental commands and prohibitions, likewise of self-will and self-will, of malice. anger, envy, hate, self-love, and the evil desire that breaks out in various ways, with a firm hand and persevering will, and to wisely restrain the naughty and unruly flesh, and by this preparatory discipline of the law of the ten commandments, to bring them, as far as is thereby possible, to the fear of God, to obedience, to submission, to humility,

But where such teaching and discipline of the divine living faith in Christ, and righteous godliness,

natural parental love is thus carnally corrupted and the gospel to present the Lord Jesus Christ in his love polluted, that these parents look upon their little for sinners and children to the children who are children only as their own flesh and blood, love frightened in their conscience by the work of the law and themselves in them, and thus embrace them only with who recognize themselves as sinners. He also offers carnal love, just as, according to their nature, such love them forgiveness of sins, righteousness, peace and joy also takes place in the higher animals, both the social in the Holy Spirit and in his words, and if they believe, he communicates and assigns them, so that they may Furthermore, such parents - with the exception of the become obedient, diligent, obedient, God-fearing and

and real sin in Holy Baptism. Furthermore, such the exception of the Romans and us Lutherans of our parents, with the exception of Roman and Synod - there is almost without exception a lack of well-Episcopalians, are not in a hurry to have their children established parochial schools with faithful and skilful washed away from the guilt of hereditary and real sin teachers, in which the children are taught from their in Holy Baptism by the blood of Christ, and to have youth especially in biblical history, in catechism, in them born again by the Holy Spirit through faith in learning the sayings of the Holy Scriptures and in singing Christ. For even the ecclesiastics, who almost all spiritual songs with all due care. The church is to be a adhere to the false Calvinist doctrine of baptism, do not place where the children are taught from their youth, believe that baptism is the bath of rebirth and renewal especially in biblical history, catechism, learning the of the Holy Spirit. The Anabaptists, however, who are sayings of the Holy Scriptures and singing spiritual songs especially the Americanized Germans, would, on the

But that for this the Sunday schools, in which all can believe, and thus deprive them of this sacrament, kinds of well-meaning, but hardly universally skilled work faith in Christ in infants and tender children, and the New Tender to people, in a good pietistic way, for instance, in reading the New Testament, work on the souls of the children and incidentally also teach them their peculiar little the Holy Spirit. In the case of children and the elderly, that these Sunday schools are only poor emergency fiefdoms, but do not show them the way to salvation helpers and stopgaps, but no substitute for wellestablished Christian parochial schools, needs well to be

baptized, grow up in unimpaired original sin, the concerned with the careful instruction of the lambs of unbelieving and unenlightened parents do their best, Christ, who have been commanded to them, in the partly by spoiling them, partly by neglecting them, wholesome doctrine from their youth as are the careless,

> If one now takes a good look at this deformation and neglect of children of both sexes from tender childhood on; - one notices in particular how, partly as a result of the republican-democratic constitution here, partly through the fault of carnally-minded, careless, bad, frivolous parents, there is a tendency in boys to untimely independence and self-reliance, even to impudent recklessness and wild boisterousness, to superficiality and inconstancy, to heartless and mindless social pleasures, In the girls, on the other hand, there is a tendency to vanity, finery, and ostentation, to laziness and insipid entertainment outside the home, and to a fashionable half-education and sham education in all kinds of knowledge and skill, which will not be of the least use to them in their later occupations as wives and

neglect, a generation grows up which is of true godliness.

from which alone the moral and civic virtues of justice, through unbelief and a corrupt nature, so also the There is just as little of the teaching and enticement of love of country, public spirit, diligence, truthfulness, etc., can flow. The people of this country are as much exposed as they are filled with unbelief, forgetfulness of God, disobedience to divine and human laws, injustice, lies and deceit, selfishness, greed for money, party frenzy, laziness, unbridled insolence, frivolity, and worldly pleasures - a race that includes the mass of miserly peasants, swindling speculators, deceitful advocates, corrupt judges, money-grubbing judges, and money-grubbing judges, crooked speculators, deceitful advocates, corrupt judges, money-grubbing merchants, dishonorable office-hunters, unscrupulous officials, fanatical public speakers and partisan newspaper writers, reckless bankers, traveling soldiers of fortune, cunning crooks, idle day-thieves, vicious loafers and rowdies, and what is more of these vermin and vermin in the moral world, increase from year to year with rapidity. And only then would these terrible moral, civil. and social evils diminish, and even gradually change into the opposite virtues, if the American people, and one hand, thoroughly turn inward and repent against God because of their unbelief and disobedience, and, on the other hand, especially because of the prevailing national sin, namely, the corrupt breeding of children. and righteously turn to God through true faith in Christ. And it is certain that without such righteous repentance and conversion to God, similar to what the inhabitants of Nineveh did, no thorough help can be offered against the above mass destruction and the rapidly increasing moral bankruptcy and ruin of the American people of the United States; for "righteousness exalts a nation, but sin is the ruin of the people.

(Conclusion follows.)

(Sent in by Past. Besel.)

Causes why the Passion Sermons should be listened to gladly and diligently.

Without a doubt, all of God's children look forward to and dalliance in the home, to affectation, ornamentation, the holy time of Passion, because the love of God is especially revealed and praised to them during this time. Rom. 5, 8-11. But there is also a new complaint among many servants of God as well as other devout Christians that the Passion sermons are not attended at all or only rarely by many, which is not only discouraging for preachers but also for others and one of the annovances for which the name of Christ is not mentioned in the Bible.

beloved youth is held in low esteem and blasphemed If there were a hundred Hungarian florins or less, thereamong us? How one would run together, what questions among the unbelievers, is also sin against the third should be running, running, and running; and if blind menand counter-questions this would cause, how one would should dare to run through the midst of the Elbe, ortry to get to the bottom of the matter, so as not to deceive

(1) I say that the preacher might easily become through the midst of my country, for such a hundredoneself! Now an edict has already gone forth from the discouraged if he faithfully spends so much time and florins,-we should spit upon ourselves, we hopeless King of kings, promising the redemption of all sins, and energy in his ministry in order to present Christ Jesuspeople, that we should run and run like this for the sakethis edict is signed with the blood of the Son of God, and crucified to the sheep commanded by the Lord in a clear, of a little money. And here are not a hundred florins, sealed with an oath (Heb. 6:16, 17), but behold! most penetrating, and useful way; if, in addition to studying and which will soon be consumed, but the body and blood of listen to the proclamation of this will of God quite praying, he still has many other worries on his mind, such Jesus Christ, by which we are redeemed. He gives usindifferently, few pay attention to it, and among these few as, for example, whether he will correctly capture the this treasure as our own in his will, and with it eternal life, the greatest part with secret or open aversion, anger and image of Christ and also correctly present it, and so on. Iso that we may be sure of it and take comfort in it, andenmity. Whence comes this? Because the word of the say, if he has done this and so many other things for the always remember it. But there one still flinches as if itcross is the seed of regeneration, the center of all benefit and piety of his flock, and is tired of studying and were poison and damnation. Who is it that we can runspiritual life, the source of faith, love, hope, etc., and memorizing with a praying and trembling heart, and finds after the hundred coins and nod at this precious against it every unregenerate man has an aversion in the here about 6 to 8 adults (perhaps only grandmothers) and treasure? None but the devil, who has our old Adamdepth of his heart."-Should this not deeply grieve a at most a few children, who betray in their embarrassed before him, who is lazy and indolent for eternal good, and faithful pastor, if in his congregation he also has to notice faces that they would not have come if they had known prefers to take care of temporal things. This ingratitude such a preference of earthly things over the word of the that so few were coming; and if the preacher preaches and contempt is a greater sin than any man cancross, or even an aversion to it? Should it not in the end out of devotion to duty in spite of the empty pews, let conceive. For everyone is averse to it; otherwise we make him despondent when he sees that grace is so little everyone judge what thought must come into awould be more diligent here, and not so earnestly striverespected? But I say, he comforts himself, and preacher's head. Well, I must say myself that in such a for money and goods, of which we are never sure for acommands it of the Lord. situation the thought creeps up on me: You should no moment. But those who do so may see how they will fare (2) But the few listeners are still more easily longer ascend this place at such a holy time. I have to say one day. Now think thou thyself what is to be thought of discouraged; who does not know this, especially if there myself that in such a situation the thought creeps into mythose who boast of being Christians, and go a whole yearwas already a Thursday at home, because they wanted

mind: You should not even climb this place at such a holy and more, and do not receive the reverend sacrament to go to church? It is not rare to see the depths of satan time, because so few people have respected the grace of The devil has certainly possessed them to such an extentin some eyes, and to hear the devil's words in some God to hear about the suffering of our highly praised that they either never pay attention to their sin, and mouths, so that weak souls wonder whether they ought

therefore do not think of how they can be freed from it, orto go to church. And this is certain, that if the devil slept The preacher remembers that it is a working day and they love this temporal life more than the eternal. This is all the year round, the word of the cross would awaken that the people must be at their work, as they say; but hea terrible thing to hear in both parts. They are worthhim; and it is also true that especially in this holy time he also remembers that his people can go to weddings on nothing better than to hear the spirit of a mob. 2c. working days, for one does not stay away without great Therefore, whoever wants to be a Christian, and alsoholy time he does everything to keep seeking souls away necessity, so as not to offend the bride and groom, and keep himself Christian according to his name, should not from the word. To do this, he uses beautiful and weighty for other reasons. Old and young hurry there, without the abstain from the Lord's Supper, but use it often andwords, such as, one misses too much, especially when danger of the work doing itself alone in the meantime, or much. For we may do it very well, as is now reported." one has to work for a day's wages. Or, one might leave

Saviour.

a stranger carrying a sack full of money into the house-: So far Luther. And another blessedly departed andhome; or the cold, unfavorable weather might be highly esteemed teacher says the following in a sermondetrimental," which God does not want to ruin one's The preacher also thinks of how the menfolk, on on "the word of the cross": "What is simpler than this storyhealth; or one might read a passage from the history of weekdays, turn out in crowds at auctions and other and teaching? Is there anything more memorable than suffering at home in the evening; or it is not Sunday, and occasions, because it concerns earthly things -he also when it is told that our Creator and God died on the crossperhaps some would laugh if one went to church during thinks of what hearing is given to the authorities when like a malefactor? Should not every man's attention bethe week; or because it is the custom in Germany that they summon the people; he thinks of this, I say, and strained to the highest by such a narrative? Should not only the old and the unemployed go to such services, one pains him that he, as God's messenger with the most every one, to whom the high purpose which lay hidden inshould stick to the way of the fathers, and not condemn blessed message, must be like one who slacks off. But athe suffering and death of his Creator is proclaimed, bethem in fact. And so on the muddled man lispeth in his righteous shepherd consoles himself with the fact that most deeply moved and grasp it with both hands? So itheart, and preacheth by his fellows. Should not such nothing new happens under the sun, by remembering should certainly be thought, and so it would be, if the challenged souls really be angry when they see so few how Luther also complains that the Lord's Supper is so redemption which the Saviour invented were an earthlywho want to hear the word of the cross? Of course, it little respected. And because what he says there of the one. If to-day an edict were to come from an earthly king, should not be so, but it is so.

reception of the body of Jesus applies also to the according to which your taxes were to be abated, what preaching of the same (for both are done for this purpose, movement would that be? that we forget not his), I will here adduce his own words. "That we forget not his, saith he, Give me yet in eight days, in four weeks 2c. even a day, that ye may remember me. This ye may well do; for my sake I could well spare it."

"Yes, if it were money, and one gave to each not the body and blood of Christ, but hun

(3) And what distress is given to the dear youth! The heads of households should teach their servants at such times not to forget Jesus' suffering and death, so that the covenant of confirmation may remain important to them, and the

offers up everything to help seekers. Especially in this

desire for Christ's body and blood often become strong. There are those who deny this, who entirely follow the With this, then, the following accusation is already Let them therefore bid them go and hear when the word manner of many an old theologian, and do not want to partly rejected, that the Synod of Missouri rejects a of the cross is preached. But if they themselves have no reject a Scripture explanation, which does not seem to deviating explanation of Scripture "not on exegetical desire for it, if they themselves do not go, but say, We them to agree with the explanations of the confessional grounds, but with the simple indication that it does not must work, but we can hear at other times: what shall writings, with exegetical reasons, i.e. with explanation agree with the confession. It would, of course, be the the servants do? Would it not be better for you to say, and proof of a Scripture passage and Scripture truth most inexplicable renunciation of the Holy Scriptures, an "We can work before and after, but we may never hear from itself and from other Scripture passages, but with irresponsible contempt. It would, of course, be the most again the word that preaches reconciliation?" the simple indication that they do not agree with the blatant abandonment of Holy Scripture, an irresponsible Therefore, since God is not displeased to have it confession or also not with the system, i.e. not with the contempt of it, if the Synod of Missouri knew nothing else preached to us again, let us not be displeased to hear it way of teaching customary among the ecclesiastical to oppose a deviating explanation of Scripture than the either; therefore, whoever is able, let him come and let theologians. In this way especially those of the Missouri simple remark that it does not agree with the confession. us hear the counsel for our salvation. Synod in North America are zealous, where at present a But, as I have said, this charge is refuted by the constant

And what is said of the servants is also true of their controversy has broken out about the millennial practice of the Synod. For in its negotiations with erring own children; and they especially ought to hear of the kingdom." or challenged Lutheran Christians who questioned a love of the Saviour, that either the grace of baptism may Hereby the accusation of undue zeal is brought doctrine of the symbols, it has never been content with a be preserved in their young hearts, or that they may be against the Synod of Missouri, namely, that it does not simple reference to the symbols, but has also always led back to it at times, and not go too far astray. But few reject a dissenting statement of Scripture on exegetical furnished exegetical proof that the symbolical doctrine think of this, and probably even think that the children grounds. This accusation alone is a thoroughly agrees with the Bible word. And in her manifold disputes do not understand much of it. Therefore let them be sent unfounded one. The writer of this, who has been a with non-Lutherans, with whom all reference to the diligently, that they may be exercised in the senses, and member of the Missouri Synod for 12 years, has been a symbols would be completely in vain, she has let them be examined at home, that they may be witness to its manifold struggles against unscriptural, un-demonstrated by the most detailed exegetical proofs that accustomed to watch. Lutheran doctrines. But he is also not aware of a single the doctrine of our church rests on the most indisputable, 004 And finally the catechism saith, We ought not to instance where the Synod has failed to give thorough, broadest scriptural foundation.

Hosea 9:17 reads.

(Conclusion follows.)

(From the Neue Zeitblatt by Münkel in Oiste near Verden.)

Corrigendum *)

the doctrine of the millennial kingdom, there is the sufficient exegetical evidence in this controversy. following verdict on the Evangelical Lutheran Synod of Missouri in North America: "There are, however, in our time again many zealous Lutherans.

*) To read this defence of the Missouri Synod in a German Blatte by our dear Fick, will, I hope, afford our readers equal pleasure as it has afforded us. "D. Luth."

despise the sermon and his word, but to keep it holy, to clear, and convincing proof from the Holy Scriptures. While the Synod thus maintains the prestige of Sacred hear it gladly, and to learn it. If, however, I miss the Yes, to the glory of the Lord it may be said that it is Scripture as the supreme rule and guide of doctrine. sermon without great need, I certainly despise it; only precisely this conscientious faithfulness, with which it While the Synod thus preserves the prestige of Scripture interpret whoever will, he will, after a just conclusion presents only the true Word of God as the sole as the supreme rule and guide of doctrine by being vividly bring forth nothing else than: what I love, that I seek foundation of our faith in the face of sectarian confusion, aware that it is taken from Scripture and is in perfect what I despise, that I leave or avoid. But is it not frightful, and presents from the Word of God the scriptural validity accord with it, and, if need be, also proves it exegetically, and especially shameful, for Christians to be called of Lutheran doctrine and, on the other hand, the it is not ashamed, however, to refer to Scripture. If it is despisers of God? And should not what Solomon says scriptural untruthfulness of sectarian doctrine, that has necessary to prove it exegetically, it is not ashamed to in his Proverbs, Cap. 13, 13, apply to this: "He who often been blessed by the Lord so that sincere souls take the reference to the symbols sacredly seriously. For despises these things corrupts himself"? And though have recognized the truth and abandoned their errors. because it declares the symbols to be the confession of

there are three kinds of them, namely, evidently This happened especially in the case of the chiliastic its own faith, it also confesses them to be a "simple, malicious despisers, then those who prefer temporal controversy. The Synod took no pains to examine all the certain, general form of doctrine, from which and "oh things to words, and those who neglect them out of passages of Scripture that had a bearing on the matter, which, because it is taken from God's word, all other indifference, yet none of them is to be excused, for God and to discuss this doctrine in the context of the whole writings, as far as they are to be tried and accepted, are will reject them because they will not hear him, as Scripture, and especially in its connection with the to be judged and regulated," as it is said in the Concordia doctrine of the last things. And when one of their Book.

> Furthermore, the Synod of Missouri is accused of members fell into the chiliastic error and referred to the Scriptures as proof of it, his fellow ministers did not know rejecting a dissenting statement of Scripture with the what to make of it. And when one of its members fell into "simple indication that it does not agree with the system, chiliastic error and invoked the Holy Scriptures to prove i.e., does not agree with the conventional doctrine of the it, his fellow ministers, both pastors and professors, did church theologians. To refute this, suffice it to say what not tire of proving to him again and again the the Synod says against a similar accusation in its last groundlessness of it exegetically, so that more than Synodal Report, p. 87: "To be sure, we have wanted to once he was struck by the evidential power of the divine bind consciences, and still want to do so, but with God's word and gave hope for repentance. Furthermore, the Word, with nothing else, with no traditional interpretation general synod spent almost the entire ten days of its last whatsoever."

year's session in refuting all his supposed scriptural When finally Pastor Wucherer says: "Then men like proofs of the millennial kingdom, and in demonstrating Rudelbach, Löhe, Wermelskirch 2c. are suspected of to him the nullity of his delusion on the clear grounds of apostasy, and honest souls who have hitherto considered the divine word, which succeeded so well that he himself such men faithful stewards, even pillars of the church, are finally declared his hope of a millennial kingdom to be rendered erroneous and confused in their consciences," merely human, and therefore doubtful. Finally, if one will 2c., then in this too there is no reason for a just accusation In No. 28 of Freimund's Wochenblatt, edited by consult the writings published by the Synod, the of the Synod. For when notable recent theologians in Pastor Wucherer, in the article: "Verwirret die Lutheran, and the last Synodal Reports, one will be public writings pronounce doctrines

Gewissen nicht," in which the author also illuminates convinced that the Synod has by no means lacked

If a Lutheran does not publicly expose and disseminate Mr. Krebsen. Since he thinks the money is for the beloved Lutheran Zion than can be found anywhere symbols that contradict the symbols, then no Lutheran preachers, his mouth is not a little watery about it. For else." can be blamed if he also publicly exposes such the time being, this hint would suffice in case Mr. Krebs contradictions, warns against them, and decisively should call on one of our fellow believers with the pity that Dr. Harkey is the President of the General testifies against them to the challenged or compromised chapcau-bas (i.e. bearded) one fine morning.

validity of the confession. On the contrary, according to the Word of God, a Lutheran has an undisputed right, indeed a sacred duty, to do so. And the Synod of Missouri only made use of this, not for the sake of hatred and strife, but precisely for the sake of weak, honest souls who, captivated by the authority of renowned theologians, leaned toward false doctrine, in order to lead them back from erroneous human opinion to the doctrine of symbols and Scripture. But this is not to confuse the consciences. but to report them.

After stating these reasons, the author, who is also dear and highly respected by us, and whose frank and fresh testimonies have also served to strengthen the faith of many in America, will certainly find it justified, if the writer of this feels urged by his conscience, to reject the accusations against the Synod of Missouri as absolutely unproven.

H. Fick.

The religion of cancer in the dinte.

Since up to now no Christian man has been willing to prove the falsity of the notes that Mr. Krebs presents to the public every week from the company "Christenthum" for redemption, a Jew has finally been found for this work! Mr. Krebs had denied that the doctrine of the immortality of the soul was contained in the Old Testament. But since in this point the present Jews agree with Christ, who, as is well known, even proves the resurrection from the second book of Moses (see: Matth. 22, 31, 32.), the editor

Krebs. What is Mr. Krebs doing now? Seeing himself known to everyone who reads American political lifted out of the saddle, he refers to an old German newspapers and compares them with those of other shopkeeper's book, which probably a German bookseller countries. It is probably less well known that there are gave him, and cites it as his "authority. But that will hardly whorehouses which are genuine children of "American help the poor man much. For the Jew will hardly admit to Lutheranism. An example of this is found in the Olive Mr. Krebs that the German professors are oracles, whom branch of Feb. 9, in which Dr. Harkey lets himself be - a clever Jew just like Mr. Krebs must believe and write heard thus: everything according to. The Krebs religion, which would "The General Synod does not need our feeble so gladly like to sell itself as Christianity, is obviously in defense. It is by far the purest and best Lutheran body deep trouble. We are indeed fearful about the outcome of now existing in the world, both in Europe and in America this fatal matter. May the stars prevent that Mr. Krebs, in an honor to our church and to our name, and promising

large receipt slips in our "Lutheran" are making a deep impression on the so receptive mind in this respect.

(Sent in the Rev. P. Bever.) Oh, who'd be in heaven?

Alas, how I am weary of thee, vain and full world! To others boast thy goodness, Thy lust, honour, and money; To me thou remain'st dull and empty; - Alas, who were in

Yea, I'll grant thee, thou dost pour out joys, but ere the foolish see, thou dost mix thy poison. - They that know thee wish the more, Alas, who but in heaven were...

Do you want to improve yourself? - o, indeed, experience hath taught it;

First thou cast'st amiss and greenish And now gravish and

No ointment will help you now. Would that I were in

Forced only, as in the dungeon, I, O world, in thee do

But I grow stronger every day, Soon you may succumb to me. In spite of you and your army. - Oh, that I were in heaven.

Hear me only, I'll tell thee plainly: I am thy sworn enemy. May I now hope thy anger? Be angry, if it be useful to thee; I'll cry aloud, Lord, oh, who were in

Christians, let us come to God In the strength of our holy faith And pray the world to death, That God may soon save. "Come," cries, "come quickly, O Lord! - Oh, who in

An "American Lutheran" "whorehouse."

That brothels, i.e., the public blatant advertising of all of the Jewish magazine "Deborah" has now gone to Mr. kinds of things, are a genuine American product, is

his distress, does not finally come to the idea of joining more for a living and spiritual Christianity and for the

the Lutherans. We come to such melancholy thoughts future greatness and glory of our ge because it is becoming more and more obvious that the

Doesn't the gentleman know how to puff? It is only a Synod. His puffing should therefore have no more effect than that of a bank by the director of the same.

Introduction.

Rev. Frederick Ruff having received a call from the newly formed:! Lutheran congregation at Bloomington, Ills. and having accepted with the consent of his congregation, the same was commissioned by order of the Honorable Presidency of the Synod of Missouri, Ohio, &c. St. Western District on the 24th Sunday p. Irin. was solemnly installed in his office by the undersigned.

May the Lord multiply and keep in him his grace and adorn him with rich blessings in his new church!

Mrs. Böling

Church consecration.

Dear readers are hereby served with the news that on the second Sunday after Epiphany, the church built by the Lutheran congregation of St. John's in Plymouth, Sheboygan Co., Wisc. was dedicated to the service of the Triune God.

Mr. Rev. Kolb preached that day on the Gospel of the Consecration of the Church.

May the faithful and merciful God grant in mercy that in this house the gospel may always be preached purely and loudly for the salvation of many souls.

E. Rolf.

Sheboygan Falls, Feb. 2, 1859.

Church News.

After the removal of Rev. Friedrich König to the congregation in Cincinnati, the pastorate in Lafayette, Ind. was terminated, so the congregation had appointed the former missionary and pastor in South Africa, Mr. Heinrich Schöneberg, from West Prussia, as their preacher and pastor: He had, for the sake of the Lutheran confession, given up his former connection with the united Rhenish Missionary Society and obtained an honorable dismissal from the same. Having arrived in America and become more familiar with the doctrine and practice of our Synod, he then offered himself for service to the Lutheran Church within our Synodal Union, and after having stayed here in Fort-Wayne for about two months, and after a colloquium on his orthodoxy had been held with him, he had accepted the appointment of the Lutheran congregation at Lafayette, Ind,

on the third Sunday p. epipban. by Father Stürcken, in or, respectively, to be sent in. The undersigned cannot The first Germans in what is now lowa. my name. May the HCrr make him a blessing to many vouch for the publication of any subsequent submissions

Fort-Wayne, February 4, 1859.

Aug. Selle, Secr.

u. d. z. District Pres.

Rock Island, Ills, 1859.

(Submitted.)

Notice.

Reminder again for Synodical members.

(From a letter to Mr. Barthel.)

Notice is hereby given to the members of the Lutheran Synod of Missouri, Ohio, &c. St. Western

District, that during the next public meeting of the the Lutheran, has also found approval in our Synod to be held at Addison, Du Page Co., III. from the congregation, is proven by the enclosed §22,55, which 5th of May next, the following matters, among others, we are sending to you for the payment of the debts that are to be considered:

- pure doctrine of justification.
- diminished consciousness again?

undersigned within four weeks an answer to the and let us all steer together, then the Lutheran will

- understanding and to awaken love for them?
- Luther's writings and studied them?

beginning of the Synod sessions.

St. Louis, February 20, 1859.

G. Schaller.

d. Z. Pres. of the Western District of the Synod of Missouri, Ohio, &c. St.

Synod Message.

The Western District of the German Lutheran Synod of Missouri. Ohio. &c. St., will hold its meetings this year at Addison, Du Page Co, Ills, May 5-11 incl.

Mr. Rev. A. Francke, as Past. looi, wishes at least two weeks before the opening of the Sy rode to receive from all the gentlemen Pastors, Deputies 2c., news of their intention to attend the Synod, in order to save them long journeys as far as possible.

Those traveling by way of Chicago have from here another 16 miles by Galena railroad to Cottage Hill, where they will find wagons ready to take them to their

Voting pastors are required to give their parochial reports during the meeting.

That the call and request of the congregations of Altenburg and Frohna, which can be found in No. 5 of still weigh on the St. Louis College. As a result of the I) That the Lutheran Church alone is entrusted with the request and plea of the above-mentioned congregations, it was decided at the congregational meeting held by us 2) Where does it come from that this awareness has on November 1 to hold a collection in our church on the dwindled in many cases even within the Lutheran first Sunday of Advent for the benefit of the college, which then also took place; and the enclosed sum is the 3) What measures are to be taken to awaken this result of this collection. But since we ourselves have Jäbker, AdamS Co. 55ZUM

"I. P. Emrich through Mr. Past. Sommer in Harf and Baltimore Co. experienced that, unfortunately, there is still a need for collected 53.35; likewise byHrn. Past. Sommer byMr. Grün/5Cts. 4.10 At the same time the honorable HH. Amtsbrüder of giving, we would like to make this friendly request to the of Mr. Past. Riemenschneider 3. the said district are requested to send to the dear congregations of our Synodal Union: Do the same ,, Carl Schmill, received from the Gem. of Hrn. certainly soon bring us the joyful news that the debts 1) What has happened within their sphere of activity to have been paid. And the holy Christmas season should bring Luther's writings to the people, to open their have especially encouraged us to give, since at this time the merciful God has given us His dear Son Jesus Christ 2) What measures should be taken to achieve this, Himself, and with Him everything we need. Let us all bear this in mind, and therefore let us not be sullen to 3) How far each one has made himself acquainted with everyone when a small sacrifice is demanded of us, for we are but stewards of these temporal goods, and the If anyone else wishes to see one or other of these Lord who has set us over them will one day ask us how matters discussed at the next Synod, he is requested to we have administered them; therefore let us use them We have also received the following gifts of love for the building of our send a written submission concerning the same to the aright, and just now we have another good opportunity Bon der 'Gem. des Hrn. Past. Lochner821 ... undersigned so that it arrives here six weeks before the to do so. Well then, do not forget to give and share, for such sacrifices are pleasing to God.

> On behalf of the Lutheran congregation of St. John in Ehester, Ills.

> > The principals Friedrich Allmeycr. Hermann Lanemann.

Regarding the St. Louis Bible Society.

The undersigned hereby makes it known to all concerned that he has taken over the agency business of the Lutheran Central Bible Society of the West in place of Mr. Otto Ernst as of today; therefore, all who intend to obtain Bibles or Altenburg New Testaments from the said Bible Society should contact the undersigned by letter or verbally as of today.

L. E. E. Bertram,

eare os^liss. Heinicke k. Lsiel, 8t. Tonis, Llo.

(My apartment is at the corner of Carr and 14th streets, No. 203.)

A tale to instruct and entertain young and old.

St. Louis, Wo.

Printed and published by Aug. Wiebusch and Son. 1859.

We call the attention of all our readers, especially our young readers, to this interesting little book that has just appeared. We do not want to betray anything from it. Whoever buys it will be grateful to us for having drawn his attention to it. The price for a volume of 54 pages in a colored cover is 10 Cts. (the dozen 85Cts. and the hundred §6.00.) Also available from Mr. A. Siemon in

Receipt and thanks.

For Fr- Ruhland onder Kindtaufe dcS Hrn, C. Flach in Detroit collected §4: from InngfrauenBereindaselbst 52: from Hrn. Past.

Friedrich Niemanschneiter by Friedr, Frickenfahmidt, from the Gem Past. Ncisiilger 58 together with a skirt and legNeider

" H. W. Bewie of St. John's parish at Ehester by Hi n. Rev. Eirich " Ludwig Kolb by Mr. Past. Beyer in Town Herman, Wisc on 2

weddings collected-- 1.64 "Heinrich Grupe from the young man S-Bercin in Chicago by Mr.

Past. Wunder -Theodor Zacharias of the Virginians' Association of the congregation of Mr. Rev. Dulih in Buffalo-Otto Hanser by Past. Klinkcndrrg 55, by F.

W. Meier in his comm. § I

church:

"" Learned-Horst 2 00 Schumann6.05 """""liingel "",,,,""Hoppe 10.30 ,,,Hanser----Mr. Past. Red----

for which, on behalf of my congregation, I offer my heartfelt thanks to the dear brothers.

Fr. Bdltng.

Peoria, Ills. 11th Fcbr. 1859.

With heartfelt thanks. I certify:

Of the Gern, of Mr. Past. Fricke in Indianapolis 844,58 " of the congregation of Mr. Past. Sauprrt in Evansville 24,48 " the Trinity and Emanucls congregation deS

Mr. Past. Wevel Subsequent from the Gem. of the Hrn. Past. Penalties in Collinsville Lauer and W. Niemann from Mr. Past. Wonders Gem. in Chicago ü 81 some members of the congregation of the Rev.

Sharpie at Indianapolis for the building of the church of the German Lutheran congregation in Terre Haute, Vigo Co, Ind.-The merciful God bless abundantly these gifts of Christian love, to givers and receivers, to His name Ebre.

Torre Haute, Ind. Feb 14, 1859.

The first German Lutheran ImmanuelS congregation at Olean, N. I. has received the following gifts of love for their church building: Bon der Gem, des Hrn. Past. Tulitz at Buffalo-829.35 " " " at Scnecca, ,, of Mr. Past. Keyl zu Baltimore---- 13.25 " your sewing club in the same community

To the kind donors we government wish them God's rich blessing.

On behalf of the community

I. H. Dörmann, Past. To the kind donors we give our heartfelt thanks along with God and

For the support of the German Lutheran Immanuel congregation in Rock Island, Ills:

From Mr. H. Rinnebach at Lafayettb, Ind. by Mr. Past. Acr.iq-81,(0

1.l>0	
" Mr. Hartmann Werner, ZaneSviüe, O- 2.00 "" F. Ude. scn., St. Louis, Mo 1 .00	
"" Past. Shepherd, collected in Marion Co, Znd7: 3,00	Fro Alt
" Mr. Hemer to Cdgington, Ill 2	Wa
"Mr. Past. Keyl's church in Baltimore, by Mr. Böblau18.00 May our God bless these gifts both to the dear givers and to the recipients, that His kingdom may grow in and among us. 1 Further support will be gratefully acknowledged later.	
Aug. Selle. Rock ISland, 11 Feb. 1859.	
^4-^	
Held.	Fro
 for the synodal treasury of the middle district: By Mr. Past. C. Fricke in Indianapolis, Ja "2.70 and to wit: "1.00 from W. Brüggemann daselbst 50 from Igfr. Leönore Rvi'cncr 1.20 for synodal reports sold. 	"Mı Imr Ha
2. for the Synodal Misstons Fund: By Mr. Past. C. Fricke in Indianapolis, Ja"11,20 and to wit:	
?8,0ll of the Frauch-Dcrein of his O)em. 1.00 " W. Brüggemann	,, N By
2,2l> in missionary stink collectirt. " Mr. Past. I. L. Daib in Jairfirld Co., O 2.00 namely: "1.00 by himself 1,l)0 " an unnamed person.	
Don of Zion Church in Cleveland, O. 24.05 3. For Concordia	Ву
College in St. Louis:	
By Mr. Past. E. Fricke in Indianapolis, Ja "3.50 and to wit: "IM by W. Fr. Rösener 50 " Mrs. Engelking	
1.00 " F. W. Drinkut 1,00 " Carl Stiegmann.	Ne
For poor students in seminary at Fort-Wayne:	Fro Co
By Mr. Past. I. L. Daib in Fairsiesd Co , O § 8,26 and namely: §7,11 on the wedding of Mr. loli-Ruff gcs. $1,15$ " " ,,	Sch
" W. Pfeifer ges. For the seminar at Fort-Wayne:	Ву
Don of the congregation of Mr. Past. Wolff, Sandy Creek, Mo. " 2.65 "of the commune of Mr. Past, N. Volkert in Laracette Co, Mo, Collecte on Erndtefeste, 25th to Irin. 17.00 C. P i e p e	Fro
nb r i n k , Cassirer. Fort-Wayne, Feb. 14, 1859.	
1. for the synodal treasury of middle districts: From the community of Mr. Past. Heid in Pomeroy "22,70 ,,,whose branch ImmanuelS-Gem	
"" Geo. Kautz2,00	
For the general praeses:	
From the congregation of the Rev. Fr. König in Einciunati" 15.00 2. For the Synodal-Misstons-Casse:	
From the community of Mr. Past. Köstering"1,00	
3. for Concordia College in St. Louis, teachers - salaries:	Fro
From the congregation of the Rev. Br. König in Cincinnati "5.00 For the seminary building in Fort-Wayne:	
Don Joh. Semmetinger"3,00	
" of the parish of Mr. Past. John 1,00 C. Piepenbrink, Cassirer.	
Fort-Wayne, Feb. 18, 1859.	
Received ". To pay off the debt of the ConcordiaCollege building:	
From the comm. deS Hm. Past. Harms, Cape Girardeau,	
Mo	
deS Hm, Past. Ranschert, Moimt Clemens, Mich	
,, L. DLnner, Cold Mater, by Mr. Past. Trautmann	
Subsequently by Mr. Kalbfleisch, St. Louis, Mo. 4M By Mr. Rev. Ior, Kirchhain, WiSc P. Ior "1,13; C. Retzlaff, H. Heckendorf, Ebr. Heckendorf, Kiekhöfer, A. Budlitz, I IakobuS, F. Benz, E. Hillmann, F.	
Bublitz L "1; Chr.	Fror
	Boe By I
	Mr

Woldt55 Cts; C. Milbrath, M. Uttcch, Chr. Kurtb, D. Heckendorf, By Mr. Past. C. Metz in Ncw Orleans17M Bon to an unnamed person at Nich, Cook Co., Ills. by Mr. Past. Küchle C. Groth, G. Krüger L 50 Cts.; G. Garbisch 38 Cts.; A. Schneider 30 Cts.; I. Höhne, A. Gadke, G. Zaste- row, F. Stcwer, Fr. Heckendorf ä 25 Cts.; Fr. Nadtke 20 Cts.: Surplus from sold calendars 44 Cts. 16,25 om the comm. of Mr. Past. Metz, N. Orleans, La. 29.70 " Mr. Chr. by Mr. Past. Riemenschneider 3,00 ,, the parish of Mr. Past ambSganS, Allen and Adams Co Yes -8M Messrs. Past. Volkert, Lafayette Co, Mo: L. Stünkcl "1; H. D. Bruns 7. Sturker, Lalayette Co, Mor L. Sturker, T. B. Bruns, T. Sturker, T. Bruns, H. Holster, Ung., luugklauS, Ung., D. Karstens, Fr. Brackmann, I. H. Freerking, W. Freerking, H. Brackmann, F. Walther, Franke Fiebne, I. WolterS, G. Kücker, Ph. Flammer- meier, L. Stünkel, H. BrunS, Seclmeier, F. Meier, F. Stünkel, G. Freitag, A. Freitag. Sch. Freerking, Brinkhof å 50 Cts.; C. Bergmann, H. Bringketter C. Bruns, F. Dedecke, F Stürmer, F. Linkkugel ü 25 Cts.; Nev Year's Collecte "3 40 17 65 I. H. 23 Cts.; St. 20 Cts. in Town 13, "he- boygau Co., Wisc 5 ew Year's Sollectc of Mr. Past. Müller in Clücago, III. om the St. PaulnSgem. of the Rev. Schuster in Madison, Lt. Joseph --- 2.60 " of the ngreg. in and about Bremen, Marshall Co., Ja. 4.00 ,, Hrn. Past huster1.40 Mr. Past. Guenther, Mequon River, WiSc.: Collecte of the Gem. on the Mequon Niver "3.30; by loach. Dunestrey "1.50; F. Fink and F Milbrath 441 7 80 I. G. Hcmplor, W. Witheft, Frcu-denberger, C. Gluck, Nvscngarn, Hiller. Cich- mann - I 50 cts; Marg. Engel, Chr. Umhau, Barb. Walther, L. Pflueger, Ph. Ncißinger, Ferd. Schlegel, G. Schlegel, M. Schaefer, H. Keller, Prinzborn, F. Willner, Stenzing, Wittwe Nosenthal, Marg. Halm, Igfr. L. Üinbau, G. Umhau, I. Vogel, Kammcver, Hasenbusch, Marg. Wendel, Joh. Kaufmann, Frau Ballauf, I. Schlerf, I. Klingler, W. Braun, Louise Keller, WirtwcVornnofen, H. Hegemann, Leonb. Emmert, C. Heitmüller, W. schlößer, H. Eischer, Hersel, L. Kraft, Hättung, Prickpart, L. b. To the synodal treasury westl. district: om the Trinityö District in St. Louis, Mo."11.10 lminaunclü-

F. Noschke.

Received n. To the general synodal treasury: om Mr. Past. F. Sievers in Frankenlust, Mich. "1,50 ",, ehm there Mr. Past. Klinkcnbcrg, White Creek, Ja.-- 2.00 and zwor: "1.00 by F. W. Meyer 1,00 " L. Balsmeycr Mr. Geo. Willner in Washington City, Collecte of the Gem. there at an Ungen. in the Gcni. of Mr. Past. E. Kähler in Grunky Cd., Ists.d. To the Synodal Missionary Fund: Don of the parish of Mr. Past. Hugo Hanser in Nainham, Canada West 3.00 by Mr. Past. F. Sievers,-.^-.. 5,25

namely: "12,00 Collecte his Gem. am Epipb. Feste 5,00 from Mr. Joh. Funk

rom Mr. Cinwächter in Baltimore, Md. out of his children's savings

By Mr. Geo. Willner in Washington City - - - 7.20 and namely: "1,00 Collecte bei einer Kindtaufe deS Hrn. Stenzing. of the comm. at Grnville. Wisc... 4 85 Mr. Heinr. Hunter in Mequon, Wisc.....

Hunter's children e. To the college maintenance fund, for the teacher's fees:

rom N. N. in Chicago, Ills. by Mr. Pastor Wunder of the St. Louis parish

namely: "11.00 from Trinity District 11,00 " Immanucls "

, theGem. of Hrn. Past.P. Bcyerin Altenburg, Perry Co., Mo. 25.50 of the comm. of Mr. Past. Selle in Rock Island, IllS. 4.65

6. for poor students and pupils in

Concordia College and Seminary:

Mr. Past. N. Volkert in Lafayette Co, Mo, Collecte on H. HolstcrS Wedding

Hrn. Past, H. Wunder in Chicago, Ills, for the pupil Nützel, from the Young Men's Association of the Gem. deS Hrn. Past. Müller ta's. From the comm. of Mr. Past. C- Metz in N. Orleans 24.00 ,, the same

comm. of Nov. 5, delayed out of consideration for further letermination, and, as none has been made, herewith receipted

e. To the maintenance fund for Prof. Biewend:

rom Mrs. Dorothea Umbach in Evansville, Ja. ---- 1.00 " of St. John's

From Mrs. Dorothea Umbach in Evansville, Ja. ---- 1.00 " of St. John's congregation of Mr. Past. W.
Kolb in Town Abbott, Sheboygan Co., Wisc. 5.50 ,, the comm. of Mr. Past. W. Keyl in Baltimore 30.00 , by Mr. Geo. Willner in Washington City - - - 3.00 , namely:

"2.00 by himself 1,00 " Fricdr. Stutz.

F. Böhlau, Cassirer,

For the deceased schoolteacher Koch:

For the **Lutheran** have paid:

The 12th year:

Mr. C. Gcßner

The 13th year:

Gentlemen: I. Pflüger, I. Lücker

The 14th year:

The gentlemen: A. Wittenborn, F. Bünning, W. Bohn- hardt, C. F. Beier, F. Fellwock, C. Machenmüller, I. Pflüger, teacher Pürner, H. Heitmüllcr, Fr. Nötiger, I. G. Ries, C. Ciege, G. Lücker, C. Dvsselmann, D^ Bobn- hardt, G. Damm, Fr. Dreyer, E. Wetzcl, F. Fcldhauscn, G. Heineckc, F. Nagel, Past. F. C. Becker.

The 15th year:

Men: 6). Brauns 3 Er., I. Hörr, D. Notb, F. Bünning, W. Bohnhardk, F. Fellwock, W. Dottlaff, I. Krüger, C. Grewing, F. Budabn, C. Müller, E. Müller, D. Heitzhausen, H. Matter, Past. H Dicke, A. Benter, Baals, Hindcrs, Teichmüller, Past. H Schoencberg, Past. Scholz, C. Wecke, Past. A. Brosc 2 ex, Dittmann, Fr. Stutz, I. Pflüger, L. Schmidt, teacher Pürner, Past. E. M. Bürger, H. Heitmüller, W. Miller, Fr. Dankmeyer, H. Dankmever, C. Dösstlmaim, D. Bohnbardt, Past. I. Biltz, G. Tilp, G. R. Dankmever, C. Dossumalm, D. Bonnbardt, Past. I. Biltz, G. Tilp, G. Schlund, Past. F. Sievers 25 Er., Past. I Ritter, G. Roterer, F. W. Raum, W. Loth-man", L. Hofiuami, I. G. Sckarer, H. G. Trcide, J. < N. Frank, Br. Lcutncr, Br. Kowallick, Br. Nadccke, D. Debler, V. Horn, H. Bäpler, M. Reincl, G. Bauer, A. Lemke, P. A. Kleingecs, Past. F. C. Lccker, Past, P. Eirich, G. Nuff, J. Bauer, C. Alt, P. Schlichter, C.

Unbehauen, Past. H. Wetzel, Bishop.
Furthermore: Mrs. H. Bease and Miss. Drege.

F. W. Barthel.



herausgegeben von der Deutschen Evangelisch = Lutherischen Synode von Missouri, Ohio und audern Staaten. Mediairt von C. V. AC. Walther.

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(Sent in by Dr. Sihler.)

(Conclusion.)

Admittedly, the signs of such repentance and wasteland. conversion are not yet to be perceived from afar; most Americans, even with the present money crunch and the depth and extent of the moral ruin in which the thorns, and ruled them with a scepter of iron? -American people lie prostrate, and the actual seat and is mightily promoted.

time of the elections, especially in the larger cities, and shine as lights of the world? accumulate more and more the blood debts of this country, which eats its own children,-incidents, which Shall they, at the sight of the sad present, and foreseeing at the same time make known in a frightening manner the perilous either the impotence, or the party hatred of the authorities of this sovereign mob-.

And who would resist God, if the last day and his business pressure, live carelessly and carelessly, as if there were no holy and just God who still sits in the kingdoms of this world, when, as he did to the Roman decay of faith and morals, firmly and assuredly of their regiment over America, and for the time being republic of old, he raised up tyrants to the weakened and own blessedness through true faith in Christ, completely punishes sins by sins; And the few who still possess exhausted American people, who imbued them with the despair of their people and despair that no salvation at something of patriotism and public spirit hardly realize insolent abuse of their former liberty, crushed them with all, indeed hardly any endurance of the ruin that has

But in view of this threatening future of their present at all still possible? origin of this misery, and think that in the outward earthly fatherland, what is fitting for the children of God improvement of individual evils the welfare of the whole and the citizens of the kingdom of heaven, but especially according to faith, neither are they according to their for the orthodox Christians, the Lutherans, who, by the calling as Christians, since all things ought to proceed In the meantime, the hostile tension between the power of his gospel, which the merciful God has not yet from faith, and what does not proceed from faith is sin. parties increases from year to year; the mutual hatred taken away from this people, dwell here in true faith in But according to faith, in view of the misery and ruin of and bitterness evidently increase, and the bloody and Christ in the midst of the unrighteous and perverse race, their people, the children of God, namely, the believing murderous incidents, which occur several times at the the people of great iniquity, "in whom" they are ever to Christians who dwell among him from east to west and

These appearances are hardly different from the already What shall they think of the future, of their old or new What do righteous evangelical Christians, flashing lightning and the dull rolling thunder, which fatherland, indifferent and unmoved in their hearts and especially Lutherans, have to do in view of the announce the perhaps approaching outbreak of the minds? Or shall they surrender in a pagan and threatening future of their old or new fatherland? tempest of a general civil war, which, as a terrible Mohammedan way, in artificial dullness and self-made judgment of divine wrath, might, like a devastating prairie hardening, to the unavoidable necessity that a blind fire, in a short time turn these flourishing states into a force of fate is leading over them with irresistible power?

Or shall they abandon themselves to impotent outbursts of wrathfulness and impatience, which in no way help to heal the damage, but rather damage their own souls? already come and of the impending judgments of God is

None of these things; for all these things are not from north to south, and especially the orthodox evangelical Christians or Lutherans, who in this matter, too, have the sharpest and clearest insight and the most sober view from the illumination of divine light, are in no way to be regarded as Christians.

pieces:

First of all, let them have the compassion of the love of my people are ruined; I am grieved and displeased. Is and Lord of America, partisan hatred, die suddenly and suddenly and perish second carried out his Christian people to Pella. eternally; and partly those whom, if partisan rage were in whose ropes they are now being led captive, and plunge them into eternal torment in hell.

they also have great cause to repent in sackcloth and ashes, to repent and sorrow, and to humble themselves the apostasy from the Christian faith and from God's chastening of their flesh for his dear children in Christ.

sanctification.

Christ in their hearts, and let them say with Jeremiah the up their prayers with all earnestness and diligence to the those described above. prophet of lamentations, I am sore distressed because Father of their Lord Jesus Christ, who is also the God Fifthly, the faithful are to let it be most highly applied to

to break out into civil war, death would sweep away en profession, and according to the opportunity given from love of their fatherland.

under the mighty hand of God, when he, who is righteous word, as it is called, the testimony of true Christians earnestness and diligence, that more and more in all his works, begins to punish the works of the should be raised; for since through such apostasy the full unrighteous, of his apostate and disobedient children, power of wickedness is left to the corrupt human nature already in this life, although this is only a fatherly of original sin, and the devil does not feast on it in all kinds in their various outbursts of words and

Word shall have-according to faith are the following is that they may, the longer the more, attain to his If we are to strengthen the destructive power of the works of God, it is no wonder that these outbreaks and Thirdly, the children of God here in the land should lift deformities of sinful corruption are of the same nature as

them/that the Christian attitude also powerfully there no ointment in Gilead? or is there no physician? that he would grant their people grace to repent, just as permeates their civil profession, that they are not mere Why is not the daughter of my people healed? Oh that I the people of Nineveh repented after the preaching of Sabbath saints who, however, from Monday to Saturday had water enough in my head, and that my eyes were Jonah; and if they could not obtain this, that the gracious put themselves on an equal footing with the world and fountains of tears, that I might weep day and night for and merciful God would still pardon his great judgments speak and act in the manner of the same, but that they the slain of my people." Jer. 8:21, 22, 9:1. For as and keep peace and tranquility as long as they lived; just are true, faithful and reliable in their words and just in Jeremiah, in these last words, heartily laments those of as Hezekiah cried out to the Lord, Isa. 39:8. Or, if they their deeds toward their neighbor, prudent and chaste in his people, whom he, as afterwards slain of Babylon, could not obtain this, as Jeremiah's cries and their conduct toward themselves, zealous and selfsees even now before the eye of the Spirit, so the intercessions could not turn away the judgment of the denying for the common good, serviceable and helpful to children of God, in this land and at this time, have similar Lord, when the iniquity of Israel was full, that the faithful their fellow citizens, neither seeking nor avoiding civic high cause, partly to lament from the heart those who, and merciful God would yet save them in the time of offices in a carnal manner, adhering to the wording of the in unbelief against Christ, and in the midst of their sins, such tribulation, even as He saved Jeremiah and his constitution of their old or new fatherland and guarding and in the midst of their sins, even in the sins of fanatical own at the first destruction of Jerusalem, and before the against all misinterpretations or interpretations through the influence of fanatical partisan zeal, subordinating Fourth, according to their gifts, office, and their own to the common good and imbued with a sincere

masse as the devil's cattle for slaughter and fattening, without, they are to testify orally and in writing against Sixth, true Christians should make every effort to conduct the moral corruption that has so variously taken over, their marital and domestic affairs according to the word and to expose the cause of it, of which the above has of God and the faith, so as to promote the common good Again, after the example of Ezra and Daniel, they shall already been spoken several times. For it belongs to of their country. Just as they are to contract and conduct humble themselves before the Lord, and confess in the their general Christian vocation not only to have no their marriages according to God's word and order, (of name of their impenitent people, saying, "O great and fellowship with the unfruitful works of darkness, but which they have already been informed,) so they are also terrible God, who keepest covenant and grace to them rather to punish them and not to make themselves to bring up their children in the discipline and admonition that love thee, and keepest thy commandments, we have partakers of other people's sins through cowardly of the Lord, as was also demonstrated earlier. For the sinned, we have done wrong, we have been ungodly, we silence. And although it may be that most of them future welfare of the earthly fatherland is much better have gone astray; we have departed from thy receive their punishing testimony only with displeasure advised than by the establishment of even wise laws and commandments and thy statutes." Dan. 9:4, 5. For and anger or with contempt and mockery, it would still ordinances, if a God-fearing, Christ-believing generation though they, as believers and born-again, as children of not fail that God would touch the hearts of some and that grows up, which is subject to all human order with love God, as citizens with the saints, and members of God's the voice of truth would find entrance and wholesome and pleasure, and which happily and punctually obeys household, have no fellowship with the unfruitful works of fruit with them. In particular, they would have to direct the civil laws, not for fear of punishment, but for the sake darkness, and are not to blame for the increasing decay their instruction and punishment against the perverse of conscience. And even if such a generation were very in the faith and morals of their earthly fellows, but are and corrupt education of the youth, which is small in number in comparison with the children of this lights in the darkness, and salt in the rottenness of the demonstrably such a fruitful and terrible source of such world, it would still be there as a light in the darkness, as world, yet at the same time, according to their inherited manifold political and social evils (as was further salt in the rot, as ointment for the ulcers, as a pillar and sinful condition, they are the light of the world, They are explained in the previous number) as this education in foundation of truth against the prevailing lies and errors, at the same time, according to their original sinful nature turn is a consequence and effect of the fallen fear of as a witness against the corruptions of the way, as richly and deformity, fallen children of fallen Adam, poor God, Christian faith and conduct in the older generation; laden ennobled fruit trees in the midst of the overgrown sinners, flesh of the flesh, who for that very reason also for although the liberal democratic principles of the local barren trees, whose kind is already laid to the root, as a serve the law of sins with me in the flesh, and who in the civil constitution undeniably have a harmful effect on the burnt offering of love to Christ, and a sweet savor before corruption and misery of their people, of their brothers in education of children, and almost universally deprive the Lord, in the midst of the made-up corpses and musty Adam, which surrounds them all around, recognize them far too early of all wholesome discipline and smell of the unbelievers.- In sum, as a sign of the merciful nothing but the sinful outbreaks and the manifold restraint, this evil would not be so great if the religious compassion of God toward the apostate world, and as deformities of their own depraved nature; And therefore and moral decay in so many parents were not so great. the blessed seed of the Lord, that all things should not Against this decay, or, to put it more simply, against become like Sodom, and like Gomorrah.

To the seventh, let the children of God apply all

and skilful teachers, so that in time they may receive the God's blessing, gradually take root among themselves and bear fruit above them as trees of righteousness to the praise of the Lord in the midst of the foul mire of this world.

Eighthly, the people of God should pay close attention to the fact that, in the midst of a people that is riven and torn apart by partisan ideologies, and against whose partisan papers, brimming with injustice and outbidding each other in bitter contrasts and harsh onesidedness, bite and devour each other, such journals make their appearance and break through, which, elevated above that low and mean partisan jealousy and filled with love for truth and justice, assert and defend Luc. 11, 28. the truly constitutional principles against all partisan disputes and settlements, and in turn seek to bring these to bear in such a way that they (these journals) become an outward unifier of the people, would assert and defend the truly constitutional principles against all partisan interpretation and interpretation, and would in turn seek to bring these principles to bear in such a way that they (these journals) would become an external means of unification for all true friends of the fatherland who are scattered from time to time and all loyal supporters of the constitution of this confederation of states and all resolute advocates of the Union.

Ah! God help that such a bright clear trombone may soon be heard in its pure tones and gather the right men of war around it; then the Turkish music of many a cross. fanatical partisan leaf and many a roaring lion of the day, before such tones, or would no longer find so many willing listeners; and the merciful God forbid that it should not already be too late for such drowning truth.

In my opinion, these are the most important things that the true living Christians, especially the Lutherans, who have their outward being and their earthly pilgrimage in this confederation, should carefully consider in view of its threatening future, move in their minds, and with all seriousness and zeal set to work and put into practice. First and last, however, they should persistently call upon God for the strengthening of their faith, that they may stand before the gaps and in the fight in the day of the Lord, yes, that they may, if possible, endure the rift to avert his wrath, so that he may not even destroy their people; for the righteous prayer is capable of much, if it is earnest.

(Sent in by Past. Besel.)

Causes why one should listen to the Passion sermons gladly and diligently.

In order to stimulate pious Christians, as well as the lukewarm and the cold, to attend the Passion sermons diligently, I will mention three reasons.

Christian schools should be set up, in which the dearl1. because God wills it; 2. because our need requires it; We are to imagine the simple from piece to piece, as children should be instructed from their youth in the pure 3. 1. because God wills it; 2. because our need requires much as we can have time. For there is no joking here. and wholesome doctrine of the divine Word by faithful it; 3. because the punishment of the despisers is certain. If one should not preach about it for one, two, or three

1. God wants it, and says through Jerem. 55,3: Bringlyears, it would go out so purely that the common people divine seed into their tender receptive hearts and, under your rulers here and come to me, hear, and your soul will would not know much about it. *) For we who always live. And since God desires that all men should come to handle God's word know in ourselves what harm it does the knowledge of the truth, and that all should be helped, if we do not practice it for a day or two; what would it do 1 Timothy 2:4, every man also must hear the word, by for those who do not hear a sermon for a year or two? which knowledge and faith are wrought; for faith cometh They must be turned out like cattle. Therefore it is by preaching, Romans 10. God does not want us to miss necessary that this preaching be always practiced, the meeting, Hebr. 10, 25. He also wants us to hear Hisblown up, and set on fire. For the devil does not let it go, Son, Matth. 17, 5. and to hear Him now in His servants, he always pours cold water on it; otherwise it would not Luc. 10, 16, whom He sends out to preach repentance be lacking, more people would have to improve and forgiveness of sins. Luc. 24, 47. whoever therefore themselves on the word, since it is always so clearly knows God hears us, 1 Joh. 4, 6, and is also of God, delivered. But as soon as they begin to say, If thou because he hears the word of God, Joh. 8, 47. therefore wouldest enjoy these things of the passion of Christ, thou blessed are they that hear and keep the word of God, must not be so covetous, so fond of things, so fornicating, so indulgent, so proud, 2c., the Rhine burns,

> And whoever would only pay a little attention to our and will not suffer them to be punished for their sins, or present catechism, it would soon be clear to him that on therefore to be accounted unbelievers. But how shall we

and the next is:

us. I myself have many reasons for this, but I will let other cause is this:

men speak, whom I believe and follow. Necessity

use it is to us, and how we ought to make use of it; for required: the great power of the devil is before our eyes, who,

continue with the word always, and especially the history 1761) "therein lie all the treasures of wisdom and

of the passion of Christ.

these days, as well as on Sundays and feast days, one do to him? This is the way of preaching, and especially should "remember the wonders of God which he has of disciples: for the devil hinders where he can, lest it done," Ps. 105:5. For there it bites, as all readers of the enter into all hearts. Therefore, for the glory of God and "Lutheran" will already have read (since hopefully all will|our salvation, we must always continue with the word, possess this catechism), why one also keeps these although most of the people do not want to hear it, lest days; 1. That we may learn the sacred history according the others also come away with it, and so the sacrifice to the order; 2. That we may especially consider the that the Son of God made for us be always remembered. exceedingly great benefits which have been bestowed This sermon, which began in paradise, has remained in upon us through this; 3. That we may especially give|the church until now, and will also resound until the end thanks to God for these benefits, and use them for God's of the world; and it is actually the highest service we can glory and our blessedness. Therefore hear gladly the do, that we remember such sacrifice in the church, in the word of God, (Sir. 6:35.) and this is also the word of the pulpit, in the house, and everywhere, and direct everyone to it. Wherever there is such worship, God may Now if there were no other cause than this, it would be thanked. So, in summary, this is one reason why we not to mention the yelping little shrews, would fall silent be enough; for a Christian should count it to high honor should be especially glad to preach and hear about the

that God speaks with him; but there are other causes, suffering of our Lord Jesus Christ, so that we do not forget such good deeds, since Satan is opposed to the 2. our need, and the benefit that such worship brings word and would so gladly dampen or hinder it. The other

b. That the young people may also learn something that they cannot learn by themselves; for the common a. that we do not forget such good deeds. Luther says craftsmen, laborers, servants, and maids cannot all about this in his preface to the Passion Sermons: "It is<mark>read, and yet they are also baptized Christians. It</mark> not an evil order that this useful and consoling history|requires great diligence to teach such people properly, should have its certain appointed time in the year, when so that they also know something of such high and it is read from beginning to end, from word to word, in necessary things. (I said above, therefore, that they church to the common people, and spoken of as to what should be sent and inquired of at home.) This is what is

c. our own benefit. 'which we take from the word of though it be preached daily, yet resists the word so much the cross, which on the one hand is a word that brings that the hearts grow cold, pay no particular attention to about sadness, but, thank God, divine sadness, but on the sermon, and remain as before, where they become the other hand (says the old Steinhofer, who died as no worse otherwise. Let us be driven by such need to<mark>l</mark>dean and city pastor in Weinsberg in Würtemberg in

> *) As, for example, I found Germans in the state of New Jersey who eagerly asked, among other things, what the Reformation festival

Knowledge hidden, Col. 2, 3; therein are all sources of Do you think it is wrong for you to be given another free-born American preacher" to be censured. salvation and blessing, in which a poor sinner's heart canservice in exchange, which is vain and yet much more rightly offer itself and refresh itself; there one receives difficult? For it must grieve our Lord God very much, if we which in itself makes any further explanation divine strength, there one learns divine wisdom, 1 Cor. I,have such a treasure, and yet give it up, and pay no unnecessary. Nevertheless, we believe that we owe our 24; there a soul can get many a beautiful lesson for itself attention to it; or if we already hear the sermon, keep our readers in Germany, in particular, an explanation as to The word is not so quickly learned; then, when one hasmouths open, and yet learn nothing of it. If thou wilt not how it is possible that a man of the indicated degree of learned to understand it more accurately, faith can takehear God's word and truth, and wilt not learn and general education and Christian knowledge can occupy hold of it, and enjoy it for salvation." remember them for thy good, thou must hear the devil's and maintain such a high position within the American

And Joh. Arnd, when he speaks of the salutary fruit oflies to thy everlasting destruction, as is seen in the church. What we can say about it is this: the holy history of the Passion, tells us how it becomes Papists, the Anabaptists, the Turks, the Jews (and quite a strong consolation. This comfort we have, that weGermany, where they have almost grown tired of such country have the most peculiar ideas about European hear that the Lord Jesus Christ hath redeemed thee fromworship). Therefore, let us not grow weary of such circumstances and conditions. A native master of the all thy sins, and from the punishment of sin; hathworship, and let us gladly hear and often practice the liberal arts once told the undersigned that he would never redeemed us from the righteous wrath of God, and fromsermons on the Passion." So far Luther,

the dreadful and terrible curse; hath redeemed us from Now we ambassadors in Christ's stead beseech you lived there. Upon further questioning about the reason the stern judgment of God, and from eternal death." "Andall, and especially those who like to say, "Let the for this strange shyness, it turned out that the person of lastly, let the suffering of Christ be a daily remedy for thypreachers preach the gospel," come and hear, and let a king had assumed in the mind of the magister the sin. If hope is stirring in thee, remember that Christ isyour hearts be filled. If you have such a service, give monstrous shape of a grinning, bloodthirsty beast betwixt two murderers; if lust tempts thee, remember thethanks to God and use it, for in times of trial and distress roaming the land, spreading terror everywhere. He also scourging of Christ; if anger and envy arise in thee, you may well use the word of Jesus' cross. remember that Christ hath prayed for his enemies, etc."

d. it requires our love for God, who just in this showspreacher does not have it, beg and exhort him to have it; his love for us, that Christ died for us while we were stillbut if he hates it, he is certainly not an ambassador in the native American in a living consciousness of his sinners, Rom. 5, 8. If then he hath loved us, we ought to Christ's stead, and you must make him flee. If the church sublimity, feigned by national vanity, above the "inferior love him again, and that we may, diligently to hear whatdoes not want him, you must ask and urge them to let the race which has been educated here to servitude. he hath done for us: "If then it never became too muchword of the cross be heard among them, and if they for him (says the above-mentioned godly Steiuhofer), constantly hate it and will not let it be proclaimed, you believe, the possibility of appearing ridiculous without through so many thousands of years, to think of it, toknow that you must not and cannot stay with them. And fear of the public, of taking the "strangers" supposedly speak of it, to make known more and more of it, and thusif thou be in a place where the gospel soundeth not at all, born as slave souls, crawling in the dust before tyrants, to continue it until the fulfillment; so it should not be too apply thou what thou canst, that the light of God may for a lower species of man, who, even when elevated to much for us sinners, never be boring, never beshine there also: and if thou be not able to do this, then free citizens, as in the present case, are supposed to superfluous, never seem too familiar, never seem mean, draw thou out of Meshech (Psalm 120:5), where thy soul that we surround ourselves with the passion of Jesus inmay be filled with the riches of the house of God.

our hearts, and consider it according to all circumstances Let us not forget the faithful counsel of Luther: "Let us and use it for salvation. We are not only to consider thegladly hear the sermons on the Passion and do them passion of Jesus in this way at all, but circumstantiallyoften; they will surely bear their fruit. May God grant us and on all sides; for every circumstance has contributedhis grace and the Holy Spirit through Christ. Amen. something important to our salvation."

(3) Finally, we should also consider what punishment follows from the disregard of such grace preaching. Luther says about this: "If today we should be burdened with such burdens and expenses (of which the people of Israel were burdened with their worship), I would worry that we would keep few Christians. But our dear Lord God does not lay more on us than this small service, that we do not forget his unspeakable good deed, that his Son sacrificed himself for our sins. Now where such service is, it will also bring forth its fruit; and if this service (above he says it is the highest service to remember Jesus' sufferings) comes away from us, the punishment will not long remain outside. For if you do not want to serve God with that which costs you more than listening to a sermon for an hour, and the preacher tells you about Christ and his suffering, you will not be punished for long.

(Submitted.)

A Testimony of the Deplorable State of **American Theology**

Within the Lutheran General Synod, Pastor S. W. Harkey, Doctor of Theology and President of the said Synod, recently resigned against his will in No. 3 of the Olive Branch. In a theological quarrel with the editor of the "Lutheran." concerning the intended incorporation of an unirreformed synod, as such, into the confederation of the Lutheran General Synod, the aforesaid expresses, in language not at all chosen, his indignation against Professor Walther: that the latter, as a "stranger," should presume to ignore the words and works of a "free-born citizen, a

This indignation of the doctor testifies to a silliness

Probably a large part of the educated natives of this be able to bring himself to visit Europe as long as a king asked me, among other things, whether I had been in But if thou hast it not, rest not till thou hast it. If your contact with Luther personally before I came over here.

In addition to this, the Negroes living here maintain

The fusion of the two notions now explains, we realize, because of their innately inferior nature, what presumption it is to place themselves on a level with freeborn Americans.

This explains how our doctor can describe his synod as follows: "It is by far the purest and best body presently in the world, whether in Europe or America; an honor to our church and our name, and more promising of a living and spiritual Christianity and of the future greatness and glory of our beloved Lutheran Zion, than can be found anywhere else in the world." It consists, for the most part, of free-born American citizens. This fact alone saves the doctor the trouble of getting to know the Lutheran churches existing in the world more exactly before they are condemned. He knows this much: here the people are not born, ergo.

But it does not explain how this conception can be applied by Christians as has been done here. For the Christian believes that in Christ's kingdom there is no distinction between

free and bond, and does not consider even an ass too and there is still the loudest rejoicing everywhere that at of our esteemed General Superintendent. small, if it should please God to speak to him through last the "small but mighty Purthei" has been overthrown, her. We may now adduce for some excuse, that ourwhich for so long had tyrannized Prussia and sought to confession in general, everything that it even contains of free-born American preachers are so little accustomed stultify the people again. Yes, the rationalists express the specifically Lutheran confession, the Reform Jewish

to theological criticism, that they are quite helpless andhope that the believers in Prussia will suffer a complete writer of that editorial in the rothen Volkszeitung accepts childish under their knife, at once think their privatedefeat and oppression.

R. Lange.

Correspondence of the "Lutheran" from Germany.

Dear brother!

essay under discussion. *)

The new year will, as it seems, bring significant

language, seems to us also to be given by the fact that Dr. and one issue of the paper did we discuss the application of "Lutheran," as he says, "literally," and, because he has in any case this to the never sought to acquire the German language on principle, has constructed our words wrongly, and thus, instead of ours. has brought his own thoughts into his alleged translation. A "free-born American" considers it beneath his dignity to learn a foreign, a barbarian language, such as German is, and has himself appointed professor of it, as a Roman prelate is appointed bishop in partibus

"pabst, papal banns," and such like sparing things to because it lacks the essence of truth, must appear dares to press a man like Dr. Lehnert over it with an counter,-to which, to be mild, we will also reckon, in chameleon-like in ever new transformations, has, as impure mouth. He knows-with the right instinct that our our case, that Dr. The real reason of all this, however, mau is wont to say, again entered a new stage. The enemies have; would that we could learn from them! seems to lie in the fact that the General Synod has former King of Prussia, of course, was known to be that this word is synonymous with the destruction of the entered upon "the glorious age of metalegal and averse to Lutheranism, but he was devout and broad-church, therefore he rejoices. Nor does he inquire into all arithmetical holiness, which has now dawned in the minded, so that within the Union he tolerated and the definitions, however accurately added. These are Church, and which no longer asks: what does the promoted even those who dared to censure the Union. gladly accepted by the great mass of "Union" friends for Christian believe, but only: what does the Christian This has now changed. The indifferentism with which the time being as a garment belonging to the decorum, pay," for which there is no lack of indication in the mau formerly regarded the difference between Lutheran as a changeable transitional medium; it does not matter and Reformed doctrine as meaningless and insignificant, to them at all. And in this, too, one can not so wrongly and fabled of a consensus theology, has now given way agree with them. For so long as the matter rests on the to fanaticism, which no longer tolerates any contradiction changing declarations of Cabinetsordres, so long as the against the lie of the Union, but wants to bring it to power fixed existence of the church's own right is not taken as at all costs.

This can be seen quite clearly in the case of Ph. Nathusius, editor of the "Volksblatt für Stadt und Land" be valid again tomorrow as the validity of general published in Quedlinburg. In the number of August 14 of humanity with the motto: last year, he had reviewed the pastoral letter of the General-Superintendent, Dr. Lehnert, which was written Turk and Hottentot," be declared. in a blatantly Unionist spirit. He had recensed the pastoral letter of General Superintendent Dr. Lehnert, the two decided main parties that stand opposite to each which was written in a strongly unionist spirit, and had other in reality to-day, and both know what they want.... said the following against the Union: "As things now stand, one cannot at any rate prove the crowd wrong if it the more worthy men who endeavor to give a nobler changes to the old world, both politically and adheres to that historical reality according to which the meaning to the word "Union" by associating their own ecclesiastically. As the latest newspapers report, name of the Union is nothing other than a shibolet for Napoleon is quite deliberately trying to bring about a unconfession in general, for unfaithfulness, for the spirit intend to promote "Union," even if it be in their own rupture with Austria, while he is seeking to unite ever of the times and of the world. The fact, which is open to anyone who wants to see, and could be proved by But what will interest you more are the changes in numerous anecdotes and living examples, were they not will soon enough become evident in detail, if the the ecclesiastical sphere which have recently taken odious - the fact is this - we do not speak this out of any promotion of the "Union," as it seems to have been done place in Germany, and which are connected with the change of government in Prussia. Already in his first observation: - If any one is - theoretically - a denier of employment of superintendents, the first question be the speech, in which the Regent set forth his political God, a denier of his own soul, a materialist, an atheist, a principles, according to which he intended to govern, pantheist; if he is a worshipper of a self-redemptive one who loves the coming of the Lord's kingdom, and he spoke out very hostilely against the orthodox humanity and of his own reason, a deist, a humanist, a thereby knows our circumstances, will easily judge the direction and accused it of leading to hypocrisy. On the rationalist - it is undoubtedly certain that, as soon as and practical results of such a proceeding. And if, as several other hand, he declared that it was his intention to so far as the question approaches him, he professes to cases of this have already happened to come to our maintain and protect the Union. These words were be a "friend of the Union" to-day. If a man is - practically knowledge, the authors of articles in public papers, soon matched by action. Hengstenberg was - a fornicator, an adulterer, a winebibber, a card player, which speak unfavorably of the Union, are investigated dismissed from the Examination Commission, Stahl a despiser of the church, in general an indifferent and and threatened, nothing will be accomplished therebyfrom the High Church Council, and Nathusius, who worldly man, an enemy of the cross of Christ, if he is a except the intimidation of the cowardly (for brave men dared to attack the Union, was sentenced to prison. secret or open supporter of the bourgeois and social will not be frightened)-but a confirmation of the judgment: For this, however, the Prince received the richest and revolution: it is just as certain that he professes to be a that the "Union"-even with the subjectively best will of its "friend of the Union" and vividly imports himself for the bearers-cannot get away from the historical character *) Information about the peculiarity of a "free-born American same. This is the reality of the state of things, which which it has preserved from its first beginning, and that citizen," who is at the same time a professor of the German cannot be misled by any definitions. Only in the last but an unjust cause is stronger than the "Union".

Everything that it contains so abundantly of Christian without reluctance, he gulps it down like water for the lives attacked, and in embarrassment come up with This much, at any rate, is certain: the Union, which, sake of the single word "Union. He holds on to this, even a basis for its treatment; just as well as this declaration of the "Union" is valid today, just as well can the "Union"

"We all' believe in one God, Christian, Jew,

"Friends of the Union" and Friends of Christ-these are They must not deceive themselves about this, namely, ideas with the fact that, by everything with which they sense, they are in fact strengthening and promoting Is than the persons who take care of them even in the that only Christ had taught us to read the thought of the The same help would perhaps be just as necessary for best opinion."

sentence, from which, however, he has appealed.

become increasingly clear, namely, that the Union is not the religious material at the request of the readers. of God. May the Lord grant that all honest souls may see this more and more clearly, and that they may faithfully testify against this error even unto death.

> Your H. Fick.

Hildesheim, 8 Jan. 1859.

The reprieve.

with this request as of the next number-"since we," he only this one becomes clear. adds, "do not write for ourselves, but for our readers. Because, then, he writes not for himself, but for his readers, he intends to reduce the religious matter to a minimum, and in its place to give purrs and snooks, and to do a little in politics! Certainly an open confession both about the nature of his readers and his religious

One more thing. Mr. Kr. had already written in the second number of his Protestant.

human destiny to immortality in our hearts; also, in the many others in the same matter. Therefore, the Because of these remarks Nathusius was sentenced eighth number, he had defended this assertion, relying submission of questions without the signature of the in November of last year to two weeks in prison. Year by on the judgment of a professor, against a Jew who had sender and the public answering of them (inappropriate the royal district court in Quedlinburg to two-week prison attacked it, and had victoriously proved that immortality questions are naturally rejected) is an appropriate was already taught in the Old Testament. This and the remedy for a need that is certainly often felt. For apart

"Now the moment may have come when the division of do? He denies that he ever said this in his own congregations concerning the interpretation of individual the church, as well as the bearers and promoters of it, paper, and that he was attacked by a Jew for it, and lifted interpretation of individual passages. Even the will be met with seriousness and decisiveness, and the out of the saddle; nay, at the very moment when he understanding of individual, somewhat difficult words is factors on which the orthodox view has hitherto relied denies his own printed words, he calls us a liar for the often very poor, so that a public explanation in the above will lose their influence.... Now arrangements are to be sake of our report? However shameful this may be to the manner, with God's blessing, would certainly produce made for the supreme ecclesiastical authority to take poor wretch himself, so that one feels pity for him, this fruit.- It would certainly be instructive for the readers of administrative action against transgressions of the fact is nevertheless very instructive: it shows that, the "Lutheran" if, from time to time, the more important clergy, without the freedom (!) of opinions and views however high the vulgar rationalist may set morality, it things from such consultation has, like everything human, its limits; when he is in communicated. One could also often see from them So a Unionist Caesareo-Papist Church Court is to be distress, he throws morality out of his sinking ship as a what particularly moves the congregations. established with the measured command to prosecute dangerous ballast, and is glad to get at least a reprieve as orthodox and anti-police everything that dares to rise by means of a so-called white lie. Basically, of course, a important things of general interest often come up in the above the level of a watered-down and diluted religious paper is already dangling when it has to come community meetings or on other occasions, the Consensus Theology. But come what may, one thing will up with love stories and political somersaults in place of

(Submitted.)

Information from consultation hours.

In this sense the Union is to be further promoted, shameful defeat which a Jew had inflicted on him, we from the defense against attacks from outside, there are Thus, for example, it is written from Berlin on Jan. 4: have reported. What then does the poor beaten man also many other misunderstandings within the

> communication of which is useful, and which often only does not take place because one does not want to write a long article, and does not guite know the form in which one should briefly report what has happened. Wouldn't it be the simplest and therefore most appropriate way to communicate in questions and answers under the rubric

In some of the congregations of our Synodal Union of "communications from consultation hours? Question: How are the so-called "free men" free there is a salutary order, especially one that promotes understanding, in which questions submitted bythinkers - free asses - who say: there is no God, members of the congregation are discussed and everything is chance, everything goes by itself.

answered by the preacher of the congregation at certain everything is nature - to be refuted? Answer: These unfortunate people cannot be hours. The attacks of the shameless unbelievers as well as the impudent swarming spirits of all kinds penetrate refuted at all, for the very reason that they are brain-sick. into the midst of our congregations; as clumsy and silly purely mad, purely insane. They must be acted upon as these are as a rule, simple people who are not more physically. Plenty of cold water, plunging baths, particularly practiced in battle often find it very difficult to and drastic cleansing agents to keep the blood from the find the right weapons against them and to wield them head, are to be advised, just as in the case of the sick in skillfully; they may even become troubled themselves lunatic asylums. For what should one do, for instance... Predictably, even like-minded people find the and carry themselves around challenged with various What should one do, for instance, with a man who saw religious content of the "Protestant" increasingly doubts. It is therefore very desirable that an opportunity a beautiful clockwork, and how, by the artificial, wellrepugnant. Since its readers do not, like Mr. Krebs, have be offered where the proper instruction can be given. Do calculated connection of the wheels, it accurately to make their living with hypocrisy, they naturally have not object: every individual can go to the pastor and bringindicated the times by hands and chimes, and now no interest in its religious salvation. Mr. Krebs himself up his doubts and misgivings. The answer to this is wanted to assert: he was a thinker, a free thinker, he therefore reports that his readers want "more simple: it does not happen, or it happens very seldom would not let himself be led astray by any priestly entertainment reading and a political newsreel" instead of so much religious reading. Well realizing that his Protestant's death sentence is thus sealed, he then seeks to save what can still be saved and at least to they think they are annoying the preacher, or thedarkies taught, viz: that the watch was made by a procure himself a reprieve. He declares, in fact, that he question is too insignificant, or they are ashamed that watchmaker, he knew better: -the watch had come into "would prefer to give only religious reading material they do not know how to find the answer frombeing by itself, for he had not seen the watchmaker, nor instead of novellas and the like," but that he will comply themselves, and so on. Also, by instructing the individual, had he been present when the watch was made, it was

therefore nature, nothing but nature. - One would look at such a man with sadness and serious misgivings from head to foot, not dispute with him, but only take care of the poor man, that he might not begovernor, there is no God. Truly! not to believe that his pound? Shall he "take free, human self-development, - but by ver-

Question: A preacher establishes a so-called Mission Not in the Holy Scriptures, but in Gamaliel's political congregation, which in reality is an opposition The principle of a Lutheran Christian is this: A Lutheran to this?

a pearl cast before swine. -

Answer: It is most striking that the saying of a i.e., a good or bad work-that is sin. Gamaliel, a Jewish Pharisee, should be accepted by a Christian preacher as the norm, measure, rule of his what is of man will perish, that is, as it is usually conduct. It is, after all, a whimsical, quite miserable understood, it will soon perish; indeed, on the last day principle that success should prove the validity of a thing. all mere human work will perish, otherwise it will often Such a miserable experiment is understandable in a last too long. Muhamedanism is of men, and has lasted Pharisee, who at this moment means well, wants to for centuries; Pabstism is of men-and of the devil-and appease his angry colleagues, and does not exactly will last until the last day. condemn the apostles' doctrine of Christ's resurrection, but the next moment gives his consent to the apostles' being innocently "beheaded," and to their being given the ungodly and silly command that they should not "speak in the name of Jesus. If the counsel and the work were of God, why should not the young men spread it? Why then do they receive blows? Was the work "out of men," that is, damnable, false, seductive doctrine, how then may Gamaliel, this great President of the Empire, so consciencelessly misuse his office?

that he does not break down the evil work with all his strength? But he lacks that precious thing, the "firm heart." and that because, as a haughty Pharisee, he does not To whom should the new mill deliver its first of baptism. necessarily submit his intellect, his so-called good heart, his good feelings and opinions, to the word of God; if he had done so, he would already have known what he asked the old friends of the Concordia-Collegium in should have done with the apostles of Jesus Christ and Elkhorn Prairie, congregation of Mr. Pastor Baumgart, their teaching. Thus

may, after all, be a free man, a so-called "thinking teaching institutions, journals, etc.) is of men, why the pious hand of the master quite willingly. Protestant," an enlightened man, a man of progress, of should he let it remain? But if it is of God, why should he ruthlessly? Not in the Holy Scriptures, but in Gamaliel's brotherly fellowship with a willing heart.

congregation, in a place where there is already an Christian's principle is that "what does not come from orthodox Lutheran congregation, and when questioned faith is sin," i.e., he only does something if he first has about this procedure, he answers with Acts 5:38: "If the firm confidence from the word of God that it is a work counsel or the work is of men, it is subdued. But if it be pleasing to God; for to do something in doubt, not of God, ye could not restrain it." What is to be answered knowing whether it pleases or displeases God, wanting first to know from success whether it is God's or man's,

Moreover, it is only true to a very limited extent that

work to the house?

when the mill, which some members of this congregation had built, was about to begin its work. And in response, 1700 pounds of the excellent flour for the household of our dear institution immediately arrived, a gift of love that is both especially beneficial to the ever-growing needs at a time when many friends have had to limit their contributions in kind, and also an extremely valuable contribution.

This is a consoling and beautiful proof of the loving. caring, motherly attitude which the dear congregation has "Friedrich Melier von dem Oünglin.iS-Perrin der TreieinigkeilS in its heart for the institution and education of faithful servants of the gospel. On top of that, their love has

would come under medical treatment. - But is not the But he is a humanly wise, balancing church politician did not even find satisfaction in this unique gift, but at the man still more foolish who can look at the great from the Exgridiency school, who would certainly also same time with the neighboring sister community of Mr. wonderful world-clock, how the world-bodies revolve have given those preachers of the General Synod the Past. Riemenschneider's neighbouring sister community around each other and around themselves as immense beautiful, reassuring, pleasant Zuwarte advice: "Let for further supply. Certainly no speech, no matter how wheels and indicate with astonishing presicion the each one work quietly and silently in his little corner of beautifully composed, could have offered the young mill times of day and seasons in their various changes, so the vineyard, where he is now placed, there let him grow such a beautiful salute as the round white sacks whispered that all other clocks must first be regulated according to with his pound, until he is soon taken away after sour to it quietly and secretly. When she has grown old and can this master and standard clock, and who now asserts: work. But a preacher has not only to work in his no longer count the thousands of hungry souls she has fed, no clockmaker made this clock, the wheels all came into congregation, in the little corner of his vineyard, but God the first ones will still be freshly inscribed in her memory. being of their own accord and ran together out of natural has also assigned him a very important and responsible Who but had heeded: the stones no doubt hummed and instinct, or in other words: the world has no creator and place in the synod, shall he not work there, not grow with rustled twice as comfortably, the wheels did a somersault more, and the bags rattled their song the more merrily. For there is a God is to step out into the bright noonday sun Synods remain as they are? until he is soon - taken as the hand that serves a happy heart burning in God's love and say that it is pitch-black night; and he who says this away? If the work (a certain synod with its confession, becomes light and docile, so also stone and wood serve

May God bless the pious mill owners and all the other not always let it remain? Where is it written that evil is dear friends in house and profession according to his stands he is not, and all the pains of earnest refutation, not to be attacked immediately and decisively and abundant riches, and may we continue to do his work in

A.S.

Church news from Elberseld.

The excellent Pastor Feldner at the so-called Lutheran congregation in Elberfeld resigned his office on October 20, when,

On the occasion of the appointment of a candidate as assistant clergyman by the "Pastoralhülfsgesellschaft", of which Feldner was the director, the Royal Consistory at Coblenz stated that the mutual admission of Reformed and Lutherans to their communion was not a free agreement, but law and compulsion. This was too much for his conscience. He turned to the presbytery of his congregation, which did not want to answer; to the representation, which did not answer.

went with the Consistory and told him he could go; not a word of love or gratitude for the man who served 12 years with complete self-denial and devotion. So he resigned his office. The congregation itself was frightened, got into a rage against their presbytery and expressed their disapproval of him, and the excitement is still great. How little Lutheran the Elberfeld so-called Lutheranism is, however, could already be seen from the fact that the Lutheran Hymnal Commission there excluded Paul Gerhard's hymn: "Du Volk, dass du getaufet bist 2c." because of the Lutheran doctrine expressed in it. Doctrine

Receipt and thanks.

For H. Heinrich Walker of the Irrn Krauen Verein ter Dreien.igkeild-West - Cleveland O

Gemeinde zu West-Clevcland, O. 3.tX

Jostpb Niethammer from the Fcrt-Wa.'ne Society, by Prof. Crämer

Friedr. C. Th. Ruhland from Mr. G. Thieme from Fort-Wayne a Dinter vest, and from Mr. T. Schäker -1-7

From the G m. of Hrn. Past. Engelbert

.....§7,00

Received Received Fort-Wayne, 3 Mar; 1859. Received Fort-Wayne, 3 Mar; 1859. Fort-Wayne, 3	For K. Rittmaier of the Gem. at Frankeumuth P 10.00 " F. W. Stellhorn by A. Siemon, F. Aaiiue, H. Hilbricht, H. Kleinmüllcr, Past. F. W. Föhlinger G §1,80 9,00 "T. J. Große vom Immanuels-Dist. der Gem. to St. Louis	Ostcrmeier, H. Koch, Fr. Vcbling, Fr. Ostcrmrür, W. Piel, H. Nohlfing, H. Koller L §1.00; K. Röwer 75 Cts.; I. Fr. Rösener63 Cts.; Chr. Brcdemcier sen, L. Meyer, I. Hitlmann, Sopbie Hillmann, Wilhelmine Ba° kemeier, Elisc Menke, Maria Paggemeirr, Lisctte Menke, Anna v. Strvhe, Heim. Syerup Maria Rösencr, Louise Pahlmann, Fr. Koch, Chr. Wilbarm, W. Rösencr, Fr. K. Koch, Wittwe Ostcrmeier, Ant. Bade, H. Bormann, W. Koch, K. Wischmcicr, Chr. Schildmcier L 50 cts Bro. Schröder 45 cts; Karl Rösencr, N. N. ä 30 cts; Mrs. Ebr. Rösencr, Leonore Rösencr, H. Fable, Louise Müller, W. Niemcier, W. Röwer sen, K. Tebbe, K. Sticgmann, W. Schöncmann, I. Schuer, W.Weiland, W. Meyer, W. Berg, K. Dammeier, Ebr. Hartmann, Fr. Spicr, K. Weiland, W. F. Rv'scner, Chr. Weiland, H. BalS, Leonore Schmidt, "D. Albcrsmeicr, K. Schwicho, Chr. Harmoning, H. Buddenbaum, H. Rösencr ch 25 Cts.; Wittwe Rösencr. Chr. Schwier ä 20 Cts.; N. Simon, Chr. Büsking ä 10 Cts.; Past. C. Fricke §1.47	Messrs. M. Bauer, Past. E. I. M. Wege §2.50, H. Dreinhöfer. The 14th year: Messrs: C. Snebrink, Blum, I. Schmidt, I. G. Merz, Past. F. Eppling, Past. E. I. M. Wege 5 Er., H. Drkinböfer, H. Walkenhorft, Koch 50 Cts, M. Gottfr. Iahn, C. Müller, A. Ahner, G. Hilbert, R. Schindeldecker. The 15th year: Messrs: M. Eberhardt, I. G. Merz 5 Er., Past. Reisinger 2 Er., Welpinghaus, Bro. Jacob, Bernthal, (A. Spiegel, Past. C. Schliepsick, D. S. Bächler, R Schiudeldeckrr, 'Fr. Bartling, Past. H. Eisfeller, Past. I. I. F. Auch, C. Bodemer, H. RLgener, I. Mönninger 2 Ex., I. Möller, J. John Boß, H. Walkenhorft, Past. E. Riedei 9 Ex., (9th Darnstäct, H. S. Burscind, Hartm. Grewing, Koch 50 cts, Z. Müller, C. Wunderlich, A. Schuppan, A. Vogel. H. Blanken, C. Roth, G. Noth, P. Munzel, C. M. Friedrich, I- Baierlein. M. Furthermore: Wittwe Kalb, Fränl. H. Hesse and Elisabeth Sänne. The 16 year old: Mr. I. Mönninger 2 Ex. F. W. Barthel.		
**************************************		From the comm. of Mr. Past. Keyl in Baltimore 4,00 C. Piepenbrink Cassirer.	m me Lumer nymm		
by Mr. Past. H. Locher in Frichina, Perry Co. Mo	". To the general Syrwdal-Casse:	Fort-Wayne, 3 Mar; 1859.	" 17, " 4 " below: G luth instead: Fluth. " 21, " 5 " above: in äch " g e instead: nächt'ge. " 28, " 8 " below: bust instead: Lusts.		
\$.50.0 from N. N. In Frohna out of gratitude for God's wonderful help. 1-m. Past. F. Sievers in Fraukenlust, Mich. 1.50 and namely: \$1.00 by Stephan Noth \$1.00 min help. \$1.	By Mr. Past. H. Locher in Frohna, Perry Co., Mo		heil'gen. " 37,, , 12 " below: T od cS street cinsteadTo		
wonderful help. **Hm. Past. F. Stewers in Fraukenlust, Mich. 1.50 and namely: §1.00 by Siephan Noth 50 * Mis. Schmidt there. **Collecte at the Epiph, Feste der Gem. des Hm. Past. P. Beyer zu Altenburg, Perry Co, Mo	8,50 from his parish in New Wells	Dansiyad	" 44, " 4 " above: time instead of: time. " 49, ,, 3 " below: g lei ch e n instead :		
So *Mrs. Schmidt there. Collecte at the Epiph. Feste der Gem. des Hrn. Past. P. Beyer zu Altenburg. Perry Co, Mo	" Hrn. Past. F. Sievers in Fraukenlust, Mich. 1.50 and namely:	for the preachers' and leather workers' widows' and	" 51, " 7 ,, supra: punished rather than: threatened.		
Two. Gifts: Past. Theo. Grüber	50 " Mrs. Schmidt there. Collecte at the Epiph. Feste der Gem. des Hrn. Past. P.	From the pastors: Föblinger, W. Kolb (§3,00), Brose, Hüsemann, $% \left(1,0,0,0,0,0,0,0,0,0,0,0,0,0,0,0,0,0,0,0$	High Priest.		
From the comm. of St. Charles, Mo. by Messrs. Prof. Lange	"on the Feast of the Apparition of the Holy Ghost	Two. Gifts:	to pull in		
Collecte am Feste Maria Reining, von der Gem. des M v. Past. Exided in Paltzdorf, Perry Co., Mo* 6.65 From three members of the Paulns-Gem. of the Hm. Past. Schladermundt, Petersburg, Mahoning Lo., O. 2.00 By Mr. Past. R. Klinkenberg, Ione-Sville, Ind. fromZurOcwcrt 1.00 o. To the college maintenance fund, for Ichrerqehalte: Vacat. ä. For poor students and pupils in Concordia College and Seminary: By Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curl systems of the Paulns-Gem. 1.55 from the women's association in this Gem. 8.935 anamely: §34.45 of whose ZionS-Gem. 5.50 from the women's association in this Gem. e. To the maintenance coffee for Verw. Mrs. Prof. Biewend: By Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecte on the baptism of children by Mr. For Frickenschmidt 2.300 From an Ung. by Hm. Dr. Seyffarth 5.00 F. Bohl au, Cassier. Received 1. for the synodal treasury of the middle district: Sinusoidal pressure slur in No. 13. Sinusoidal pressure slur in No. 14. Sinusoidal pressure slur in No. 14. Sinusoidal pressure slur in No. 14. Sinusoidal pressure	From the comm. of St. Charles, Mo. by Messrs.	,, ,, " in Frankenluft half of §11,61 5,81 ,, a woman in Hrn. Past. Heid's	" 57, " 8 ,, above: n um instead of: only. " 61, " 3 " above: rests instead of: calls.		
Schladermundt, Petersburg, Mahoning Lo., O. 2.00 By Mr. Past. R. Klinkenberg, IoneSville, Ind. fromZurOcwert O. To the college maintenance fund, for Ichrerqehalte: Vacat. ä. For poor students and pupils in Concordia College and Seminary: By Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and curl Syd. 4.5 of whose ZionS-Gcm. 5.50 from the women's association in this Gem. e. To the maintenance coffee for Verw. Mrs. Prof. By Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecte on the baptism of children by Mr. P' Frickenschmidt		Rüdiger in Mr. PastHolls Gem.	63, , 8 " above: C h r i st instead: Spirit.		
by Mr. Past. Heid collectirt in der Gem. zu O. To the college maintenance fund, for Ichrerqehalter Vacat. i. For poor students and pupils in Concordia College and Seminary: By Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. A. Hoppe in New Orleans, for the pupils Herzer and Curll Mr. Past. Meyel, Wcihnachts-Collecten 11,25 and namely: Mr. Past. Weyel, Wcihnachts-Collecten 11,25 and namely: Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecter Mr. Past. Weyel, Wcihnachts-Collecten 11,25 and namely: Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecter Mr. Past. Weyel, Wcihnachts-Collecten 11,25 and namely: Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecter Mr. Past. Weyel, Wcihnachts-Collecten 11,25 and namely: Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecter Mr. Past. Weyel, Wcihnachts-Collecten 11,25 and namely: Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecter Mr. Past. Weyel, Wcihnachts-Collecten 11,25 and namely: Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecter Mr. Past. Weyel, Wci	Schladermundt, Petersburg, Mahoning Lo.,O. 2.00 By Mr. Past. R. Klinkenberg, IoneSville, Ind.	Baltimore 27.32 " Friedr. Stutz, through Mr. Geo. Willner in			
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## Bruns ch50 Cts.; Marie Bruns 25 Cts.; from a child 10 Cts	1	Volkert3,40			
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e. To the maintenance coffee for Verw. Mrs. Prof. Biewend: By Mr. Past. E. F. W. Niemenschneider, Grand Prairie, Ills. Collecte on the baptism of children by Mr. F" Frickenschmidt3.00 From an Ung. by Hrn. Dr. Seyffarth 5,00 F. Bohl au, Cassirer. Received 1. 55 "" ImmanuelS-Gem. 3.10 "" PctruS comm. 25 from an Uug. 25 from an Uug. From the Gem. of Hrn. Past. H. Locher, Wcihnachts-Collectc2,50 From the Gem. of Hrn. Past. H. Locher, Wcihnachts-Collectc2,50 I. F. Bünger. Received 1. for the synodal treasury of the middle district: The fourth affindal report of the Middle District of the Lutheran Synod of Missouri, Ohio, etc., which contains, among other things, a very important general report on the condition of the synodal congregations of the Middle District, is available, including postage, for 10 cts. Orders should be sent to Mr. Wiebusch and Son in St.	§34.45 of whose ZionS-Gcm.	By Mr. Past. Weyel, Wcihnachts-Collecten 11,25 and namely:			
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· · · · · · · · · · · · · · · · · · ·		I. F. Bünger.	available, including postage, for 10 cts. Orders		
Correction. Inadvertently, in the 13th number of the "Lutheran'happened Th. Wich mann, Secr.	tor the synodal treasury of the middle district:		Louis.		

Inadvertently, in the 13th number of the "Lutheran'happened receipt of the gifts of the laudable women's association of the

6 pillowcases.

In adding this here, I kindly beg the pardon of the dear givers.

A. Crämer.

congregation at Defiance, O., have been omitted: 3 sheets,

Fort-Wayne- in Feb. 1859t

St. Louis, Mo., Svnsdaldruckrrri by Aug. Wiebusch n. Sobn.

Enclosure.



Berausgegeben von ber Deutschen Evangelisch = Lutherischen Synode von Miffonri, Dhio und andern Staaten. Redigirt von C. F. W. Walther.

Volume 15, St. Louis, Mo. March 22, 1859, No. 16.

Nature of a Union Catechism.

The founders thought, well, if people are so afraid of "Evangelical". That title is only a figurehead chosen for synods, they can help themselves; they simply call the the sake of certain people and for certain purposes. To new synod - Church Association. The great majority of the "Messenger of Peace" one must apply, alas! Pf 55:22:

Unsuspecting Lutherans who immigrate to our Westthe members of the association and the actual founders "Their mouths are smoother than butter, and yet they are not infrequently lured into the local Uniateof the same come from the mission schools at Basel and have war on their minds; their words are softer than oil, community by assurances that they can be goodBarmen, where they were originally prepared for the and yet they are mere swords. Those who know the Lutherans after all. We have therefore been asked fromheathen mission service, some expressly for the mission circumstances notice this in every leaf. What the Apology several quarters to write something about the catechismservice among the local Indians. The direction to which of the Augsb. Conf. writes of the Papists, is also true of which the gritty Uniate so-called Lutheran Churchthe association pays homage is the so-called absorptive our Unirte: "But the adversaries ought to be ashamed of Association of the West has published and introducedunion, i.e. such a union of Lutherans and Reformed, by themselves, that they write and preach so excellently of into its congregations. We were at first undecidedwhich the Lutheran as well as the Reformed faith is love, and write love! Love! in all their books, and show no whether we should comply with the request, since the absorbed, i.e. merged, and a completely new so-called love at all." (Fol. 51. d.) As much as the "Messenger of matter touches only a small portion of our readers, and church or religion is founded. In the year 1844, the Peace" tries to conceal his evil character, since he precisely those who are most in need of enlightenmentassociation published its constitution in a paper called speculates on those who have been awakened in are fearfully deterred from reading the "Lutheran" as a "Theophilus," which appeared at that time. The only Germany and are accustomed to regard every struggle dangerous paper. However, since the spirit of theunchangeable paragraph of it was the following: "The for the truth as unchristian, he, the "Messenger of unchurch can be seen in the example of one catechism, members of the association recognize the Holy Peace," at times clumsily enough falls out of his we believe that the required description could also be of Scriptures of the Old and New Testaments as the Word otherwise quite well-rehearsed role. Thus, for example, use to those readers who would otherwise never come of God and as the sole guide of faith, and thereby confess about nine months ago the sweet "Messenger of Peace" into contact with the catechism described. the interpretation of the Holy Scriptures contained in the called our Synod "an old Lutheran sect," and the editor of

Old Lutheran readers will know that there is a religious symbolic books. The present organ of the the "Lutheran" a "Satanic angel who beats others with his community in the Mississippi Valley called the "<u>Lutheran</u>" Kirchenverein" is the "<u>Friedensbote</u>" (<u>Messenger of fists</u>," and the like. Had we written thus of the gentlemen, Church Association of the West". This association took Peace). This sweet title has a similar meaning as the title what a "holy" indignation this would have aroused in on this strange name in 1840, the year it was founded, "Kirchen-Verein" and the name "Peace Messenger. when people were still afraid of every "synod" as if it were a horrible ghost in this region, which was then mostly populated by new immigrants. One

them! But, they say, the paper is, according to its title, a "messenger of peace"; that is proof enough, if an old Lutheran is called a devil in it, that this is only out of a

...peace-loving and evil hearts...

knows that the union of light and darkness does not The Lutheran can only find his faith in it with great But let us leave that and now go to the perusal of their produce light, but twilight, and that the mixture of fire and difficulty if he interprets the words differently than they catechism. It was first published in 1847 under thewater produces smoke and steam. The false church read. A proving example of this is our "Evangelical following title alone: "Evangelical Catechism. Printed bythinks and acts differently. It does not use language to Catechism, published by the Evangelical Church N. R, Cormany. St. Louis, Mo., 1847." Although nehmlichconfess its faith, but to veil it. She would gladly say with Association of the West." This catechism is thoroughly (as a co-worker had already reported to us anteriorly, the David, "I believe, therefore I speak"; if only she would not reformed, but here and there the words are put on later Rev. Rauschenbusch,) the catechism wasthen have to add, "But I am greatly afflicted!" But she is screws in such a way that even a Lutheran can screw composed by members of the association, it was desired to do so. But because the false-believing them up to the highest necessity, if he is indifferent to see how the matter would proceed before publiclychurch always has an evil conscience, it does not like to enough not to take it exactly with the words of the professing the paternity of the catechism. This does notstand alone. She would always like to unite with the catechism, but above all with the clear word of God. It seem to have happened until ten years later. At least it isorthodox, so that she can then be quiet. The orthodox, by does not lead to a firm faith, and still less to a joyful, only in a stereotype edition of 1857 that we find theuniting with the false believers, are to express to them the round confession of faith. It transforms the Christian following on the title: "Evangelischer Katechismusseal that they, the false believers, also have a good faith, faith into human views and opinions, and the confession Herausgegeben von dem ev. Kirchen verein desand thus, so to speak, to cover the shame of them.into untruthful, hidden duplicity. The kind of union, Westens." (Evangelical Catechism Published by the Although the false church remains with its false faith, it however, as it has been made by the Protestant Church Evangelical Church Association of the West). All this is inseeks to approach the orthodox church in idioms as far Association of the West, is the very worst. It professes perfect harmony with the spirit of the unchurched church, as possible, that is, so far that it can still understand and the symbols of the Lutheran and Reformed Churches, which evidently hangs its mantle to the wind, andhide its false faith under it. If one reads, for example, the but only "in so far as the same agree." But since, in therefore, before it publicly confesses its faith, always first history of the disputes between the Lutherans and the order to be able to stand, it does not dare to say whether makes all kinds of tests to find out which way the wind is Reformers over Holy Communion, it is astonishing how these different symbols are wrong on both sides in the blowing.

the Reformers, in order to be recognized by the parts in which they do not agree, or which of the two is As it is written, "I believe, therefore I speak; but I am Lutherans as believers in good faith, talked more and wrong; it sees itself compelled to speak ambiguously greatly afflicted" (Ps. 116:10.), and, "If a man believe with more Lutheran, and yet retained their old unbelief. about these parts, or, as Luther says, to say Mum Mum, his heart, he is justified; and if he confess with his mouth, Pressed by the Lutherans, they finally admitted that the and to limp on both sides. Woe to the Lutheran who he is saved" (Rom. 10:10.)-so also does the true orthodox body and blood of Jesus Christ were present in Holylearns for a long time in such a Union school, when at church manifest itself. She is anxious always to express Communion. When pressed further, they also admitted it last in the time of persecution he has to confess his Lord herself in such a way that everyone may know what she was a true presence, and it was the true body; yea, the Christ and His full truth! In this school he has believes, and that no one may misunderstand her or hidesubstantial body of Christ was there. Then it seemed that methodically learned to speak ambiguously. Nothing, a false faith under her speech. She never thinks: "Butthey had finally accepted the true biblical faith. But when therefore, could be more natural to him than to practice what will people say if you say this or that so nakedly and they were asked whether the ungodly also truly received what he has learned in adversity, and then all the more, blatantly? Rather, the more the unbelievers or false the true body of Christ, it came out at last that all the that is, to deny Christ and His truth by speaking believers are averse to a divine truth which the orthodox previous concessions had been only pretence, only fine ambiguously.

church considers to be truth in her heart, the more firmly words, that by true body and true presence they had The first thing to be noted about the Catechism is she confesses it, lest she be guilty of being ashamed of secretly understood something quite different from what that, as already indicated, it is thoroughly reformed and, the divine foolishness and the cross of Christ before the these words denote; that they had meant only a spiritual except for one point, decidedly reformed, and that, on super-smart world and before the false brethren. The body and a spiritual presence! This game with concealed the other hand, the Lutherans are fobbed off with only a more the false believers approach the orthodox church inwords, which has become common to all false believers few meager fragments, namely with a few ambiguous their speech, the more carefully the church seeks to course found to a particularly great extent among the expressions, which they may, if they wish, interpret for defend itself against such dangerously intrusive allies byunlearned. They certainly want to fuse different believers themselves. Therefore, it is a blatant untruth when the seeking to express its faith all the more precisely andinto one church, especially Lutherans and Reformed. In Lutheran Church Association of the West pretends to sharply. Her character is precisely sincerity and honesty order to attain this end, they must always speak in such be neither Lutheran nor Reformed in those points in She therefore does not want to deceive herself or others, a way that both the Lutheran and the Reformed can which the Reformed and Lutheran symbols do not and is more afraid of a false peace, which, instead of understand their faith by it. But as those who are agree with each other.

being based on truth and unity of heart and faith, is based Lutherans at heart, and therefore have a faith firmly That the Catechism, at first genuinely reformed. on mere ambiguous words, than she is of fighting and founded on God's Word, may never have anything to dodoes not mention the Apocrypha in the doctrine of quarrelling. She does not entertain the hope of converting with religious mongering, the false-believing reformers sacred Scripture, we will not even consider. What is the false believers to the truth by taking them into her fold; are usually the soul of an unrighteous church. Hence it more decisive is that the Catechism divides the Ten on the contrary, she fears that the true believers will be usually comes about that in the unirreligious writings Commandments in a reformed way and includes led astray. She knows that by lambs uniting with wolves everything is set in such a way that above all the reformed everything that concerns only the Jews. Therefore,

the wolves are not made like lambs, but rather it is to be expected that the wolves will eat the lambs. The orthodox church

according to this Catechism, the

fourth commandment, "Remember the Sabbath day, If this reformed interpretation were correct, it would be alf they speak of the real body and blood of Christ, and of that thou hallow it," etc., and the Christian child, great sin that on the title page of the Lutheran Catechisma giving and sharing through the blessed elements, they according to this catechism, must thus recite the firsteven the Holy Spirit is depicted under the image of a dove. may be allowed to do so; indeed, it is all the better, in that commandment, "I am the Lord thy God, which broughtIf this reformed interpretation were correct, it would be awe thereby keep them in our union. It is, of course, thee forth out of the land of Egypt out of the house ofgreat sin that on the title page of the Lutheran Catechismfrightening to play with the most mysterious truths of bondage:" and the fourth commandment, "Thou shalt dothe Holy Spirit himself is depicted under the image of a Christianity in this way, and thus to make them into a no work .. nor thy stranger that is within thy gates;" anddove; or is the Holy Spirit not true God? finally the fifth commandment, "That thou mayest dwell That the Lutheran Catechism not only gives the But the horse's foot of unbelief looks even more clearly long in the land which the Lord thy God giveth thee"-allcommandment to keep the Sabbath holy in Jewish form, in the answer to the 208th question. It says: "Jesus Christ of which evidently presuppose and concern thebut also interprets it in Jewish terms, and does not even as commanded us such a memorial meal, in order to in a form suitable for Christians of all nations; in whichcatechisms frequently make a Judaism of this point. Luther follows the apostle Paul, who, for instance, gives However, this division of the ten commandments and the future, or confirms what is already there. inclusion of the words that refer only to the Jews is a sign

commandment?" it is said in the Protestant Catechism, not say it outright, belongs precisely to those meager lumps as Daniel (7:9) saw him, or under the image of a dove, silly enough to take this as if it were here in the form of which the Holy Ghost was seen at Christ's baptism.

Israelitish people and the kingdom and land promised tomention Col. 2:16, 17, according to which passage the assure us through it that his body was so certainly them! Although it is undoubtedly one of the merits of theoutward Jewish Sabbath has now lost its validity, we do not sacrificed for us on the cross and his blood poured out for Lutheran catechism that it has the ten commandments wish to give the authors much credit, since even better us, so certainly that we see with our eyes that his bread is broken for us and his cup shared with us. Yea, that with The Catechism also proves to be decidedly reformed in his crucified body and shed blood he himself might as the commandment of the honor of parents also not in athe doctrine of Holy Baptism. Instead of asking with Luther, surely feed and water us unto eternal life, as we bodily Jewish, but in a form calculated for Christians, by stating "What does baptism give or profit?" the Catechism of Bro. partake of the bread and the cup." All this is not only taken the words thus: "Honor thy father and thy mother, that it 198 asks in a genuinely reformed way only, "What does literally from the reformed Heidelberg Catechism, but also may go well with thee, and that thou mayest live longholy baptism assure us?" Hence, while the saying 1 Pet. 3, expresses most explicitly the reformed doctrine of the upon the earth" (Ephes. 6:3) - so mau could well tolerate 21. is cited, the words which say that the water in baptism distinction of the Holy Supper. First of all, it is genuinely that in a Christian catechism also the commandments_{makes} us blessed are omitted! For there is a great_{reformed} that here the certainty of salvation, which should be given as they were once given to the Jews. In difference between saying, I assure thee of this, and saying, Christians have from Holy Communion, is placed on the itself, however, this is a matter of Christian liberty. I give thee this. The assurance either promises it for the sight of the eyes, that is, on the certainty and security of the carnal senses. According to this, no blind man can

waxen nose, which every one can turn to his own liking!

Decidedly reformed is also the doctrine of the Christian draw right comfort from the holy supper, and those who that the catechism does not want to be Lutheran, but children who are to be baptized. Under the 201st question see must hereafter base their faith on bodily sight instead Reformed. For the authors cannot say that they followed it is said of the same: "Because they already by their birth of on God's word and promise, while faith according to the Bible exactly, since the apostle Paul, for example, from Christian parents belong into the covenant of God and God's word is a firm assurance of that which is hoped for, prescribed the commandment to honor one's parents the faithful congregation." Wherefore the children of and not doubting "that which is not seen." Ebr. 11, 1. differently even for Christians, namely, as it is found in Christians are not "children of wrath by I nature, even as the Secondly, it is expressly taught here, as in the case of the Lutheran Catechism. The authors of the Uniate rest." Ephes. 2:3. The doctrine of the Catechism concerning baptism, that the Lord commanded such a memorial Catechism, in order not to come under the suspicion of the Lord's Supper is also decidedly reformed. First, in supper, not that with and by it he might really give us his Lutheranism, thus departed from the Apostle Paul answer to the question, "What do we believe about the Holybody and blood to eat and drink, but only, "that by it he himself and preferred to adhere to the Old Testament Supper?" it says. - "That in the Holy Supper our Lord Jesus might assure us that he himself feeds and waters us with Christ presents and communicates to us his body and hishis crucified body and shed blood unto eternal life, as More important, however, is the Reformed blood as the true food of life and the true drink of life." surely as we bodily partake of the bread and the cup." The interpretation of those passages, and first of all of the Whether the real body of Christ, or only the body of ChristHoly Supper, therefore, is not the feeding and watering prohibition of images in the Lutheran Catechism. When in a figurative sense, that is, his power and effect, is itself with Christ's body and blood, but only an assurance God says, "Thou shalt not make unto thee any graven presented and communicated, whether it is given by thethat Christ feeds and waters us with it; for what assures image, nor any likeness," 2c., and adds, "Worship them Holy Spirit or under and with the blessed bread and wine, me of a thing is not the thing, but only a pledge of it, which not, nor serve them," it is easy for every one to see that and whether it is really eaten or only spiritually, that is, only I need when it is not there. Hence it is said more clearly here only the making of images for worship, that is, the in faith, the answer of the Catechism itself says nothingand honestly in the Reformed Heidelberg Catechism: "As making of idols, is forbidden, but not, for instance, about this; but by the fact that the following passages are the water in baptism is not changed into the blood of memorial images, under which God Himself has the first proofs for the answer: John 6:51, 55, 56, it is clear Christ, or the washing away of sins itself, of which it alone revealed and represented Himself, as Moses himself enough that the Catechism means only a figurative body of is a divine sign and assurance: so also the holy bread in interprets the prohibition of images in 3 Mos. 26, I., as a Christ, only a figurative presence, and only a figurative the Lord's Supper does not become the body of Christ prohibition against making idols. But in answer to the eating of the same; for in the 6th chapter of John, as is well itself, though it is called the body of Christ according to the 14th question, "What doth God forbid in this known, only this is spoken of. But that the Catechism doesmanner and custom of the sacraments."

"He forbideth that we should represent Him under any which the Lutherans are to be reproached for. It has been image." According to this, then, it would be forbidden to thought that the Lutherans, when they read the words "body represent the dear God under the image of an old man, and blood of Christ" and "to present and communicate," are

be called the passion of Christ, but to believe that it is of our own now. really Christ's body is regarded as old Lutheran Ch. What? You got a preacher? For how long? superstition, as a superstitious clinging to Christ's words. Hence in the answer to the 109th question, "What is the

blessing of the Lord's Supper?" it is thus said, "Because of you too. the Lord by his Supper makes us partakers of his true H. The Synod?--No, the Synod did not send him to again the words are so placed, that by becoming another, they took it.

partakers of the body and blood of Christ, mau may understand becoming partakers of the suffering 2c. Christ's suffering. This duplicity is the more sinful, in Germany, resigned his office there, and emigrated to us suppose that a stranger comes to you whom you have Christ in Holy Communion. Such deny their faith with this here, and now we have called him. catechism in an irresponsible way.

(To be continued.)

(Sent in by Pastor Müller) The evening visit.

Or:

A conversation about a chapter from the thick book of American Crooks and Swindlers.

Heinrich, an honest farmer, enters the parlor of his friend Christian: Good evening, dear Christian!

been a quarter of a year since we have seen each other! him, too.

H. Certainly a quarter of a year! But since you've been the first time I've been in town.

my house; now we can chat together again for a whole does it fit here? What do you want to say with it? evening. But above all, sit down and make yourself comfortable.

H. (sits down and takes up the Lutheran from the ravening wolf? who circulate in the country without a profession.

Ch. An excellent essay. Would to God that all Archpastor and Bishop of our souls, set an example to Lutheran Christians would take it to heart and show such all preachers, especially in this? self-starters the door! - Do you like it?

proven in God's word, that he must please one.

H. You mean the Methodist preachers? - Well, they still show up now and then, but...

with such unprofessed self-runners.

H. Only four weeks, - a capable man!

body and blood, so that all his suffering, dying, and us. It took too long for the people to wait for the Synod to but whether kindness is larvae and dissimulation, one hearing may so certainly become our own 2c." Here send one, and when they found a good opportunity to get must wait and see. Surely you do not demand that one

Ch. What good opportunity?

H. Well, the man came to us. He has been a preacher

beautiful hands!

H. How so?

German preachers and deceive the people.

H. Don't be too hasty, dear Christian! You should only know the man!

Cb. Do you know him?

H. Well, as far as I can get to know a man in four the kindness, you must wait and see! weeks, that's how far we know him. He is a very friendly Christian (puts away the Lutheran, in which he has and affable man and condescends to people; he can get my money, how then? just been reading eagerly): Good evening, dear Heinrich! on with anyone. And that's just the man we need, he'll Well, it's nice that you've finally come to see me! It has have the people together nicely, - they're all quite fond of and scorn from the people on top of it. Then it would be

with me, I've had my hands full on my farm, and this is false prophets, which come to you in sheep's clothing, way! Then wouldst thou smite thyself on thy brow, and but inwardly they are ravening wolves?"

table): What have you been reading? - Aha! I notice! that H. How you can judge so harshly, dear Christian! I is the essay against the sneaks and angle preachers, think that friendliness and cheerfulness are the very like that; we will not experience that in a man who is a characteristics of a true pastor. Has not Christ, the pastor.

C h. I like to hear that, dear Heinrich, that you think of love to the faithful; wherefore he saith of himself, and roam around the country on their own and look for

highly of God's word, and that you praise the essay of his fellow apostles, and of all the faithful servants of congregations. Either this or that synod has already because everything in it is proven with God's word-but Christ, 2 Cor. 5:11, We deal well with men. But knowest allowed itself to be led astray by them, how is it out there with you? You have had enough to do thou not what the same apostle saith 2 Cor. 11:13-15?-I

will open and read the passage to thee.

All that is admitted, then, is that the blessed bread may they won't do much more with us,- we have a preacher Notice, it says: "Such false apostles and deceitful workers pretend to be Christ's apostles. And this is no wonder. For he himself, Satan, disguises himself as an angel of light. Therefore it is no great thing if his ministers Ch. Wohl, I am glad that the Synod has finally thought also disguise themselves as preachers righteousness". - Well, what do you say to that?

> H. Well, I admit that one may be mistaken in a man; should look at every friendly person with suspicious eyes and think that there is falseness behind it?

Ch. Not at all: dock let me give you an example. Let

because there are members in the Church Union of the America to serve the church here; also he has already never seen in your life." He spends several days in your West who really believe in the presence of the Body of administered the preaching ministry in various places house, and behaves himself in a kind and friendly manner. At last he asks you to lend him a hundred Ch. O Web! Heinrich, you may have fallen into thalers; he has seen a farm in the neighbourhood that he likes, he wants to buy it, and he is still short of a hundred thalers to pay the purchase price; in a short time, Ch. Because here in this country there are many a however, he will receive a bill of exchange from New lost student, many a schoolmaster who has been chased York, and you should get your money back right away. away, and even worse Burjchen, who pretend to be What will you do, Henry? You will give him the money without further ado, won't you?

> H. I don't know if I would do that, I would have to think about it first.

Ch. Why reflect? Whether there is falseness behind

H. Yes, but if the man were a crook and ran away with

Well, then you'd be in for it, of course, and ridicule said: "The fool! why did he also put his money into the Ch. Surely you know the word of Christ, "Beware of pocket of a stone stranger in a good-naturedly stupid say. I credulous Thor! that I have not been more cautious Ch. Well, I'm glad you kept your word and didn't go to H. Very good, I learned that saying in school. But how even against an unknown man! And now I return your question: How, if your kind and affable pastor were a Ch. Well, I just mean, how if the philanthropy was crook and a tramp, and after he had eaten his way hypocrisy mask and sheepskin, and underneath was a through you for a time and swindled the money out of your pockets, croaked with stink, how then?

H. Well. I don't want to hope that it will happen to us

I don't want to wish it on you; but if it were so with you,

you would not be the first. And I must frankly confess to Yes, most certainly. Wherefore St. Paul also writes to you, Heinrich, that I have no confidence in such fellows H. That goes without saying! Everything is already Timothy and Titum, A bishop ought not to be obstinate, who do not bother about any synod here in America and not angry, not vicious, but kind, gentle, and an example thus do not ask anything about church fellowship, but

and then had to exclude them again as worthless such examples as he himself hath experienced have only unlocked the church. Although he is thus people, or they became so obvious as unbelieving and Since they are still fresh in my memory, you shall heardisgraced, he still does not give up hope. For weeks godless people right at their immigration that notwo for one. he still roams around in the area, runs from house to

decent church body wants to have anything to do with A few years ago, a long, slender, handsome manhouse, tries to win people over, but in doing so he is them. Since they could not count on a properwith flaming hair came to the West from the eastern revealed to the simple farmers as an ass-stupid man, appointment by a synod, they roamed the country asstates, where he had been a preacher. In the Eastas a forced windbag, as a genuine liar and as a traveling crooks and defrauded the congregations. there are enough preachers, there is no need of the frivolous, unjust eamerad, so that everyone finally And there they have it most of all on the people whoLord, so he is drawn to the West to the preacherless, despises him. His stay is now no longer in the area, live in the country, they think: Oh, people like thedeserted congregations, whom he comes to comfortthat he probably sifts in, so he takes off from there Buschbanern, they do not see through you? Andin their desolation. That he can no longer get a job in and disappears. Some time later, one hears that he behold! the ruse succeeds! Many preacherlessthe East because of his well-known immoral way of has sneaked into a far-flung, preacherless congregations are really so foolish as to take them in, life, the venerable Lord of course wisely conceals.congregation as a pastor.

and often think wonders for a time what they have Well, he comes into a preacherless congregation, What do you think now, Heinrich, if you caught, when such a person, whom they should haveappears and knows how to work his voice and armsexperienced similar things in your pastor?

swept out with a broom, has crept in with them. Ofand legs out in the pulpit in spite of a Methodist H. Ha, that would be terrible! Then we wouldn't be course, the pitcher runs to water till it breaks, and the preacher. The people like the Marin, and take him for able to save ourselves from scolding and ridicule, and glory is soon over; for when the heart is full, the mouth their pastor au. At first the thing goes quite well; but it the unpleasant story would be that we wouldn't even overflows, and what is in it soon comes out, and is not long before the people notice that he likes to gobe allowed to grumble against the mockers, but would comes out so clear that it bites into the eyes of all to the grocery and pinch one. They wonder, they feel have to take all the jibes quite calmly.

When it becomes evident that the clean pastor is auncomfortable, and every now and then a dull Ch. Yes, that would not be the worst of it; how windbag, a mocker, a curser, a gambler, a drunkard, murmur runs among them. One fine day it happensunbearable would be the burden of an evil conscience that is a little too bad for the people, the blush of shamethat the venerable Mr. Pastor staggers drunkenly outthat you would have in this matter! Have you not yet rises to their faces, they beat their foreheads inof the tavern, so that his legs also fail to hear him; thethought, dear friend, how unjustly and unprincipledly a consternation and say: that you too have been suchstory gets out, it spreads like wildfire through the congregation actually acts when it accepts a man it fools and have not thought better of yourselves! andwhole community that the Pastor is drinking, thedoes not know as its preacher?

the loose mocking-birds, the children of the world, say:cheat is exposed, the people are ashamed of him and H. That it is a dubious thing, a dare, yes, I must The asses! that they also have picked up an unknownhe is ashamed of the people, after a short time he hasadmit that; but that you call it downright unjust and man out of the street, and made him their pastor! -disappeared into the western primeval forests, like aunconscionable, that sounds a bit harsh, but I have Now, indeed, the rascal is chased away by a pastor; certain animal leaving behind a bad, bad smell. not recognized it until now.

thing!

Christian, you exaggerate! Truly,

hundred examples.

hundred examples?

company, told some

but what does he make of it? After all, has he achieved Not long after this, a young, stocky, sinister man, Well, then, I will help you to this knowledge. Let us his purpose, has he eaten his way through again forwho looks like he was made to be a hoizbacker andtake the Bible in hand and open 1 Tim. 3. There it says, half a year, or a year! And as for the future, well, aa fence-splitter, presents himself in a congregation"But let him be a bishop's priest, a wife's husband, sober, travelling adventurer like that doesn't grow any greythat has just become preacherless. He says that hetemperate, sedentary, hospitable, doctrinal; not a hairs either. If they don't want you here any more, hedid not study for the preaching ministry, but that hewinebibber, not a bragger, not a man of dishonest thinks, you'll just go on and do the same in another, had been to the school teachers' seminary indealings, but gentle, not vicious, not stingy; who presides third, and fourth place; there are plenty of simpletonsGermany and had learned as much and probablywell over his own house, who has obedient children with in America whom a smart fellow like you can outsmart more there than many an American preacher; that heall honor; not a neophyte, lest he puff himself up, and fall In this way you can get through the world comfortably, therefore dared to administer the preaching ministryinto the judgment of the blasphemer. But he must also and you have the pleasure of seeing the country and just as well as another. Because the congregation have a good testimony of them that are without, lest he its people as well. - And the deceived congregation, had already made contact with a neighboringfall into the blasphemer's shame and snare." St. Paul which at first could not praise the pastor enough, whatpreacher, who had also preached there a few times, writes very similarly to Titus Cap. 1, 7-9. The passage do they do? Well, they are silent as mice now and don to some tell him that he is too late and can no longer getthus reads: .Let a bishop be blameless, as a steward of even want to think about the whole story; for tothe job; some, however, think that he can preachGod: not self-willed, not angry, not a winebibber, not a experience something like that, to have acted soonce; that they hear him once, that does no harm throbber, not a dishonest handler; but hospitable, kind, contrary to all prudence and caution, to have become When he notices this, he gets hope that he canchaste, just, holy, chaste; keeping the word that is sure, such a mockery of all the world, that was no smalloutsmart the peasants and become their pastor. Butand able to teach, that he may be mighty to exhort by this time the peasants were clever, as you will hear insound doctrine, and to punish the gainsayers."

you a moment. - So when he has got his hopes up, he makes himself a nest with a parishioner, sits down Eh. I say what is true and do not exaggerate; I only and writes out a sermon, in which he lets the host help speak out what experience has already taught in ahim and assist him with advice and deed, and now appears in the church to deliver his sermon. But look! H. That would be! Won't you tell me one of the the thing doesn't work; he has to pull his paper out of his pocket and read his wisdom to the curious Eh. You don't think I could do it? But thou artisteners, and what comes out of it is such wretched, mistaken; for only the other day our pastor, in amiserable drivel that people are ashamed to listen to the wretched man.

Now I ask you: Why do you think St. Paul described to The first one said that he had forgotten to have certificates to make him your pastor and entrust him with your Timothy and Titus in such detail what a righteousissued in Germany, but that he could have them sent for immortal souls, bought with the blood of Christ, and those soon; the second one had lost them from his pocket on the of your children? What if this should turn out badly? What preacher of the gospel should be like?

H. Now, surely for this reason, that both Timothy andjourney, he did not know how; the third one had had themif your supposed pastor were a murderer of souls? How Titus might take an example to themselves, how theyburnt on the burning steamboat together with his suitcase, if he, instead of saving them, did corrupt your souls? You ought to administer their preaching office aright, and and the others knew other stories. But lest we depart from say you have hired your pastor on probation. How is that? the main point, should you not yet recognize, in view of the You mean to try whether he will take you to heaven or to walk in the church of God.

Yes, quite right, that is one reason, but the othersunny scriptural passages cited, that it was most reckless hell? Is not this blasphemy spoken, and God-forsaken? reason is that they should pay attention to what kind of and unscrupulous of you to have accepted a man as a What the apostle commandeth a preacher to search out men the congregations chose and appointed aspreacher without knowing him and, what is more, without before he is called, that will ye search out afterward? So preachers, and ordained and consecrated them to theany testimony? you want to turn back God's word and commandment? Is H. It was not at all dear to me, however, that he could not this an ungodly thing to do? After you have entrusted preaching ministry; for you know, Henry, that both vour souls to a strange man, you first want to see what

Timothy and Titus were responsible for the oversight ofnot show any credentials; alone I according to this apostolic regulation, whether they really a righteous preacher, good, then we will keep him; if he congregations still so little realize the seriousness of the had the gifts, qualities and requirements necessary for will the ministry. Therefore St. Paul also 1 Tim. 5.22, ... as a hireling and a wolf, well, then chase him away... foolish work with this holy office! God have mercy, that admonishes Thimotheus and savs: "Do not lav hands on bless someone to the ministry by laving on of hands, but soothing band-aid, it's a burning band-aid. first be thoroughly convinced whether he is also fit to teach, whether he is capable and worthy, whether he is

children of the world, and so on. H. Well, that is all right and true; in but I do not yet see how you can prove that we have acted unjustly and unconscionably in calling our pastor.

Ch. Have you examined him beforehand, whether he true father of ravens, and I would not have to have any skin, could you bring that upon your conscience? preacher of the gospel?

before. By the way, I should think that a man who had would be a righteous man for my daughter, I would have been a pastor in Germany would have been tested to know beforehand. enough.

Ch. Did he give you any testimony about that?

unfortunate coincidence the man lost his testimonies, gather all the news I could get about him, and generally which he had from Germany and America. On the journey try to get to know him as closely as possible. his suitcase was stolen, and the certificates were in it.

even if he were only a shoemaker's apprentice, should not child to an unknown person; for that would be reckless carry such important documents, as certificates of ability and unconscionable, it might turn out badly, your child There have often been loud public complaints about and morals, with him wherever he goes and stands, might become unhappy, and you might have to reproach the seems to me very improbable! Here I remember what our pastor recently told us. In conscienceless, to entrust an unknown person with your addition, more than half a dozen pastors and child? schoolmasters have already come, and have requested that he help them to office and bread. But how he after

entire large church districts and had to fill the cities and I think we can still live up to Pauli's words. Let me tell youspiritual child he is. What is this but to let the wolf in congregations back and forth with elders, that is, with how I see the matter. We have hired this man on a trial among the sheep, and then to see whether he be a wolf? preachers. If they wanted to elect and appoint preachers basis, and we will watch him very closely and test him And where is the command of Christ: "Beware of false in and with the churches, they should first examine them according to his teaching and his life. If he proves to be prophets?" Alas! God have mercy, that so many

Ch. So this is the plaster to make you want to close baptized Christians, while they act so prudently and anyone soon." By which he means: Do not be hasty to the wound of your conscience! I'm just afraid it's not acautiously in matters concerning money and goods, in such a highly important matter as the calling of a pastor,

H What do you mean by the likeness?

Ch. I will make it clear to you by means of anheaven or hell, blessedness or damnation, drive so mighty to exhort by sound doctrine and to punish the example. Suppose the strange, but extremely friendly, exceedingly recklessly and consciencelessly, as if it were gainsayers, whether he leads a godly walk, has a good kind and polite man of whom I spoke before, after a shorta trifle to put soul and blessedness at stake! Behold, my reputation among those who are outside, i.e. among the stay in your house, asks for your daughter. Will you give dear friend, if you farmers in the country have need of a him your child on trial, and only afterwards examine groom, take care that you do not get a man who does not whether he is also a righteous man for your daughter? understand the work, or is otherwise a lazy and disorderly

H). Christian, how can you ask this question! I would day-digger; but to appoint as your pastor a man whom have to be the most frivolous person in the world and ayou do not know at all, and who may be a knave in the

possesses all the qualities which the apostle requires in a conscience at all in my body if I were to give an unknown person my

H. How could we? We had never seen the man I was going to entrust to a child. No, whether the man

Ch. And how are you going to start finding out?

H. Well, that goes without saying; I would examine H. We asked for his testimonies; but by an him for a long time, observe all his doings and activities,

Look! dear Heinrich, how sensibly you speak! But Ch. Hm, hm, lets hear it! the history sounds almost do you also perceive that you have thrown a noose over probable! But that a proper, sensible, and careful man, your own head?-You see, you must not entrust your yourself all your life. Is it then less reckless, and less

ministry of preaching, that they do such playful and

since it is a question of curse or blessing, death or life,

(Conclusion follows.)

Methodists breaking into Lutheran congregations. Nevertheless, they are so bold as to continue to deny this sin of Rotterianism. They claim that they only ever take care of souls neglected and left unprovided for by their own communities. A fresh proof of how untrue this evasion is is found in the "Missionary" of Pittsburgh. In it, the following is reported about the fate of the Swedish Lutheran congregations in Minnesota and Indiana:

"Last fall the Methodists sent a missionary to this settlement-to Chicago Lake, nine miles west of Taylors Falls-who has commenced his work here. I hear that they are now surrounded with building a church a few steps from the Lutheran Church, although the number of their members is not

four or five exceeds; some of them were expelled from fener, detested, and refuted! The "Protestant," however, res was a double day of joy for the congregation of New fold with open arms without any change of heart."

congregation also the Methodists have caused some wipe of lies called "Protestant" any time soon. disturbance. I would not speak out against them in a word, if they would only use honest means to secure new girdles: but this breaking into our congregations, this lying in wait for the absence of the pastor, is, in my opinion very bad and ungodly."

"Our people in Attica, Fountain Co, Indiana, ... are much troubled by the Methodists, who have a church in several Swedish Methodist preachers set out to ask certainly wish the dear editor and all our readers the first support for their church, telling the citizens it would be afruits of this blessing. church for all the Swedes in the town. When asked if the were all Methodists, they replied: not yet, but they were sure all would be, and none but the Methodist church would ever be built.-By this little "trick" they secured a little more help than they would otherwise have obtained They knew very well, however, that at that time there was an orderly Lutheran congregation of about one hundred communicants, while the Methodists numbered at mos not more than eighteen to twenty. When the Methodists first sent their missionary to that place, there was not a single member of their community; all belonged to the Lutheran Church. But this is their way of working among us, and if we object to it, we are accused of paganism or brought about a sad division here. Mr. Rev. Lehmann popery."

The vulgar nationalism

is the religion of hypocrisy and lies for the sake of money. This we have already repeatedly stated. The latest number of the "Protestant" gives a new eclatant proof of this. He writes: "For example, here in St. Louis, in the midst of the 19th century, which calls itself the enlightened one, we had to read the following verbatim in the ""Lutheran"" of last year: ""And that no one can be blessed apart from the Lutheran Church is only too certain "

This phrase, however, occurred in the "Lutheran," but as one of the "Lutheran's" convoluted

the Lutheran Church for immorality. It is a little strange adduces it as if it had been one set up, asserted, and Wells. On the morning of that Sunday, the dedication of that they were immediately received into the Methodis defended in the "Lutheran." This we call-a knavery of their newly built church took place. After confession had which only a vulgar rationalist is capable. It does not been heard in the parsonage, which had been used as a "Seven miles west of Marine, Washington Co. Minn occur to us, however, to call upon Mr. Krebs to recant on church for some time, the congregation - among whom is a small Sweden Lutheran congregation, numbering in that account. He who keeps his paper desires nothing were quite a number of guests from the neighbouring the aggregate about two hundred members, some of more than to be fed lies. Incidentally, we will probably not parishes - went into the new place of worship, which was whom are very enterprising people . . . In this be bothering our readers with any more mentions of the close by. The consecration prayer was said by the

Testimonial

the Lutheran Church? Gerstenbergsche Buchhandlung, 1859.

Under this title, our dear Pastor Fick, who has worked but before they went about with their subscription list hope that this report will be richly blessed, and we the glory of His name and for their own salvation. Amen.

Church News.

The congregation of New - Wells, Cape Girardeau Co. Mo., founded mainly by a number of Lutherans from Eastern France, was served from Altenburg during the first period of its existence. Later it got its own pastor ir the person of Mr. Pastor A. Lehmann, and there were now the best prospects that it would soon grow stronge inwardly and outwardly. But these pleasant prospects were soon to fade away. It was not long before the miserable chiliasm, as in the neighboring congregations saw himself compelled to follow another call made to him already in the summer of 1856. The members of the congregation who remained faithful to their Lutherar church, who still made up the majority, were since ther served by the undersigned in particular as a branch. But it remained the ardent wish of the congregation to be provided with its own preacher again. When the congregation had regained its former strength through the addition of new members, an appointment was made last year to Rev. Frederking in Central Township, St. Louis Co. was issued by her. A trip by the same to Germany prevented the immediate acceptance of the profession. The greater was the joy when at last, after a happy return, with the sanction of his former congregations, he accepted the call.-Sunday Septuages. of this yr.

undersigned, and then Pastor Bever from Altenburg preached the consecration sermon on the usual church consecration gospel. He presented from the same: "The from the Lutheran Church in North America, in teaching of the Word of God about the consecration of a answer to the question: Why do we cling so tightly house as a house of God. 1. by what a house is Hildesheim consecrated as a house of God; 2. by what this consecration is preserved for it.

In the afternoon, on behalf of our Presidium, Pastor that place, and are making every attempt to tear up the tirelessly for our American Lutheran Church, has Frederking was installed in his new office by the Lutheran congregation. - They used a little artifice topublished a brochure of 48 pages. In a preliminary report undersigned (after preaching a sermon on Rom. 10, 13procure funds when they were about to build a church of 12 pages, it contains an account of the state of the 17) with the assistance of Rev. Beyers into his new office. The citizens of Attica had for some time promised support Lutheran Church in America and the reprint of the May the faithful God make him a blessing for many and to our people if they wished to erect a house of worship preface to the present volume of the "Lutheraner. We may the congregation grow and prosper all the more for

Ch. Heinrich Löber.

Address: Uvv. 0. IV. R. k'ukwnuLintr. I^>eahontn8 I'. 0. 0up6 Oiraäoau. No.

After Rev. Heinrich Grätzel, hitherto of Bremer Co. lowa, had responded to a call from the Lutheran congregations of Franklinville and Long Green, Md., he was inducted into his new office by the undersigned at the latter place yesterday, being the Sunday of SIXDAY.

Baltimore, Feb. 28, 1859.

W. Kevl.

Address:

kov. 8. OraotLoi. ssorusrUem NiUs. llarl'orä Oo. Nä.

After Mr. Carl Meyer of Oldeslohe in Holstein had received and accepted a regular profession from the Evangelical Lutheran congregation in Proviso, Cook Co. III, the same was appointed by the undersigned by order of the President, Mr. Rev. Schaller, with the assistance of Mr. Rev. Wunder on 12 Jan in the midst of his congregation on all symbolic books and installed in his office. A. Franke.

Addison, Feb. 1859.

Church consecration.

Readers of the "Lutheran" are hereby informed that the only Lutheran congregation in Cedarburg, Ozaukee Co., Wisc, having outgrown its former church, has purchased a church building formerly belonging to the Humanists, and on the Vth of May, the congregation has been given a new church building.

Thus, nack Epipb. as on February 6, solemnly ingewleiht has. Admitted were the Drn. Pastors: F. Loctnicr of Milwaukee, M Guntber of Mequon River. and J. H. lor of Kirchbain, as well as lower members of neighboring congregations and the cipring chair of periphboring congregations and the cipring chair of neighboring congregations and the singing choir of "Fri d I Mo i'r of the Fungfr nien-herein of the >?rne!Nigkeirs-Gc "i. in From t-rn, E- Roschke, from Svnodal-Casse westl.

Milwaukee. Pasi. Lochner preached on Apost. Gesch

West Elevel and - - - 3.96

Distri kS Milwaukee. Pasi. Lochner preached on Apost. Gesch 26, 22. and Past Gunlber on Rom. 7, 16. 17. Past. Ior spoke the Weibacbet. The order of the Fc ierlict keit was pretty much äbn to those which have been too a. To retire the ConcordiaCollege construction debt: was pretty much äbn to those which have been too often published in the "Luth." widely*). The HErr of his From the Johannes Gem. of the Hrn. Past. Voigt, Fef- fersvn Eo , Mo. From L- Hachttl in Frankentust Mib. church grant that in this, ibin on's new geiveibten Hanse, his word may not again be rejected and Hanse Hanse, his word may not again be rejected and Hanse Hans trodden in the dust, but may resound purely and Subsequent from the comm. of Mr. Past. Löber, Frohna, Perry Eo., loudly as long as the same sifteth. Amen.

Grafton, Wisc. 11th Mar. 1859.

F. A. Ahner.

Warning about scammers.

It has already happened several times, and again Monroe recently, as we have heard, that persons in congregations of our Synodal District have appealed to the Lutheran preachers and congregations in St. By Mr. F Willner. Wasbingkon. D. C: by Hin, Zoachim and Mrs. Louis as having recommended them to their fellow Collecte of the Gem. of Mr. Past. Bernreuther, Mi-sbawauka, congregations of our Synodal District have appealed believers for support or acceptance. The dear brother hither and thither are warned against such persons, Droch Hrn. Past. Geyer at Watertown, WiS.: by Hrn. Look, Br. as, of course, we never call upon any one here to verbally give our recommendation of his person himself. Such a pretense is a pretty sure sign of From several members of the congregation of Mr. Past. intended fraud.

St. Louis, Mo. 26 Feb. 1859.

St. Louis give our recommendation of nis person leacher weltzel 25 crs; some other members 63 ct. Reacher weltzel 25 crs; some other weltzel 25 crs; some other

St. Louis, Mo. 26 Feb. 1859.

C. F. W. Walther.

Indiana District will commence at the church of the pertGAI ... Rev. King, at Cmcinnati, May 6. Wichmann,

Secretair.

Receipt and thanks.

For H. F. Grupe, of the lüngiingS-Vcrein at Chicago, by Hrn. Past.
Wunder85,00 Fi
" M. Broening, 2IN of several bodices of the
Gem. of Mr. Past. Keyl in Baltimore, the same P5 from
there Ziing'.ings Verein, as well as 85, collected at the
wedding of Hrn.
C. S daselbst'20,00
" Peter Kcstcl, of the lünglings-Vercin of the Gem.
of Messrs. Past. Keyl to Baltimore 10,00 "
LaSpar Nagel vom Fiingiinq'-Vcrein der Gem.
of the Hrn. Past. Schwan zu Clevelvnd, O 4,50 ,, D
Bertrrm Kohistock of some parishioners
of Mr. Past. Beyer, Howards Grove, Sbe-doygan Co., Wisc., B
namely by Mr. Fried- rich Linker!, E Lücke 50 Cts., Heinrich
ThciS sen. 50 Cts2.00
"Mrs. Riemenschneider has been approached by several
parishioners
that of Mr. Past Niemenschneider, namely from F
Mr.GerhardBrockschmidt 184.50, Heinr.Gräwe 42 Cts , Heine.
Jakob 8
" Joh. Ricbling.von der Gem. des Hrn. Past.
Franke zu Addijon, through Mr. LGrer Bartling 3,00 " Tbeod.
Zacharias, through Mr. Past. Hattstädt to Monroe: Sacrifice at the
Reformation Feast by his parish P2.8S, by A. Hang 81st >3, by Mr.
Past. Hattstädt "I 05, by A. A- and F.
A. G 50 Cts. (-8'0'0) by G. A., Ebr. A., A. C and J. L. (I 25 Cts. (
.00)7.00
"For Carl Gärtner through Mr. Past. Hattstädt B
from the Franen-Verein of his parish 5,00 ,,
Bruno and Tbeod. Mießicr by Mr. Past.
Hattstädt from the lungfrauen-Venin 86, anf der Kindtaufe des
Hrn. Past. Hattstädt 82,06. collected at the wedding of Mr. I.
Gütter collected-K2.O010,09
,, H. EverS by Hrn Past. Schwans Gem. by
Mr. Ernst Volk, in Cleveland, O
Paulus Rupvrecht, through Mr. Past. Föblinger at New York collected
in his parish §8,05:vvn the löbl. Flauen Verein there 85z

*) Which, according to the sender's and our own conviction, is rarely desired. D. L.

By Mr. Math. Mie -81; by Mr. H W-ie 8i; from the ^oa.büchse of the child by Mr. Ernst Leenieier rU; by Mr. Tr. ^iblcr of your ningl'ngs-Berein in Mcuiphis, Tcnu. §20; by Mr. F. W- Bartbel in St. Lo u's of the Fünglings-Verein at Eeiur ville, Flls. §9; by Mr.

,, H S euer of Mr. P is Siech r in Sbeboy- gar, Wisc. 5 00

Received

Collecte of the comm. of Mr. Past. Rinker, Drre Haute, Za 0 Don Mr. Heim D. Korbe, Clm-riton Co, Mo - -- 2.51) ,, the Mararender family of Rochester, N I -- 1.0!) ,, the comm. of Mr. Past. Hattstädt,

including §1 as a thank-offering for a happy delivery, and §3 from

Witte, Br. Schwefel, Past. Geyer O 81; G. Müller, A.

Teacher Neitzel 25 crs: some other members 63 cts.--

", a ,en members of the congregation in Frankenmutb.Mich. 4,14 ,, the triune cMsg'm. of Mr. Past Laupert, EvanSville, Ja.: Fte, ^chulyc Um'oach, Fr. Holzgräfe, farmer, H. Holzgräfe, Schende. Nobbe, Conference display.

Conferenc

b. For the synodal treasury wesil. Districis: From the For H. F. Grupe, of the lüngiingS-Vcrein at Chicago, by Hrn. Past. Centikasse of the congregation of Mr. Past. Löber, Frohna, Perry Co Mo. 5.....

rom DreieeiunkeitS Distr. in St. Louis, Mo. --- 12.85 " ZmmannelS ,,,,9.70

E. Roschke.

Received

1. for the synodal treasury of the middle district:

2. for the Synodal Missionary Fund:

By Mr. Past. A. Saupert, EvanSville, Ja.-. 11.60 to wit: 810.00 in de))en Dreiemigkeits-Gem. am Epivb. Fixed

ges. 1.40 from Mrs. Alms,

50 ,, Mr. Fob. Uml-ach.
From the CZem. of Mr. Past Rnik-rt

For the seminar at Fort-Wayne:

By Mr. Past. A. Saupert, EvanSville Yes. --9 namely:

8I,00byChr. Däuble, as a thank offering for the birth of a child,

3.00 collected on Fr. Langele's child baptism, 3.00 ' "" Cbr Däuble's " 2.00 by Hern. Past. A. Laapert himself

For the seminar building in Fort-Wayne By Michael Schmidt from Henance .

C. Piepe nbrink, Cassirer. Fort-Wayne, March 10, I859.

Erhnltett

rr. To the general synodal treasury: Dnrch Hrn Past.

F. di vers, Frankenluit, Viich - -? 2.50 namely: 82 "!' of Gv tli b Lang dascU st

50 .. Past. Li'vers.

50F0

For the allstem. Praeses:

tl-om Dreieiusyscits Distr der tycm. in St Louis-- v,35 By Hrn. Leb' er W Rickner in Hrn. Past. Licke's

Geni , Mavvillc, Wis.

of two nugrn. G H1, 82.00 namely:
of two nugrn. G H1, 82.00
,,,,ck'nftl. Fraurn G 50 Cts. 1,0!),, Mr. Geo. Williur at Washington, D. C. -- 2.57 namely:
Kl,37 from basin on display, 1.20 from Schalk-udern.

6. to the college tuition fund,

for the liver contents:

From St. Louis Parish namely:
HI I.00 from the triangle ing'eitS listr.

11,0!) ,, Inimanuels- ,,
"Gottfr. Merz, from the Gem of Mr. Past. A.

Lehm ann I ei Manchester, Mo. 1..

6. for poor students and schoolchildren in the

Concordia College and Seminary*): By Mr. Paulus Finzel, through Mr. Past. H. Lcmke, Monroe, Mich. 1

Prof. Bwwend:

2.00 F. Bö blue.

*4" 0 Eicmvlaren von No. 14 sind 830 von der Gem. deS Hrn. Past. Keyl in Baltimore under the heading 'for poor students and pupils in the Concordia Coikgc and Seminary," which in all other ezemplarcn, "Mrs. Elisabeth Merz, as a thank-offering for her renewed recovery, from the community of Mr. Past. Lebmann near Manchester

For the Lutheran have paid: the 12th year: Gentlemen: L. Rüst, C. Weitnich.

The 13th year:
The men: m. Laubensniu, Z. Müller, H. Lange, T. Weihrich, Fr.

The 14th year:

Messrs: I. Müller, R Scholz, H. Lange, H. Pvk- ler, C. Lang 85,"", C. Gcistfeld, Past. G. Ncichbardt 3 Er., Past. W- Hattstädt 13 Er., Fr. Nöse6 Ex., H- H'l- brecht, W. Schneider, W. Wesel, Past. Merz, C-Weihrich, Knvke, Fr. Sperber, I. (8th Kunp 83.60, C. Ninne-bach 81.75, Past Z. Best 3 Ex.

Furthermore, Mrs Barbara Nestele

The 15th year:

The 15th year:

Messrs: H. Lange, N. Kirchner, H. Degoncr, F. Batkje, H. Weber, Fr. Kraqe, W- Prccht, H. Pöhler, C. Lang, H. Koke, A. Mci r. H. Heine, Past Z. P. Beyer, Bro. Plagge. Past <9th Neickbardt 3 Ex., Br. Reese 45 Er., Past C. <9th Mödinacr, C. Warnke, W- Scükr, Br. Braunschweig, L- Biaunschweig, C. Look, Br. Schwefel, Past As Hoppe3 Er., H. HÜbrccht. W- Schneider, W. Wesel, Paul Beier, Fr. Brand, Th. Gotsch, C. Weib- rech, W- Lauen! ardt, F. G. Kuntz 06 Cts, R'nnchach, Sattler, Schwarz, Weidelich, H. Gra! au 50 Cts, H. Fischer 50 Cts, A. Heilmüller, Fr. c^chlsgel, Past. Z. G- Hahn, Past. Bernreuther, Phil. Ellinger, F. Deiscr.

Furthermore Wittwe Schäfer, Mrs. Schraub.

The 16 year old: Gentlemen: H. Grabau 50 Ctss, H." Fischer 50 Cts. For earlier vintages:

Mr. C. F- G. Mcver 84.00.

W. Barthe 1.

2 50

St. Lonis, Mo.,

Synodal printing house of Aug. Wiebusch u. Sohn.



herausgegeben von der Deutschen Evangelisch = Lutherischen Synode von Miffouri, Ohio und andern Staaten. Mebigirt von G. F. W. Walther.

Volume 15, St. Louis, Mo, April 5, 1859, No. 17.

Nature of a Union Catechism.

(Continuation and conclusion.)

impenitent man enjoys the fruit and blessing of Holy Communion and hath certainly given it." (Erl. ed., vol. 31, p. 172.) absolution; but God Himself, therefore, deceives us with empty signs and words-but always offers the

lutiou on the part of God is always valid and powerful, but The reason why it is said that they must not believe is, that impenitent persons ${f cannot}$ believe absolution, it first, because it is thought that faith in Christ is something is therefore said that they must not believe. This is utterly different from faith in the word of the gospel, and In the Catechism of the Protestant Church false, nay, it is highly unevangelical, to say that a man because it is not held that all men are already perfectly Association of the West, in question 215, truly reformed, may not believe God's word, while it is the office of all redeemed and recognised, and that therefore men are absolution is called a mere announcement of the truly evangelical preachers to establish the obedience of redeemed and reconciled, and that therefore man can forgiveness of sins, and in question 217 it is taught that faith among all men (Rom. 1:5), thus to proclaim to them only be saved by believing this and appropriating the one may only appropriate absolution on condition that that they ought to believe, and that therein consists the general redemption to his own person. the confession comes from a sincere, repentant, and actual condemnable sin of man, that he does not believe,

The Uniate Catechism also teaches very poorly and grace-hungry heart. In addition to the reformed view is no lack of permission. By the way, when the Catechism believe that in Christ the Godhead and humanity are that absolution is not a real absolution, i.e., forgiveness, says that only grace-hungry hearts may believe really united in one person, they regard such sentences but only an announcement, i.e., only an explanation, a absolution, it means so much that one may believe as mere phrases: The man Jesus is God, the Lord of meaning of it, and a preaching of it, the reformed and absolution only if one believes; for to be grace-hungry glory is crucified, for mere figures of speech, and deny to here at the same time, the doctrine, namely, that why it is now commonly, instead of saying, that the absolution is a real absolution only when the man is a impenitent do not believe-really believe in what he thus Godhead and humanity in Christ into one person is not believer; but that absolution is not absolution, but indicates and promises. He remains faithful even when we are mentioned at all. After enumerating the proofs of Christ's erroneous; that, namely, the redeeming key of the impenitent and do not believe. 2 Tim. 2. 13. Luther therefore writes in deity, it is said, in answer to the question, "According to kingdom of heaven does not exclude heaven, when the his writing on the keys in 1530: "He that believeth not that he is this, what do we believe of Jesus Christ?"-We believe man to whom absolution is pronounced is not a believer without, and that his sin is forgiven, shall by and by know how certainly that he is the visible image of the invisible God." 2c, to and a convert. *) Instead of saying that the absolution his sins are now forgiven him, and that he would not believe. St. Paul which Col. 1:15. is referred, where Christ is called the saith Romans 3: For our unbelief God will not lack.... . He that image of God according to his deity, according to which, *The Reformed, as they make the presence of the Body and Blood believeth not hath nothing, but the key is not lacking. Many believe not however, he is not the visible, but the essential invisible of Christ in Holy Communion dependent on the faithfulness of the the gospel; but the gospel lacketh, and therefore leaveth not. A king image of the invisible God. Thus, then, Christ's divinity

communicants, also make the power and validity of absolution dependent on it. They confound the nature and validity of divine giveth thee a lock: if thou receive it not, the king hath not therefore lied and humanity are confused and mixed with each other in dependent on it. They confound the nature and validity or divine institution with the blessing and fruit of it; for it is true that no nor erred, but thou hast deceived thyself, and it is thy fault; the king the Catechism. That Christ's humanity received divine glory through personal union with the Godhead is, as has already been said

the glory he had after his humanity was derived from his Evangelical Catechism, it is said: "Christ, by his holy life, exaltation. From this it follows of itself that, according to has taken from us every excuse for transgressing the this catechism, Christ received only exalted gifts after law,"-this is a thoroughly unchristian speech. For if this his humanity, which is what the Reformed teach. Were true, Jesus would have to be a mere man, like Genuinely reformed, therefore, is also, under question ourselves, in whom we could see what we would be able 119, the passage Mark. 16, 19: Christ "was taken up to to do, if we would only earnestly will it. But this sentence heaven, and sitteth at the right hand of God," thus seems to have been taken from some rationalistic explained: "Christ went up to heaven, where he sitteth catechism more out of ignorance than with mischievous at the right hand of God the Father." Here again the intent. reformed faith appears clearly and distinctly. The Reformed believe, namely, that heaven is a closed but falls further and further away from it. Our Unirt place, and that Christ, after his humanity, is shut up in Catechism also proves this. In the first edition it says to this heaven, as in a place, until the last day. Therefore the 115. he is not omnipresent, and therefore cannot be really Question: What does it mean that Christ has descended that the church is the totality of the faithful, that is, a to accept with a believing heart the whole suffering and understood only figuratively. death of Christ, and thereby to receive forgiveness of and means *) only the anguish of the soul felt by Christ Church, by which is meant the divine institution of sins and eternal life, but also, besides this, through the in the Garden of Gethsemane and at the Cross in order salvation through which the Lord continues his work on Holy Spirit, who dwells at the same time in Christ and in to overcome the hellish torment. Thus it is said, e. g., in earth. This church consists of the visible congregation of us, *) thus to be more and more united with his blessed the Heidelberg Catechism: "Why follow: Descended to all the baptized, and contains within itself the invisible body, that, although he is in heaven and we are on hell? - Answer: that in my highest temptations I might be congregation of all the faithful" 2c. With this change the earth, yet we are flesh of his flesh." Furthermore, the assured that my Lord Christ had delivered me from most serious contradictions have come to the 80th guestion of the Heidelberg Catechism says: "Holy Communion testifies to us that we are . . . Christ, who is pains, and terrors, which he also suffered in his soul, at that, under the 135th, 138th, 140th, and 141st questions now with his true body in heaven at the right hand of the Father, and there to be worshipped," **) There we have the key, then, why in the Evangelical Catechism it is not said: Christ went to heaven and sits at the right hand of God, but: Christ went to heaven, where he sits at the right hand of God. By this slight alteration of the Bible also overcome the torment of hell." After this addition, confusion is added, that the words of the apostolic verse. Mau intended to indicate that Christ, after his humanity, was not omnipresent, but alone in heaven, like other blessed ones, and that, being shut up in it until the last day, he thence governed the world and the church, like the sun, which, even in its government, first edition of the Uniate Catechism, the 133rd question Catechism. The Uniate Catechism has proceeded most remains attached to the world in the sky. -

drink through the blessed bread and the blessed cup with his body and congregation of all believers, which has been gathered and that also under the 137th question it is said of the blood, as he has instituted, but in addition through the Holy Spirit, who by him from the whole human race as the property of the so-called Protestant Church only that it recognizes "no although they are and remain far away from and distant from each Lord, and is continually being gathered." This is other guide of faith and life than the infallible word" of other, are connected to us by means of the Holy Spirit, just as Europe evidently pure doctrine of the church, But this is the Christ alone, au. Of this, that the pure preaching of the and America are connected to each other through the telegraph, in curse that rests on the false union, that those who are Gospel and the unadulterated Sacraments are the spite of the remaining distance.

to his human nature, is only in heaven at the right hand of the Father" once *) It is strange that the Reformed say of almost all and still less does it dare to attach these marks to its (gui Zam "ccunllum nntursm sunm Uumnnsm tantum in coelis esd biblical mysteries that they are to be taken only Evangelical Church. We must praise this, for it would be etc.). One sifts from this, even the Heidelberg German catechism is somewhat unionistic; in the Latin, which is for the learned, one goes meaningfully, not really; thus they say that baptism bad if the Unirt-evangelicals wanted to say that they had out with the language more clearly than in that which is for the means only regeneration, that the Lord's Supper means the pure doctrine. But by admitting themselves that they unsuspecting people.

Whoever deviates from God's word never stands still.

and essentially present with his body and blood in the to hell? - It means that after his death he has revealed spiritual kingdom, and prefers to regard the church, like Lord's Supper in all places where it is celebrated. Thus, himself to the kingdom of darkness as victor, and to men the papists and rationalists, as an institution. This, then, for example, in the Reformed Heidelberg Catechism, in already dead as redeemer and judge. "This can at best has also induced our Unirtevangelicals of the West to answer to the question, "What does it mean to eat the be heard now. But the Reformed do not believe this. change their catechism. To the new edition of the same, crucified body of Christ?" it is said. - "It means not only They rather believe that Christ's descent into hell is to be therefore, it says in answer to the question: "Where does

only Christ's body, that absolution means only the cannot be recognized by this, they admit clearly enough forgiveness of sins; when Scripture says that the prince that they are nothing but an irreligious sect, of life has been slain, that Christ, the God-man, is with all his own on earth, that Christ has gone to hell, etc.,

these are only expressions, these are but figures of

speech, which must be taken figuratively...

He was not told that he had been exalted, and that all When, finally, in answer to the 46th question of the If they have confessed the truth, they become restless, fearing that they have caused offence. If they only perceive such an offence from afar, the truth of God must immediately give way, in order to remain at peace with men. But now it is known that even in the unchurch more and more men are appearing who hold the papistrationalistic doctrine that the church is not the congregation of believers and saints, but an external institution like the secular state. Since the Uniate Church has as its founder a secular king, King Frederick William III of Prussia, who first introduced it through his soldiers with sabers and bayonets, and since the Uniate Church can only maintain itself through the coercion of the secular state, it naturally does not hold to the old doctrine the Holy Spirit work in the first place? -In the Christian hellish fear and torment by his unspeakable anguish, Catechism. For, after this change, it is no longer fitting the Creuz and before." After this, the Protestants saw of the church, unity in faith, being sanctified by the Holy that they had not yet put their 115th question in such a Spirit, contending with sinners, and being made holy by way that everyone could find his faith in it, and so they the Holy Spirit, should be included in the catechism. This helped themselves in the new edition and added at the ghastly confusion is the result of the fact that the Church beginning, with the text blocked out, "It says: Christ has has been called the head of the Church. To this ghastly the gentlemen thought, the faith of the Calvinists would symbol, "The communion of saints," which are only an hopefully be taken into account and truth and error explanation of the word church, are made in the would be mixed together in a useful and pleasant way. - Catechism a special article of faith. In this the Uniate They did the same with the doctrine of the church. In the Catechism again follows the reformed Heidelberg is answered: "Where does the Holy Spirit work? - In the honestly in that under the 135th question it says that all *) According to the Reformed, therefore, Christ does not feed and Christian church, by which is to be understood the churches are "more or less pure in doctrine and walk," r) In the Latin text it says still more clearly: "Who now, according entangled in this soul-corrupting net, as often as they marks of the true Church, the Catechism is wholly silent, which has only the principle that the Bible is the only(The Gentiles) prove that the work of the law is written inwe know?" The answer is: "Among the visible, men; and guide of faith, but which does not follow this principle, buttheir hearts, since their consciences testify to it, as wellamong the invisible, angels." Probably the authors were has thereby united in itself God's word and man's word, as the thoughts that accuse or excuse one another. Theafraid that people might be discovered in the moon with truth and error, pure doctrine and false doctrine, light andword "the Gentiles" was printed in large letters in thebinoculars, so they were afraid to say that men and angels darkness. The fact that the Catechism says, under Fr.Catechism itself, so that it would not be overlooked that are really the most excellent creatures of God. To the 139, that the church is a general one because it "has thethe Holy Spirit had also begotten among the Gentiles.question 82: "What are the angels?" it is then said: "The purpose to spread over the whole earth and to receiveHence it bites the" also under the 132nd and 133rdangels are created spirits invisible to us 2c." The words all nations into itself," shows that the Protestants do notquestions, that the Holy Spirit works "through the word of for us" are evidently added so that those who believe that at all believe that the church is general; they think it is God and the holy sacraments in the first place" and also angels have an ethereal body, that is, a body so fine that called so only because it is to become so, probably in the Christian church "in the first place. Thus, accordingour eyes cannot see it, might not be offended.) But these shortly before the millennial kingdom. In any case, they to the Uniate Catechism, the Holy Spirit works only in the are things of secondary importance.

wanted to use this question to let the chiliasts know thatforeground through the Word and in the church, and We said in the previous number that the Uniate the Union would open its motherly arms to them, too, and therefore also without the means of grace and outside the Catechism is decidedly reformed except for one point. would gladly receive them into its wide bosom. Christian church, which can only be asserted by an This one point, in regard to which the Catechism is not

The teaching of the Uniate Catechism concerning theobvious enthusiast. Here, the Zwinglian belief is evidently decidedly reformed, concerns the election of grace. In effect of the Holy Spirit in men is quite frightening. Underpeeping out, that the meshes, however, are also giventhis, however, the Catechism is only not decidedly the 128th question it is first said that the Holy Spirit was another name, in which they can be saved, than the namereformed. It is suspicious, however, that in the answer to "first poured out upon the faithful on the tenth day afterof Jesus, and that the Christians will one day also meetthe 95th question it bites: God "hath in Him (in Christ) the ascension of the Lord, on the feast of Pentecost." Topagans like Hercules, Thesens, Nnma, Scipio, Cato inchosen all that belong to Him unto eternal life." Why does the 120th question, "How did the Holy Spirit already workheaven *).

it not say: All who believe in Him to the end? The answer in the Old Testament?" the answer is given: "He not only The so-called Protestant Church is under the delusionto the 159th question is also suspicious: "Why are not all testified in general in the consciences of men, but alsothat it is especially Protestant. But it lacks nothing moresaved to whom God offers his grace through the gospel? spoke clearly and definitely to them through thethan the pure gospel in the narrower sense, namely, the-Because God wills that all may be helped by coming to

spoke clearly and definitely to them through thethan the pure gospel in the narrower sense, namely, the- Because God wills that all may be helped by coming to prophets. He came, however, only upon individuals atpure doctrine of faith and justification. The sentence, the knowledge of Christ" 2c. Here God's word is changed particular times, while in Christ the fullness of the Holy"Faith alone justifies," is much used by her; but as oftena little, for 1 Tim. 2:4 says, "God wills that all men be Spirit dwelt permanently, and is also abundantly andas it is encountered, she denies this sentence in thehelped, and come to the knowledge of the truth." Why has permanently communicated by Him to the wholegrossest manner. Under the 145th question of the Unirtethis change been made? For when it is said, God wills that multitude of His faithful, as this was already promised by Catechism it is taught that one must let himself be "led by all may be helped by coming to the knowledge of Christ, it the prophets." - In the Old Testament, therefore, therepentance to faith and new understanding. Twomay mean that God wills that all who are to be helped may Spirit came only "upon individuals at particular times,"questions now follow, 1) what is repentance? and 2) what be helped by coming to the knowledge of Christ. It is also not "abiding." In other times, then, the believers of thebites: believe? Repentance, then, is here taken in asuspicious, finally, that it is not stated outright that a truly Old Testament were driven, governed, sustained in faithnarrower sense, as the first part of conversion, which is converted man can fall away again; only those are spoken and good works by their own spirit! Yes, even thefirst followed by faith; and yet, as the chief part of this of who "draw near to Christ" and then leave him again, believers of the New Covenant did not have the Holyrepentance, "the desire to believe" is taken. who "are content with having experienced something of Spirit before this time. Even the believers of the NewThe catechism shows "the desire for God's grace, thethe consolations of grace" and fall back again into Covenant did not have the Holy Spirit until the outpouringhungering and thirsting for righteousness". Whoever, lukewarmness and carnal security. All this, as I have said, of the Holy Spirit at Pentecost. The Catechism obviouslythen, has been filled with desire for God's grace and is highly suspicious, and seems to have been put in such mixes and confuses the effects of grace and the visiblehungers and thirsts for righteousness does not yet havean undecided and ambiguous way, so that even the and miraculous effects of the Holy Spirit. Since it was notfaith, according to the Uniate Catechism. May God have grossest Calvinists, who deny God's general will of grace, until the feast of Pentecost that the Holy Spirit wasmercy on the poor, afflicted souls who are counseledand believe in the unconditional predestination of some to publicly poured out with miraculous gifts, he thinks thataccording to this doctrine of repentance and faith! salvation and of some to damnation, and in the the Holy Spirit did not remain in the believers at all There are people in our day who believe that angels, impossibility of the fall of a true convert, may sail under

before, that he dwelt in them and worked all good ineven God himself, also have a body, and that, besidesthe flag of this unirreverent catechism.

them, but that the believers had to convert themselvesangels and men, there are other rational creatures with

There is very little of Lutheran faith to be found in the and remain in grace. But while the Catechism denies thewhich the moon and other stars are populated. In orderCatechism. We do not want to conceal the fact that Holy Spirit to the believers of the Old Covenant, and onlyto make room for these strange creatures in their so-Luther's interpretation of the first and second articles in to individuals, the Catechism says that they do not havecalled evangelical church, the authors of the Catechismthe Catechism

the Holy Spirit. While the Catechism denies the Holyput the 81st question thus: "What are the most excellent *A famous scholar has tried to prove that the ether is almost 39 Spirit to the believers of the Old Covenant, and allowscreatures of God, of which the angels, the angels, the million times thinner than even lust, so of course one cannot see only individuals to be visited at individual times, itangels, the angels, and even the dear God? anything of it, although the i ether is also something physical.

declares, on the other hand, that he himself has testified

*This is what Zwingli wrote in one of his last writings, which came

"in the conscience of men," that is, of the Gentiles! Thatout after his death. When Luther read this, he was shocked and gave

the Catechism means the Gentiles by men, is indicated the following verdict: "Such a writer, preacher, and teacher can believe

by the saying Rom. 2, 15, which is placed underneath,
that each one can be saved in his own faith, even an idolater and an

and which is quoted as follows

Epicurean, than Numa and Scipio. (S. Luther's Brief Confession of the

Holy Sacrament, 1544, XX, 2198.)

The joy of this, however, is stunted again for a Lutheran which the honest Luther concludes both declarations. are both times - left out! The authors have thereby nothing will come of it!'

Paul Gerhard writes in his will to his son:

"Beware, indeed, of syncretists, for they seek temporal things, and are faithful neither to God nor to pay the travel expenses? man!"

> (Sent in by Pastor Müller) The evening visit.

A conversation about a chapter from the thick book understood how to do it. of American Gannern and Schwindler.

(Conclusion.)

H. Christian, you warm my heart with your many questions. It is not a trifle about the calling of a pastor and we have taken it too lightly with this highly important serious matter. But tell me, what should we do? The mar made a good impression on us with his affectionate friendly nature, and he is also a good speaker;-should we then reject him without further ado?

You didn't have to reject him curtly, but you could get have but little to say on the subject. O Henry! how we by the fact that the words: "This is certainly true," with to the bottom of whether he was sincere and honest. must be ashamed of our old godly forefathers in the time of the Reformation! - Behold, how many faithful Lutheran

H). How should we have started this?

Ch. In the simplest way, I know you have confidence Christians, who 300 years ago were oppressed and themselves so clearly betrayed what is actually unbelief in our Synod. I infer that from the fact that you have long persecuted in Catholic countries, left house and farm, that it could not be clearer. The unevangelical, too, wished to have a pastor from it, if only it did not lackacre and cattle, money and goods in the hands of their confesses many things that are really evangelical faith, pastors so much! Since you liked the man, why did you blood- and money-thirsty persecutors, and emigrated but then he cannot, like a Lutheran, add: "That is not have the good sense to refer him to the synod, so that poor and naked, but still cheerful and of good cheer, to certainly true, everything is just uncertain to him. When they could first examine him and, if he passed, Lutheran countries, only that they might hear the pure we noticed the omission of those words of faith in the recommend him to you? If you had done this, if you had Word of God and save their souls. We, on the other hand, catechism, we involuntarily remembered an old story. A declared to him firmly and decisively: We will not accept live here in a rich, blessed country; God showers us with denier of the resurrection was lying on his deathbed. The a pastor whom the synod has not examined and streams of earthly goods; it would be easy for us to build relatives sent for the pastor. The pastor now tried to recommended, the matter would have had to have a churches and schools and to let the Word of God go forth convince the terminally ill man of the certainty of the good outcome for you in any case. For either the man is mightily everywhere. In the meantime we are immersed resurrection in a friendly way. But it was difficult to bring honest and does not shun the light; then he would have in earthly concerns and speculations, making money and the poor blinded man to a better understanding. But at accepted your proposal, would have stood before the wanting to become rich eats away at us like cancer, we last the last man said to the pastor: "Well, for my sake, synod, and if he had passed well, you would have called buy and sell, plant and build as if we wanted to and could Mr. Pastor, I would like to believe you too much that him with a light and cheerful heart. Or else he is a light-live here forever, and the life and activities of our people will rise again on the last day; but you will see, shy deceiver; then he would have thanked you most Christianity today appear as if it were written in the Bible: handsomely for your proposal, would have thought to "Seek first money and goods, and the kingdom of God We readily admit that in the cv. Church Association of himself, Aha! the Farmers are not so stupid as you think, will come to you of its own accord.- Heinrich, it pains me the West there are men, especially many laymen, who they smell a fuse, here is not your place to stay, and so deeply that I have to say it, but it is my conviction that, have a better, firmer faith than that deathly ill half-he would have rolled over in silence, like the fox from the unfortunately, in many cases it is the miserable avarice convert, but this much is certain: the catechism of the locked hen-house, and left the little chickens alone. But that moves congregations here in this country to entrust Western Association betrays an uncertain half-belief in as things stand now, you have recklessly charged him the preaching ministry to the first best country runner. two-tongued language, so that no honest reformer and with teaching you, and you have all the consequences on Because such a vagabond runs into their hands without much less an honest Lutheran can accept this your conscience, you have to answer for before God. expense and knows how to do everything that is asked catechism, sign it, and teach according to it, but only an H. What you have just said would certainly have been of him, and also seeks nothing more than to fence his indifferentist, that is, a man who makes no distinction a good way out, and I will only confess to you that some way through the world without work, they take him and between error and truth, and a syncretist, that is, a sensible people among us have really had the cleverare quite happy that they have a pastor for cheap money. religious man. But the old faithful honest devout poet idea. But if it were to be carried out, a journey would have H. You paint with strong colours, dear Christian, but I been necessary. Since the man was poor and had cannot entirely disagree with you, it does indeed look like nothing more than what he carried on his back, who was that among Christians in these last, sad times. But surely you will not deny that there are also exceptions?

Ch. Understand, you yourselves should have borne Ch. God forbid that I should deny it! Our Lord Christ them, if you were anxious to get a proper pastor in a ought not to have said: Behold, I am with you always, proper and God-pleasing manner. even unto the end of the world; and therefore there

H. But this is not so self-evident in our congregation should be no more true, righteous Christians, if there as you think; on the contrary, few of us would have were no exceptions,-nor do I mean to say that in such a congregation, which carelessly and unscrupulously

That is the poverty and misery of us German appoints an unknown man as pastor, all would be of the Lutherans today, that we have so little desire and zeal to devil without exception. Oh no! On the contrary, there are dare something, to sacrifice something, for the sake of certainly many simple-minded. the dear Word of God. Yes, when it is a guestion of inexperienced souls, who carelessly allow themselves to buying a nice piece of land, a nice lot, in addition to what be carried away by the great multitude, but for whom our we already have, of building houses and renting them Lord Jesus Christ prays at the right hand of God: "Father, out, of doing big business so that a lot of money will come forgive them, for they know not what they do!"-that in, then we dare something, we put sums of money at people like you, of course, who know God's Word better, stake, then we have the courage to borrow money and and know what the office of preacher is all about, should pay high interest for it. But when it is a question of giving allow themselves to be carried away by such a hasty away a portion of our earthly mammon, so that our poor step, is incomprehensible to me, and cannot be excused. souls may be fed and saved from spiritual starvation. You should have seen the great danger then we are generally so poor, so beggarly poor, that we

into which you plunged; you should have considered the You also know that the defiant and corrupt heart of man

H. The best?! - Well, I'd like to hear how that's the great, dreadful harm that such self-subscriptions, notis much more inclined to accept all kinds of falsebest case.

sent by God, do; 'upon you is a heavy responsibility. teachings than to open itself to divine truth. Can you then

Thou shalt hear this presently. Behold, he who is

H. That the step we were taking would be dangerous, suppose that a lying sermon, preached in arevealed as an apostle of the devil can be recognized, I guessed so darkly; but I must confess, the harm it congregation, will be delivered without harm? And if even and so, if one is anxious for salvation, he can be fled and might bring, I did not think so great. I thought: If it turns one soul were to be murdered by the false preacher, avoided. It would be much worse, much more out that the pastor is no good, then they'll just send himwould that not already be an unspeakably great harm? Isdangerous, and much more harmful if the wolf were away, and everything will be all right again.

not a single human soul worth more than the wholehidden under the sheepskin. Think of a preacher who

Henry! How superficially thou hast lookedworld? Has it not cost the Son of God his blood and life?-outwardly lived in the Pharisaic way, completely upon the bargain, how lightly thou hast passed over soimagine, furthermore, such a runaway pastor beinghonorable and pious, so that one could not accuse him serious a matter. Only remember what names God'srevealed as a godless man. What great mischief must beof anything, but inwardly he would be full of unbelief, a word calls the false prophets, and thou shalt not be ablewrought by that, too! Thou knowest the power of evilsecret enemy of God and his word. But for the sake of to think so. Behold, they are called Ps. 80:14, wild swine example; thou knowest how so many are vexed, the dear bread and the belly, he would know how to that ravage the vineyard of the church; Matth. 7:18, seduced, poisoned, and corrupted by it! How many apretend to be completely devout, and would know how to ravening wolves; and Joh. 10, thieves and murderers chaste youth, how many a chaste maiden, has beenhide his unbelief so well and to instill it so subtly and Do you think, then, that where such a brood and suchpoisoned on the dance-floor, or otherwise at a worldlycovertly into the hearts of his hearers that the common filth come, even if they only pass through, that they canrevel, by a single unchaste word, by a single lewd song, man would not even notice it, and would therefore remain pass through without grievous harm? Will you let aand has become physically and spiritually, temporallyin his congregation for years, and the people would chorus of wild sows live in your cornfield even for anand eternally unhappy! How many a Christian youngalways think that they had a good pastor. What mischief hour, let a ravening wolf lie among your sheep even forman who allows himself to be seduced into sitting in the such a one would do! He would deliver many people into a night, let a robber and murderer come within ataverns with the scoffers is brought down in our day bythe hands of a fine unbelief, and thus into the claws of hundred paces of you, if you can prevent it? How? and the power of evil example; before you know it, he follows the devil, without their even knowing and noticing it. Now such a prophet, who is quite like this wild breed in the the crowd to evil, becomes a scoffer, and even in histhink, my dear, that there were some experienced spiritual, should a congregation be able to have amongyouth becomes an accomplished drunkard. If now the Christians in this hypocrite's congregation who felt and evil example is set by one who, as a spiritual shepherd, suspected darkly what lay behind the veneer of them even a short time without suffering harm?

H. I already realize that I will again lose out; for if falseshould lead his flock by a good example, if the preacher, pretended holiness, who found no real nourishment for prophets do indeed bear these names, then danger andwho should be an example to the faithful in all Christiantheir souls in the sermons, who yearned for better harm must hover over our heads as soon as they comevirtues, is an unholy, immoral man, a drunkard, gamblernourishment for their souls, but who did not really know near us.

or flucker, etc., can this remain without the most terriblewhat was lacking in the sermon and could not come to

And that in the word of God all things have their nameconsequences? Must not the wicked, who areterms with the hypocrite in any way, - say, would that not in the deed, that therefore false prophets are really wildeverywhere mixed with Christians, be strengthened in be a wretched, miserable creature? Must not such swine, ravening wolves, thieves, and murderers, and their ungodliness, and only made bolder, wilder, and Christians suffer unspeakable harm? Should they not, in that therefore these names alone are to warn us in the more nefarious? And will not many others, whom aspite of all their preaching, starve, languish, and waste most serious way to get involved with them in the least, righteous preacher could have won over, and even manyaway spiritually?-and lest you think that such a case is you will surely readily admit. true Christians, and especially the easily led astray, fictitious, I will tell you an example of it. In a congregation

H. Certainly, I admit that. But now you would like to inexperienced youth, be annoyed and plunged intohere in America there was a preacher who belonged to explain to me more precisely what the harm actually ungodly life? For what the preacher does, thinks mau, the so-called Evangelicals, or Untainted, who preached consists of.

will not be so bad and evil!

quite as one who believes in the Bible-at least that is

Ch. With pleasure; I will speak out about it as best I H. That is all clear and true, and nothing can be saidwhat the people said, although some wanted to put it can. You see, Henry, false prophets prove themselves against it; but you always put the very worst case! past him that he was preaching what he himself did not wolves and soul-murderers by false doctrine, or even by Ch. I put such cases because they quite usually occurbelieve.-On one occasion, while on a trip to a rather a vexatious life, or even, as usually happens with our in this way. Some little fox comes trotting along, pretends remote town, he stopped at an inn where his parishioners American tramps, by both. Now think of the unknownto be pious and innocent, pretends to be pretty to thewere also in the habit of stopping, and the enlightened person whom a congregation adopted as being a falsepeople, makes them kinky eyes and kippers behind andbeer-keeper asked him: "But, Pastor, do you really teacher. Would it not be highly dangerous to let such ain front, ingratiates himself with them, and at last it comesbelieve all that stupid stuff you preach? To which the person preach even one sermon? Could it not bringout that there is a real cunning knave in it, who ought topastor answered: "Yes, what do I want to do? I must great harm, and many would be deceived? For by thehave been sent right back where he came from. By thepreach like this, or I will lose my bread. You can well grace of God you have the knowledge that falseway, you are greatly mistaken, Heinrick, if you think thatimagine that the story got out and the congregation found teaching is a poison that destroys the soul.

Satan is revealed as a false teacher and godless man.evangelical preacher.

No, that is still the best of the worst cases.

H. But should there not be cases where a man, even if he is not recommended by a synod of the faithful, nor connected with it, is still honest and righteous?

Ch. Such cases may well be few,

if there are any; for a righteous preacher who wants to would either convert him or cast him out of his vineyard. that he must conduct it with sighs and not without many serve the church in America, wherever he may come But a congregation that carelessly, recklessly, and tears. The people have become suspicious because of from, always immediately seeks church fellowship, unscrupulously takes an unknown man for a preacher the countryman who has deceived them in this way, and speaks openly and honestly with like-minded ministers does not have this comfort. about his faith, seeks good counsel from them as to how H. That was such a little fling, what's the point? he can best serve the church here and there, but does my last question led us to ask. Now let us come again to conscientiously according to God's Word, when he not roam through town and country on his own initiative the harm that such runaway preachers do, - that is, in order to serve congregations, independent of all theif you have anything else to say about it. world. Those, on the other hand, who wander about the Ch. O yes! I have many things to say yet; themselves finally sink into the swamp of vice.

righteous at first fall away and become abominablethe cobbler mends his shoes, and the tailor his trousers, them. top of my lungs, and finally discover a Judas among itself; fulfilled.

finally, the synod, at least our synod, is careful not to office of preaching, even in the eyes of the world. they can sufficiently prove themselves faithful and "belly-puppet" is chased away, and a faithful "preacher" hardly need to say that the inevitable Methodists also did efficient. If, in spite of all this, now and then a case should now comes to take his place, his "ministry" there is so good business in the settlement. occur that the synod has also been deceived, then we difficult and laborious for him. would have the consolation that God. because otherwise everything would have gone according to his order, would have had the grace to protect the congregation that had

received an unfaithful pastor from harm, expose the

deceiver in due time, and

teaches punishes warns and admonishes publicly and

discipline and order in the congregation, when he does country idly and fleetingly, like Cain, are usually people but I will be brief, so that we come to the end. Becausenot want to give Holy Communion to public and who have suffered shipwreck in the faith and for that very such men in the churches usually show themselves to be impenitent sinners and tells the congregation from God's reason also stain themselves with sins and vices, which real belly-servants and wage-earners, who administerWord that such must actually be excluded, then the is why they now again cannot find where their foot could the preaching ministry merely for the sake of bread and lamentation begins, then mistrust appears everywhere, rest. They can be compared to the erring fishes that money, which is why they usually let themselves bethen it is said: Aba! do you realize it? Now the reign of the emerge from the swamps, lead men astray, and then hired, like horse-servants, for a certain amount of moneyparish is to begin! And those who speak only thus. and disappear. So they, too, as instruments of the liar and for a year, the people get a completely wrong view of this not worse, are the better ones. But they are the bad ones murderer, do nothing else from the beginning but lead holy ministry through them. They learn to regard it as afirst! Since, of course, the clean predecessor never people into the pool of unbelief and sin, as they business to get by in the world, and forget that it is a holypunished them with three sins, but scolded all the good order which God has made, that men may hear his word, Christians across the board, let them all take communion

H. But, Christian, that does not make one a righteous come to faith, and be saved. They learn to regard theacross the board, and thus pleased them quite well, but preacher, that he belongs to a righteous synod. A synod pastors as hired servants who are to dance to their tune, also strengthened them in their wickedness, So now, is also not infallible, it can also be deceived, it can also and no longer think that they are messengers and against the faithful pastor, malice gives vent to raging and employ a preacher who is afterwards revealed as an emissaries of God to the congregations, who are to makescolding, to shouting and raving, to snorting and evil-doer in his congregation. Say, do you not have to known to them the will of the Lord, for which reason they rumbling, and the faithful shepherd, who would so much are called in Scripture ambassadors in Christ's stead, like to win the poor, lost sheep, and for this reason alone I gladly admit this to you; for not only can men who were Christ's servants, and stewards of God's mysteries. Aspunishes and warns them by law, must suffer terribly from

wolves, as we read in Acts 20:29, 30, but it would also beand is paid for it, so, men think at last, the pastor must Because, finally, such country people have not grown foolishness, given the general human capacity for errorpreach his sermons to us, baptize our children, bury ouranything in the heart by word and discipline, because and the secret deceitfulness of the human heart, todead, and for this he gets his money. And with that, they have rather, as much as there was in them, trampled exclude a synod from the possibility of being deceived everything that the preacher and the congregation owedown faith and Christian sense in the hearts of the Yes, even a synod can be deceived, I repeat to you at theeach other should be settled, and all mutual obligations people, the consequence of this is usually that the

but I also add: the deception is not so easy here. For 1. Furthermore, since such preachers, by their wholebut drift together like chaff in the wind. You did say, dear the examination of the candidates is put into the hands of life and conduct, bring upon themselves deserved Heinrich, at the beginning of our conversation: Our new men who have received from God the gift of "discerning shame, disgrace, and contempt, they thereby deceivepastor will keep the people together nicely; but one only spirits," (1 Cor. 12:19.) and who are otherwise faithful and the people, so that they learn to despise the holy office, imagines that, - if it goes with your pastor, as I fear, then able; 2. the men who are the synodists are not easily the office which Christ established by his blood, andyou will experience the opposite. I know of a German deceived. 2. the men whom the synod itself raises and which preaches reconciliation, in general. What they see settlement in which various vagabonds have been trains in its seminaries are examined, observed, and tried in their own shameful pastor is at last transferred to all funning a business one after the other, and how far have from their youth, as far as it is always possible for men to pastors, and there it is said: See what kind of peoplethey got there? So far that the people, with a few do so; and whoever reveals himself to be unfaithful and these pastors are! To say nothing of the fact that the exceptions, no longer give a damn about preacher, untrustworthy, he may not expect to be employed until he congregations, by employing such real, true pastors, are thurch, Word and Sacrament. A neighboring Lutheran has given signs of earnest and heartfelt repentance; 3. more and more disparaging and discrediting the holy preacher has tried to gather them together again, but with little success. A small group has gathered, but most of employ men who have been trained elsewhere, unless In addition to this, there is also this evil: when athem want nothing more to do with the mild priests. I

Do you now see, my dear, that such spiritual reebooters are really wild swine who ravage the vineyard

congregations no longer hold together outwardly either,

now they also approach their faithful pastor with

suspicion. When the pastor wants to conduct his office

especially with earnestness, when he urges Christian

of the Church?

conscience tells it that it is doing a grave sin with its forbidden friendliness and tenderness. calling. And is that not harm enough when one congregation unites to act contrary to its conscience? you the word of God. "Hebr. i3, 7. Does it not invite God's wrath upon itself? What if God were to withdraw his hand from it, and give it and its

H. It is, however, bad, very bad! But it will not come Having cast all his intentions upon the Lord, and having The words of Scripture which I have inscribed on these so far everywhere, where one accepts unknown called upon God especially for the forgiveness of his lines allow a special interpretation, since the Lord has sins, and also having made many Christian resolutions not completely taken him from us through death, since

Ch. More or less, these are the consequences which he would carry out when he came home, he fell his recovery is still possible, and as far as I know he is everywhere. It is not at all possible otherwise; where asleep quietly in his Jesus' name. The next morning he determined to return here to the service of the Church in murderers and wolves come, there is blood, there it went home very thoughtful. It would go too far to tell here the event of regaining his health. Certainly, for him these cannot go off without harm. Even if God, through what he had told others of the lesson he had received at words oblige us not only to a grateful, honorable undeserved grace, protects a congregation that has home. Only the one thing may be mentioned here, that memory, but also to a fervent remembrance, and to a acted so recklessly, so that not everything comes to he did not receive the lesson in vain and that he joyful willingness to help him, if he needs our help. Now, ruin, it still suffers harm. For even this is already a great sometimes thanked his friend for it later on. - After some I ask you, let us ask ourselves once in conscience how harm, that it only accepts the unknown man; it acts time, it was heard from the congregation that the friendly diligently we have prayed to the Lord so far for this dear against God's word, it therefore does wrong, its own pastor had left by night and fog because of all kinds of man's recovery, we who know what a precious gift He has given His church in him, we who by God's grace know the value of faithful preachers, the bitter lack that

commits a sin? Is not that harm enough when a whole "Remember ye your teachers, which have told the church here in this country has of

We feel the pain of his suffering, and have the command from our Archpastor that we should ask for arbester into That a faithful preacher is a treasure above all the his harvest. Let us ask ourselves how diligently and

preacher away in a wrong way? Would not that be atreasures of the world, that teachers of the divine word lovingly we have cared for him, and inquired into his just judgment? Judgment? - And then, how harmful are among the most precious gifts that Christ bestows wants. Alas, we have all to reproach ourselves that we and corrupting must also be the whole perverse, God-on His church on earth, we Lutherans know well from have hitherto been slothful and remiss in the discharge opposing relationship in which such a congregation God's Word and our own blessed experience. However, of this sweet duty of love. stands to its pastor right from the start! Instead of in view of the hostile activity of the devil, who is And now look, the dear man is still suffering, and as I hear meeting him with hearty confidence, they can only especially disgusted with faithful preachers, and in view from a reliable source, the means of support are only meet him, the unknown, with distrust; instead of of the sluggishness of our evil flesh, it would certainly be sparsely allotted to him, so that he must certainly do listening to and receiving his sermons as God's word necessary for us to seriously examine how we follow this without many things that his condition urgently requires. I with true cheerfulness of heart, they must always be in correct knowledge; how diligently we practice the am well aware that the first congregation of Franconia,

doubt whether he is not preaching error for truth appreciation of faithful preachers that God desires. Instead of hoping with joyful confidence for the It was undoubtedly only a friendly grace of God anth word and sacrament, will raise their hands to the Lord beautiful example the shepherd is to set for his flock, solely through Christ's merit and intercession, without any his behalf, and that they may only hear of his other she must always fear that he will be revealed as a worthiness of our own, that we were able years ago, wheneeds in order to do their utmost to remedy them, as good-for-nothing; so instead of approaching the hundreds of us were languishing in this evening desert formuch as lies in their hands. shepherd with confidence, the sheep will shyly the bread of life, and would have liked to have good I will. But here, since he also has his family with him and withdraw from him; instead of flocking around him at preachers, if only they could have been found, to awaken is lying ill, something must be done. his call, they will flee and avoid him. Truly, such a in our old fatherland the hearts of faithful sons of the He has done a great deal. He does not only belong to miserable relationship between the pastor and his church, even of those who were already trained for the the Franconian mothers, but to all of us, as he has also confessors cannot bring forth good fruit, and where this ministry. I know one of these men, and I know theirs, but been the teacher of all of us in our ecclesiastical relationship prevails, there can be no true blessing, no they are not the only ones who have been able to find magazines. Therefore, let my heartfelt and urgent joyful prosperity in the congregation.

therefore: Good night!

learned the following from a reliable source.

After the two friends had shaken hands to good night, probably know most of him as well, a highly gifted and and glory of his glorious name. Amen.

each sought his resting place. Honest Henry, however,unlucky pardoned, a faithful, unshakable witness of the could not sleep for a long time, because the lesson heeternal truth of God, a powerful preacher, a mighty had received was buzzing in his head. At last, after healluring wooer of the bride of Christ, also no less a longhad prayed in heartfelt prayer all his

which he has served with such self-sacrificing faithfulness

conversation, but who has heard about it and hasthemselves at the service of the church here. I know one of the Spirit, which he himself, the faithful arch-shepherd of these men, and you, dear readers of the "Lutheran", and bishop of our souls, would work in you to the praise

> suffering, cross-proven man, I mean the dear Father Röbbelen, who is certainly deeply venerated by all who How one preacher finally happily abolished know him. You know how it pleased the Lord, the wonderful God, according to his inscrutable counsel, to afflict him with a serious, protracted illness, which finally, after he had only made the disease worse and worse by his restless zeal, compelled him to resign from his office and, on the advice of the doctors, to travel to Germany in $_{\hbox{\scriptsize Consistorial}}$ at Frankfurt am order to try to cure his dangerous chest complaint there. Certainly, on

good preachers, if only they could have been found, to request to you to remember him according to the word But, my dear Heinrich, we must break off, it is alreadyawaken the hearts of faithful sons of the church in our old of the Lord, helping and interceding, find a good place well past midnight, and you need rest, and so do I, country, even of those who were already trained for the in your hearts, so that they may be awakened to do the preaching ministry, to take care of the crying need of the same fervently, quickly, and vigorously. Yea, because I scattered Lutherans in this country, to leave their home would gladly provoke you for the love of Christ, let you A third person, who was not present at theand their own, to come over the wide sea and to put not be found scarce sowing, but abounding in all the fruit

Fort-Wayne in March 1859.

A. Crämer.

church sleeping in his congregation.

Johann Jacob Heinold, who as a preacher and

Fresenius, who died on the Main in 1758, was a very heart. After he had presented his intention to God inof our own parishioners has paid off about 2500 Doll. close friend of the famous Frankfurt senior minister prayer, he went with joy from the pulpit and immediately The rest of the debt, however, is still a burden to be Fresenius. Before he came to Frankfurt, he served not to the courtroom and asked the judge: "My dear N*, I was pressed, if it rests on our shoulders alone, since there only your city congregation, but also your country pleased to see that he listened attentively to my sermon are only about 70 members entitled to vote, most of congregation, which was in a very wild state. One of the earlier, from which I conclude that he will have grasped main reasons that it became better was the church the good intention of my examination, and therefore I ask whom are impecunious. Therefore we ask: help us to sleep, which had formally become the custom in the him: whether the disciples of Jesus were right in givingbear our burden, so that it does not crush us! congregation. How Heinold finally abolished this ghastly this Saviour, as in an unrecognized person, an answer toremembering the word: "Bear one another's burdens, custom, we read in "Nachrichten von dem Charakter und his questions? person, have given an answer to his and you will fulfill the law of Christ. Amtsführung rechtschaffener Prediger und questions? To which he answered, "Yes, Father. From For if the sum is not paid in full on the appointed date,

sleep, and vividly described the shamefulness of it, and teacher out of heartfelt love for his listeners wants to price, and if the further four years then granted to us are used other means to rouse the people from sleep; begin an examination, should they answer him or not? Henot used for the purchase, we are in danger of losing the though these means were not altogether ineffective, said: Yes, they should answer him. Then he turned to the right of purchase together with the church building they could not be used constantly. He thought about whole congregation and said: Because N*, our oldestaltogether. remedying this evil, and found that no other means than judge, and this old man think my examination is good, and You should consider that our small congregation in the the public catechetical repetition of the sermon you will also have this conviction, we will begin in the immediately after its conclusion would be sufficient. He name of God. The Jugen was questioned first, and she large city of Cincinnati is the only orthodox Lutheran said this first to those listeners in whom he had noticed answered with much joy. From these questions, which congregation in the midst of the many false-believing the most nourishment. He suggested to them to preach they had already answered, he took some now and then churches, which is why it is doubly important that its only half an hour, and then to examine half an hour. But and put them before the men, and before the women, toexistence be secured. There is no doubt that it will also they made a lot of trouble, and especially an old man of be answered. Since they had already heard the answers, grow in membership once the burden of debt has been eighty years said: in this way we were made to suffer in they were always well answered. He was also aware that lifted, for many a weak person is deterred from joining our old age before our children and grandchildren, the old man had written down in his hat one of the main because they know more than we do, since they enjoy sayings he had praised. After the sermon he asked the the congregation. an education which we did not have in our youth boys and maidens about it, but none of the youth knew But let the Lord Himself, who directs the hearts of Heinold assured them that they would be able to answer this passage. He told them that the old man wouldmen like streams of water, rule your hearts and make all his questions, even if their youth knew nothing. He disgrace them, and that he would denounce him you willing to cheerfully offer Him of your abundance, so explained to them that he always wanted to put the Thereupon he set forth this example of a venerable old that His church may be built here in Cincinnati for the answer in the mouths of the old people by asking man to follow, and this had the effect that many took down questions, but that he did not always do this to the young the most important sayings. Our righteous Heinold soon people, so that if they only paid attention to the question, saw the benefit. Under the sermon no sleep came into the souls. they would always be able to answer it, but the young eyes of any, and their knowledge grew with the desire. people, who were too careless, would not always be He also made the well-founded remark that experiencewhich will be acknowledged in the Lutheran soon. able to answer it. At this conversation there was a young had taught him that if we only put our trust in the living person who laughed at it. Heinold asked him if he God in our official duties, and begin them with prayer, it thought he would be able to answer better than his often turns out better than we think. Just as happily, he grandfather, father and mother. Well, I will, try it: What is introduced this practice into the outer congregation.

the justification of a poor sinner before God? He was frightened, and was silent. Then he turned to the old man and said, "My dear friend, is not justification the divine act of God forgiving a poor sinner's sins and declaring him righteous, for Jesus' sake and through faith in Him? Yes, he said. Behold, therefore, you can answer better than your grandson. Thereupon, they can be the congregation in approved of the undertaking. When he returned to the cincinnati, burdened with heavy debts, felt compelled to village a fortnight later, a woman hurried to meet him and call upon the love of the synodal congregations and said: "Oh, my dear priest, do not begin the examination urgently ask for help. As a result of that call for help, the in the church; the courtier N* has instigated the whole Lord has also made many hearts willing to exercise their village that no one should answer, since this would be love toward us. But in view of our need, we dare, trusting detrimental to their reputation, and they would be in the Lord, to turn once again to you, dear brothers in answer. On Easter Monday, he had the opportunity to of this year the whole sum of the church property must be present the matter to them according to the Protestant paid, which amounts to about 5000 dollars. Of this sum, text, using the example of the emasculated youths, and of course, is partly covered by your loving support, partly he affirmed that nothing but love for their souls moved by the contributions him to this instruction. He also promised them that the service would not last longer than it had in the past, so that their cattle would go to pasture in due time, and yet he hoped that this would not be more than once the salvation of their souls.

Seelsorger." Therein it says nehmlich, as follows:

Another call for help!

Already three years ago the congregation laughed at by strangers who came to their church. faith, and especially to those of you who have been minary organ to Fort and One dollar from Hru, teacher B(deiner want to ask until this very court man had answered him, and he was assured that he would not deny him the plea: "Help us and take care of our need. For at the endTanke

relsorger." Therein it says nehmlich, as follows:

this he turned to that old man of eighty years and said:

Heinold was at first very zealous against church My dear grandfather, what does he think of this: if a

We ask you to send any contributions to our pastor,

The church council of the Lutheran congregation in Cincinnati. Gemeinde zu Cincinnati. Cinciunati, O., in March, 1859.

Conference display.

The three days' conference from the Southern -Indiana District will commence May 6, of this year, at in the congregation of the Rev. King, in Cincinnati.

Th. Wichmann. Secretair.

Receipt and thanks.

Ph. Fler'schmann.

For the Lutheran have paid: the 14th year: Messrs. Past. H. Lenge, J. Lnerdacher ü0 Cts.

The 15th year:

Messrs. Paul Verwind. Philipp Lohn, Chr. Bogtoderger C. Dieter, J. Tausiaink jun., Jerd. Kahl, A. Schindel, Chr. lunt, G. gonnemann, Conr. Muhst, Carl Noth, Past. L. H. Bnhn'ug, Past J. G. Sauer 5 Er., J. Hartendcrger, C. Piek, H. Schumacher, J. Otter- dacher50Cts., H. Haserodt, L. Schnell, I?I. Pohlmaun, Past. C. Fricke, Pass. P. F. Bester, Past. H. Junget.

Fst'W. Barthel.

St. Louis, Mo.,

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understand by further development of the Teaching?

What do the scholars at this "great time" The writer of this must honestly confess that he would not The only thing that could have been done was to reapply know what these gentlemen mean by this if they did not the doctrine of justification through the whole of themselves provide evidence for it. Now, after the proofsdogmatics or to necessarily link it to Pelagianism. Only they have given so far, mau would have to explain thethat which, through the whole of dogmatics (the doctrine words in good German: To present the doctrine betterof faith), brought the doctrine of justification back into

Already in No. 11 of this volume of the "Lutheran" we means: to distort it; to complete it means: to destroy it; touse, or that which was necessarily connected with it, or have given a brief proof that it is indeed sad in part in purify it means: to contaminate it with human thoughts; toin which Pelagianism (the doctrine that original sin is the field of theology in the old fatherland, that there are develop it means: to develop it away, to philosophize itnothing, and that man can become blessed by his own more and more of them who leave the simplicity of faith away. Indeed it is so! One would have to be blind as a batefforts) had been brought in, in order to sell its gold leaf and follow the heresy of their natural reason; theif he did not see this. Just think of how the Erlangenas real, only that could and must become the object of necessary consequence of this is that one heresy after professors have developed away the right scriptural and closer investigation. Thus they fought against purgatory, another emerges and comes onto the scene. Now it symbolic doctrine of the person of Christ, and no one willand rightly so, because it overshadowed Christ's merit and endangered the fundamental concept of the would be no wonder if this happened only to papists raise an objection. -

and enthusiasts. But that men should appear in the inventing new articles of faith, which our fathers and his words are thus: overlooked entirely and pushed aside indifferently. Being caught up in this error (which also carries with it the germ of enthusiasm), many scholars do not consider it their duty to bring the teaching of our fathers, which has proved itself as pure gold in the heat of the tribulation, back into the light and to defend it against all the after-wisdom of our day; rather, they consider it their highest task in this "great time" to defend the teaching of our fathers in the course of time.

other questions had to be left all the more aside, as the far Rudelbach. -

But with the help of our theological journal ("Lehre undatonement in his death; but with the removal of this Lutheran Church, in the Church of pure Word and Wehre") we can give further proof and information about concept (of purgatory, that is), the concept of faith in the Sacrament, and concoct all kinds of errors, is most what the German theologians mean when they speak of middle state in general and of the keeping of the soul distressing. Many of the German theologians have a further development of doctrine. Let us hear the words until the general resurrection, which undeniably has the given themselves over to the papist error, that the of a "highly famous theologian," Dr. Rudelbach. In antestimony of the Holy Scriptures, became more or less Church is becoming more and more enlightened in the earlier essay in his "Zeitschrift" he writes of what was the reason why the article in the Holy articles of faith in the course of time, and is even noblest task of our fathers at the time of the Reformation, Scriptures was not published. Thus it came to pass that the article in the Symbolum (in the Apostles' Creed) "At the Reformation, indeed, it was so wholly a Descended into Hell' did not find, in part, even in the question of the innermost hearth of the Christian Lutheran Church, the complete conception as others, conscience, the centre and root of the gospel, that many least of all the appropriate development of doctrine." - So

> We will now be permitted to make a few remarks on this, - First of all, Dr. Scholars states what the most noble and important task of our Reformation fathers was. namely: to reassure the consciences, which under the papacy were oppressed by the doctrines and statutes of men, by the pure, honest and unadulterated teachings of the Church.

The only saving preaching of the gospel of Jesus ChristThe fact is, that the author did not give a completethen a new light will dawn (even if it were only a will-o'-This is also the full truth. For this was the aim of the goodinderstanding of Christ's ascent into hell, least of all thethe-wisp from reason) and it will fall from our eyes like man of God, Luther, and his faithful co-workers, afteappropriate development of the doctrine. - From this itscales and the new truth will lie before us like an unrolled which they strove with earnestness and zeal to overthrowappears that the doctor believes and teaches that there ismap, clearly developed, so that then everyone, with and

all the bulwarks of Satan in the church, as well as in everya middle state to which the souls of the departed go, without glasses, can see into the nothing. But we must heart, through the preaching of the gospel. They hadwhere they endure until the last day. This doctrine, henot take everything (and mark this well) that is developed clearly recognized and firmly grasped the irrevocablethinks, has undeniably the testimony of the Holyabout this subject as cash coin; nor does Dr. want that. divine truth that the simple and plain preaching of the pur&criptures. Scripture for itself. He also gives us a sampleBut the task of our great time shall be to find out what is gospel could banish everything false and ungodly from fthe development of his teaching from the Scriptures. Heright. And since this subject is an article of faith, as the the church and from every man's heart; and that they also gives us a sample of the development of his doctrineHerr Dr. Thus, it is not a subject that students could faithfully followed this divine truth, which they hadrom Scripture, and says: "We need only recall Christ's discuss in their free time in order to pass the time, but a recognized in abundance, this is the glory and prize of the consoling promise to the penitent thief (Luc. 23:43), inlink in the golden chain of salutary doctrine, which holds Reformation to the last day. - That our fathers therefore rote to see at once that the common notion of thethe other links together as well as it is held together by also fought against everything that rose up against themmediate attainment of perfect blessedness, thethem. Therefore, the gentlemen theologians will right knowledge of God and was opposed to the gospebeholding of God, is the most untenable of all. - Thehopefully not delay long, but will quickly begin to develop of Christ is quite natural. Thus they also fought againstmeaning of these words is somewhat difficult to grasp; letit, and hopefully also inform us in distant America about the invented Papist purgatory, and rightly so, as Drus try to make it clear by means of an example. If, fortheir development, perhaps by a general proclamation.-Rudelbach says, "because it overshadowed Christ's meriexample, a pastor stands at the bedside of a dvingSo long, then, we must wait, and for the present remain and endangered the fundamental concept of the Christian and comforts him with the assurance that he willwith the "most untenable notion" that souls perfected in reconciler in his death." Our fathers rightly concludedsoon have overcome and will come to eternal glory, to thefaith will come at once to behold God in heaven. And thus: If a purgatory, a place of purification, is still to besight of God, to the company of the perfected righteous inwhen the development of the middle state comes to us, expected after death, Christ's merit must not be enoughheaven, where he and the whole heavenly host will singwe must of course test it against God's Word and our for the sins of the world. But if Christ's merit is perfecthree times holy to the Lamb who was slain and whomconfessions, to see whether it follows the rule of faith, enough for all the sins of the world, then purgatory musGod has bought for us with His blood, this, according toand whether it is also in accordance with the model of be nothing; it is only a fiction and a dream, invented to filDr. Rudelbach, is not to be understood in this way, butsalvific doctrine. According to this, it will not happen as the kitchen of the Roman priests and the hell of theather as a sign that he is about to enter into the eternalquickly as one might think. In addition to this, the wretched devil. Since they had clearly recognized theglory, the sight of God, the company of the perfecteddevelopers themselves will not so easily come to one latter from God's Word, that Christ's merit was perfectighteous in heaven, where he will sing three times holy tomind; conditions may arise, as, for instance, in the enough, and that he who grasped and appropriated it irthe Lamb who was slain and whom God has bought for usbuilding of the tower of Babel, when one did not living faith had forgiveness of all his sins and was a childwith His blood. Rudelbach, this is not to be understood asunderstand what the other was saying. For, as the of God and a joint-heir with Jesus Christ, theyf it were really so; no! it is the most untenable idea of all.developers to-day are not agreed on articles of faith consequently also rejected the doctrine of purgatorySimilarly, as Father Löhe wants Christians to look not towhich have long since been developed and have which had been invented contrary to God's Wordthe last day as their goal, but to the millennial kingdom; soreceived their full conception, e. g. the article of the because Christ's merit was thereby diminished, as if italso Dr. R. wants believers to look not to the perfectchurch, how difficult, therefore, will it be to arrive at an were not enough to help men to perfect blessedness. Irblessedness of the soul immediately after death, but to theagreement on an article of faith yet to be developed! sum, they believed and taught simple-mindedly, keeping of the soul, to the middle state. Now this is not But jest aside. These gentlemen are certainly serious according to God's clear revealed Word, that whoevepurgatory, such gross thoughts need not be conceived of about the matter; it is only a pity that they are on the takes hold of Jesus Christ in faith and perseveres in sucht; but yet it must be something like it. We know nothing wrong track; and it is most unjust that they should speak faith until his last hour, God will grant him eternacertain of it as yet, for "the Church has not yet spoken of so highly of our godly fathers, and despise their faithful blessedness by grace, for Christ's sake. When the soul ist." Our fathers, who had only to contend with the pope and work so disdainfully, or at least regard it so lightly. Dr. R. separated from the body in death, it goes to perfect glorythe devil, and were content only with what God had clearly severely reproaches them for having indifferently set before the throne of God and the Lamb, to the blessedevealed in his holy word, left this article of faith aside express articles of faith! Is it really so that they vision of God in heaven; and on the last day its body willundeveloped and aside from a middle state. They could have left explicit articles of faith unnoticed? Can this in emerge from the grave transfigured, be reunited with thenot come to such a development, but why? Out of holytruth be laid to their charge? Thank God, no! It is true that $timidity\ and\ reverence\ for\ God\ and\ his\ word,\ and\ because \\ our\ present\ great\ theologians\ say\ so;\ but\ wherewith\ will$ soul, and enjoy eternal blessedness. Dr. Rudelbach, however, reproaches our fathers ofhey feared to place the dim lamp of their reason beside they prove it? They cannot. All their proofs only show that the time of the Reformation severely (admittedly mosthe holy Scriptures. In those days, too, they were still shythose whom they thus accuse have themselves in part unjustly). He is angry with them that, in combating theof philosophy, put a bridle on it, and held it back so that it fallen away from the scriptural teaching of our fathers, fictitious purgatory, they had "indifferently put aside thewould not come to dominion in the field of theology. In any and that some of them may well have been unfaithful to concept of faith in the middle state in general, and of thease, our fathers had repaid the apostle for not mixing the impious confessions of our fathers.

So then we are given hope, when the learned theologians at this "great time" will have set about better representing and completing, purifying and developing, that which our fathers left aside indifferently; that we shall be given

keeping of the soul until the general resurrection"; thaphilosophy with theology, because he warns against it.

they had also, in connection with this, given the Article Col. 2, 8.

Church have given a quiet place in the bookcase, and "Henceforth there is appended unto me the crown ofbecame new. - In Paradise God revealed Himself to man not infrequently follow their thoughts rather than the righteousness." 2 Tim. 4, 8.in a special way, which is why it is called God's abode. word of God. This we will now further prove. But the doctor does not want to be deprived of the factand they lived with Him in intimate union and fellowship;

Dr. R. gives us a short development of doctrine that there is a middle state. He holds to the wordin heaven is the place where we behold God face to face, concerning the middle state to which the departed souls "paradise," and that is what he means - must be the placein eternal joy and blessed light.-In Paradise nothing are to go. He cites the words of Christ spoken to the where the separated souls go; and that is true. This also impure was allowed to enter, therefore as men did the will penitent thief on the cross: "Today thou shalt be with me our fathers have always believed and taught, and weof the devil, and ate of the forbidden banquet and defiled in paradise. From this he draws this conclusion: "When believe and teach it with them. But the differencethemselves with sins, so they themselves were cast out: the Lord Christ had commanded his spirit into the hands between Dr. R. and us is this: By paradise he does not So also into heaven, God's holy habitation, nothing of the heavenly Father, he descended to the spirits in mean the blessedness of heaven, but the middle statecommon or unclean can enter. "For without are the dogs, prison. Since the Lord Christ had promised the thief that where souls dwell until the last day. Whether they mustand the sorcerers, and the fornicators, and the slayers, he would be with him in paradise this very day, the still suffer and atone for something there, he does not and the idolaters, and all that love and do lying." thief's soul did not immediately come to the vision of say; but this much is certain: according to him, they are Revelation 22:15. God, but descended with Christ into the prison, into the not yet perfectly blessed there, for perfect blessedness In this and a similar way a simple Christian explains middle state. The paradise, where the thief went, is consists in beholding God. In a note from Luke 16:22, heto himself the paradise which the Lord Christ promises to therefore, according to Dr. R., the lowest place on earth, cites "Abraham's bosom" as a further proof that thethe thief, namely, that nothing else is to be understood by where Christ went, according to Ephesians 4:9. With middle state is indeed the reason. From theseit than the perfect blessedness of heaven, whither the this development of doctrine, however, Dr. R. has expressions of Christ, the article of faith in question is to souls of all God's children go immediately after their basically developed, that is, overturned, the article of be developed. But this will be difficult! For many cleardeparture from the world. And this explanation and the blessed death of the faithful and of Christ's ascent passages of Scripture are opposed to it. And a simple-conception is quite in accordance with the model of into hell. For, according to him, the soul of the Shechard minded Christian man will hardly allow himself to be salvific doctrine, and we might, if it were necessary, was not transferred to the real heaven, and Christ did dissuaded from the clear passages of the divine word, adduce a number of sayings which confirm it. On the not descend to the real hell. But the Holy Scriptures which promise him the perfect blessedness of his soulother hand, it is quite contrary to the analogy of faith to testify to both, that souls are transferred to heaven. But immediately after death, and be induced to believe in adevelop from the word paradise a middle state, of which the Scriptures testify brightly to both, that the souls of middle state. He thus explains paradise to himself: the Holy Scriptures know nothing. Scripture knows the faithful go up to heaven immediately after their When our Lord Jesus Christ promises paradise to the nothing about it. And hence, to repeat, our fathers did not departure, and that from that moment they are perfectly penitent avenger, he speaks plainly, and understands by develop anything about it; they did not want to! Because blessed, and that Christ descended into hell. Revelation it eternal blessedness and the beholding of God in the Scriptures only refer us to perfect blessedness. 4:13 is an irrefutable and powerful testimony to the fact heaven. The reason why he calls the blessedness of Because the Scriptures only point us to the perfect that those who die in the Lord, i.e. die in faith in the Lord heaven a paradise is to be found in the comparison and blessedness of heaven, they too only referred to it, and Jesus, are not first brought to a middle state, but similarity which take place between the created did not put off those who were dying in faith to a place immediately after death they are brought to the place of paradise, in which God placed the first men, and the where the doctrine had not yet been developed. the body, i.e. to the sight of God. It is clearly written, blessedness of heaven.-The created paradise was the But what shall we say to this, when Dr. R., in "From henceforth," that is, from the moment they give most glorious and pleasant place on the whole earth; and reference to the words of St. Peter, that Christ preached up their spirit, they are wholly, completely blessed; and in heaven there is joy in abundance, and sweetness at to the spirits in prison, speaks of an "evangelization of the the Spirit answers, "Yes, yes, it is so, there is no doubt the right hand of God forever and ever.-The earthly dead? It is true that St. Peter says that Christ preached to about it, they are before the throne of God and of the paradise was created by the Lord God Himself, and He the spirits in prison, that is, to the damned in hell; but he Lamb, clothed in white garments, and carrying palms in prepared it as a special dwelling place for the man who does not say what he preached to them. When Dr. R. their hands. And how could it be otherwise? Our Lord takes upon himself His own image. In the same way, the interprets this to mean that Christ preached the gospel to Christ gives his spirit into the hands of his heavenly blessedness of heaven was prepared by God Himself for the spirits, i.e., to the damned, this is an interpretation Father as he hangs dying on the cross, and from this we those men who, by the Holy Spirit, in the way of which he not only makes without, but also against, the draw with Chemnitz this irrevocable conclusion: for the repentance and faith, are restored to the image of God. Scriptures, and which even shakes the whole order of sake of the perfection of the head, even the limbs in - In paradise was the tree of knowledge and the tree of God's salvation. Yes, this teaching finally paves the way death have the certain consolation that their soul, as a life; and in heaven is the perfect knowledge of God and for the error that even for the children of the devil there is deposited good, will be received by God. In this of all the divine mysteries, together with life eternal, still hope after death that they will still be evangelized and confidence also Stephen dies under the stones thrown, imperishable, and full of joy. In paradise man was saved. Therefore away with such development! For us Acts 7:58: "O Lord Jesus, receive my spirit." In this perfectly holy and righteous; so also will the elect be in simple-minded Christians, nothing is valid but the confidence also Paul says that dying is his gain, and heaven.-In paradise there was no cross, no suffering, no revealed word of God, whose sentence on the adds, "I delight to depart, and to be with Christ (not in a sorrow, no misery; and in heaven God will wipe away allunbelievers is thus: "Go, ye cursed, into everlasting middle state)." Phil. 1:23. and 2 Cor. 5:1, 8. he says, that tears from the eyes of his children, and there will be no fire. The smoke of their torment shall ascend for ever and if we had laid aside our earthly tabernacle, we should more death, no more sorrow, no more crying, no more ever."-Our orthodox fathers, therefore, have always, as

be at home with the Lord. And as the time of his pain; for old things are passed away, and behold, all the rule of faith things are passed away.

departure was present, he says:

Christ preached the gospel to the spirits in prison, i.e., to not come to many Gentiles and will not come, this must on such floating ideas, because it hopes for a good prey; the damned in hell; but they have rather concluded that, first be proved. God promised in the Old Testament that for the spirit it is nothing; it does not want to be fobbed on his descent, he testified to their just condemnation, through the apostles the sound of the gospel would go off with wind, but to have something certain. How very because here in time they had despised God's call to forth into all the earth, and that they would speak until different, on the other hand, is the doctrine of our dear repentance. We could cite evidence of this from Luther, the end of the world. That many Gentile countries also fathers! They present to us a Christ who is a true God-Eg. Hunnius, G. Fürst, M. Chemnitz, Conr. Dannhauer, have had the preaching of the gospel, but have despised man, who has stronger shoulders than a mere man; and the Weimar Bible, and so on. Even Luc. Osiander, to it, is well known; and that the preaching of the gospel is who could well bear the sins of the world, and snatch us whom Dr. R. refers, does not dare in his explanation of taken from them because of their despising of it, this is out of the jaws of death and the claws of the devil! And the Bible to state definitely that Christ preached the God's righteous judgment; who will be right with him for how sweetly do they portray to us the blessedness of gospel to the spirits in prison (1 Pet. 3:19), but only it? Rather have we cause to fall down on our knees, and heaven, that we have a foretaste of it here, and almost expresses his opinion, and confesses that the doctrine of to worship God in his righteous judgment, saying, Lord, feel homesick. They are far from putting us off to a the church is against it. And if he were alive, he would enter not into judgment with us: for if thou wouldest be middle state unknown to Scripture. Nor do they want to certainly contradict the great theologians of today, who just with us, and enter into judgment for the despising of know anything of the Jewish-chiliastic error; they do not want to make an article of faith out of it.

There is one more thing we must now consider, why Dr. H. wants in particular to keep the middle state, or the the land, not for water and bread, soul's condition, in order, namely, to keep a hope for the but according to your holy word. Word. heathen, who, as he says, have heard nothing of the word of life, that the gospel will still be preached to them after death, and that, if they still believe and accept it they will become blessed. He therefore desires that this doctrine, too, of the blessedness of the Gentiles, in this "great time," "come to its Christian right, and be recognized in its true meaning."-A pious desire, to be sure According to our little judgment, however, there is no need at all for such a pious desire; for St. Paul, in his Epistle to the Romans, has already recognized the true meaning of God's counsel in regard to the Gentiles, and has brought it to its Christian right. In it, as in his epistle to the Ephesians, he testifies that God, out of grace and mercy, calls the Gentiles to the fellowship of his dear Son Jesus Christ, through the gospel, and that those who accept and follow this call, and come to Christ and abide in him through faith to the end, shall be saved. On the other hand, he also testifies that those who reject the cal and remain in their sins will be lost. That there is any hope for the unbelieving Gentiles after death, God's Word does not tell us: but rather St. Paul says. "They that have sinned without the law shall also perish without the law. And again he says that the Gentiles "have no excuse." I would be contrary to God's order of salvation also. Here is the time of grace for all men; and the way to come to is neither juice nor strength, neither comfort nor hope for pillars and walls stood and endured; They have been the grace of God is by the way of repentance and faith a poor sinner. We reach this way through the preaching of the divine Word, when we let ourselves be exposed and sorry for to give us of a former middle place of which Scripture our sin through the law of God, and give room to God the says nothing and of which the scholars themselves do foundation, build on sand, put straw on it, . . . same Holy Spirit, through the Gospel. This is when we allow the not know how to describe it? What comfort shall this give Holy Spirit to work faith in us through the Gospel. If man us in the bitter hour of death? It is the same with the new in the first centuries, such as Tertullian, Origen, and so on. comes

recognized at least so much that they now know what brave and confident that we regard all the suffering of Germany's scholars understand by the further this time as nothing in comparison with that glory which development of doctrine. But so that no one may is to be revealed to us.-Whoever, of course, resents this misunderstand us and misinterpret our words, we fare which our fathers set before him, let him be fobbed hereby wish to make it publicly known and bear manly off with the husks of the new developers; but let him take witness that we most praiseworthily acknowledge all the care that he is not afterwards overtaken by grimness. good that these scholars are doing, are heartily pleased otherwise we would now have to go out almost entirely leads, the evidence is there. empty-handed! For this reason, of course, we will be discoveries.

What, moreover, is the new development of doctrine doctrinal development of a millennial kingdom of peace, of which it is also not known what it is: for some want to have brought it about at Jerusalem, in the holy land, others want to know that it has been set in the lusts, etc.: now how is the soul to find comfort in it?

They have denied, contrary to the analogy of faith, that If anyone should object that the sound of the gospel has find any consolation? At most, the lustful flesh can feast thy word, thou wouldest also cast away the candlestick put us off to good days here in time, but picture for us from off the place, and also send upon us a famine into the Christian church with a crown of thorns on its head, such as our Saviour wore, and which the Christian church must wear until the last day. But they do not From all this, the dear readers will now have leave us without consolation, but make our hearts so

> But let us sit at the feet of our faithful fathers and. about it, thank God for it, and also want to make use of calling upon God for His Holy Spirit, learn diligently from it here in this poor America. But not much good can be them and not be ashamed of it. We will learn diligently expected from such a development of doctrine as has in from them and not be ashamed of it. Whether we are part come to light up to now, and we want to solemnly praised or blamed for this, it should be all the same to us; renounce it. We are glad, and can only be glad, that we neither this nor that should separate us from them. For possess a good, grainy treasure from our fathers, where our own unbridled wisdom, left to its own devices,

> Finally, we also quote the words of the great and godly accused of being narrow-minded and arrogant, but we theologian, Joh. 1666), who in a preface to his cannot change this and must put up with it. For once we Catechism Milk" thus writes: "Many of our ancestors *) cannot exchange the teaching of our fathers, which has have built a strange, monstrous, royal peasant's house, been clearly proved in the Word of God, for the new and on a golden floor have placed marm elfteine rne pillars, (and) silver walls, a straw upper house, a roof of What, for instance, is the meaning of the new hay and stubble, which at last, when it came to pass, was development of doctrine, according to which our dear kindled with the fire of divine truth, of which the upper Saviour is made a God without divine attributes? There part flew up in the smoke, but the golden foundation saved, but they have been tried and purified by

> > fire. But whether today those who outline the

*) By this he means some of the Fathers of the Church

ches fate and fortune is hard to believe. We do not condemn anyone, talk to Petro: they go to their place. F. Köstering.

(Sent in by Rev. P. Beyer.)

Eden and Gethsemane.

In the innocence of royal dress the first man walked: And to his side the fair maiden nestled.

Strength shook her limbs, that did not fade with the years; And her father's look full of love, He was her pledge of happiness.

Nature in her festive dress stood ready for her service; Every animal was her playmate, died for her with joy.

All the lights around the sun Gave joyful shine and glow, Willingly the earth bore fruit, Did not have to be forced.

Before the door of paradise stands the cherub with the sword: And laden with sin and guilt man builds his own

In the dust of the mother earth, Which bears the curse of the Most High. He burrows until death finds him And lays him dust to dust.

Around him the field now bears only thorns and thistles more; What only can flee, that flees him. What does not flee, sees itself to the defense.

All creatures groan under their slave yoke, anguish and cry: Creator, hear us and redeem us.

There at the foot of Mount Skull The Saviour lay deep in the dust, On him lay guilt and punishment; He was already death's prey.

Night was, and the long shadows lay gloomy on the world, No creature was there any more. To join the mediator.

Deathly fear and the horror of hell torment the Son of God here, so that he trembles, quakes and trembles. - Man here see the wages of sin.

As the grape in the winepress Drives in its noble juice, So Christ sweats from the torture And endures in God's strength.

Down runs his sweat to the earth crimson: His sweat is blood: And the dust devours this greedily, He craves such a flood.

Out of the water bath in the word a man emerges in man, God-engaged, filled with power And begins the course of life.

God's blood hath bathed him. As the earth also hath atoned him; Fire, air, and earth rejoice, That the water is for

All creatures come. To serve him ever ready, Away is their slave chain, When a Christian rejoices in them.

Only sift now the peach blossom, As it laughs at thee That has dyed Christ's sweat. Hast thou thought of this?

A little piece of resume.

At the end of the last century, in a small Hanoverian town lived the widow of a jurist with her 11-year-old son. The father had left little. So she fed herself for the most part from her own work and her joyful trust in God. Her Philip however, was always the first at school and with the priest in the children's class, also fresh and healthy and wellliked by all. Against his habit, he returned home from school one day very slowly and sadly. Asked what he was missing, he simply replied: "Oh, mother, it's all over now! After some friendly coaxing, she finally says: "I wanted to become a merchant and took great pains to learn arithmetic well. Last autumn I had finished the first booklet of the arithmetic book. I asked the teacher to let me calculate fractions. But he said that speed was the most important thing in arithmetic, and that I should start all over again for practice. So I did, and today I got through for the second time. When I was again nagging him to let me start with fractions, he took me into his living room and said: "Listen, Philip, I have been a How to try once to get away from going to schoolmaster here for 40 years now, and it has never happened to me that anyone has wanted to learn how to calculate fractions; it is a difficult and complicated calculate fractions; it is a difficult and complicated. The Supplement of the Flieg. Blätter a. d. R. H. calculation, I don't understand it myself, and I got through informs of the following curious piece of deed which in. J. the 75 years of my life quite well without it, and you won't 1663 by East Prussian countrymen to the New to the other children about what I have just told you. He Brandenburg Commissars sent to Königsberg for taking shock my hand kindly and left. But I beg you, mother, how preads thus: "Although our ancestors from time am I to become a merchant if I cannot count fractions?" the same and hald the land in such a way. on the third day to H. Because that

When he is stretched out in front of the city, he has to enter the hustle and bustle of people and alleys all by himself. A large church attracts his attention above all. He stopped, folded his hands involuntarily, and looked up at he high tower in awe. As he was about to go on, he saw a box tied up in front of the church with the inscription: What you did to one of the least of these my brethren, ou did to me. Without thinking about it for long, he puts his last two pennies of travel money into it. He is warmly eceived by his cousin. It has become his second father's house. He also learned to count fractions and more. -Since that time some 60 years have passed, and already our times the flowers have blossomed on Mr. Philipp Hardt's grave. He has become a skilful and prosperous merchant and what is more: a pious Christian. He has prepared a cheerful, carefree retirement for his mother, s he wished when he was a merchant in his childhood, and he has not forgotten to do good and to share, so that nis memory will remain a blessing for many.

(Volksbl. f. St. u. L.)

church.

shook my hand kindly ariu leit. But I beg you, mount, mereds thus: Although our alreadon. The am I to become a merchant if I cannot count fractions?" immemorial have owned and held the land in such a way While this is still being negotiated between mother and that, when we have done our duty and rendered our that, when we have done our duty and rendered our duty and rende son, the postman enters with a letter to Wittwe Hardt. It is service to the officials and pastors, we have not been from his cousin in Hamburg, who is asking for his burdened with anything further; Our pastors, however, godfather Philip, and if he wants him, he will take him and send him to school for a few more years, and then, God and quite intolerable innovation, in that they want to force willing, make a capable merchant out of him. Soon the us not only to go to church twice every Sunday, but also little bundle is tied up and farewell is taken. This will be little bundle is tied up and farewell is taken. This will be to keep up our prayers; by which unheard-of innovation hardest for him from his father's grave and from his we are not only burdened to the highest degree, but are mother. Accompanied by a waggoner, he arrives happily also noticeably prevented from keeping our house and cultivating our land. For this reason, we ask Your Electoral Serene Highness to take this matter into consideration as a matter of princely and laudable providence. (Since there is a great difference among us, and some farmers have 6, some 5, some 4, 3, and barely 1 acre of land, and therefore it would be inequitable that the one should bear as much complaint as the other), that going to church and learning to pray be applied according to the acre, and that the poor should not be burdened as much as the rich. And therefore our request of equity

..we most graciously hope to be heard."

What kind of decision the petitioners got is not known Probably electoral Serene Highness will have duly meant parish and school system through voluntary gifts of love their lack of understanding. In our time one spares such without any founded income, has made the greatest petitions. At the most one lets it become loud through sacrifices for the mission to the Gentiles and the Jews, has church 2c. - (Pilgrim a. S.)

Freemason.

speech at the grave of a Freemason. He has been called and the congregation of Eickhof cannot find its right. to account by the Consistory. - In the country there, a masonic clergyman is quite generally morally judged, and a large part looks upon him only with horror. In the cities this is less the case, but such a clergyman will never be able to gain the general trust. - On being informed of this. the N. Zeitblatt of k. Münkel gives the following letter from the Consistory to the Sup. of Jan. 14, 1745: "We hereby inform you that a certain preacher in this country has taken the liberty of joining the so-called Masonic Society. Just as a preacher is not at all entitled to do something that in itself might be indifferent if it causes annovance or offence among the congregation entrusted to him or among others but he is bound by the Holy Scriptures and his conscience to do so. Thus he is least of all authorized to join a society whose laws and statutes he does not know and understand beforehand, with sworn obligations, even if it may be pretended that the society's most noble renunciation consists in a "bond of love," since Christians in the Scriptures have such a strong bond of love. This preacher is not only emphatically reprimanded for his conduct and procedure, but is also commanded to disengage himself again from such society and to renounce the customs (?) of the two natures in Christ has also reached us by way customary in it. In the meantime, so that others may not of the ocean, but here, as is the nature of the country, it is also be tempted to join such a society through unseemly not kept in the books and minds of scholars, but is brough presumption, we hereby request, in the name of J. K. Maj. to the people as is proper, but puts the simple in no smal and Elector's Serene Highness, that the preacher belembarrassment. Thus, some time ago, in a city of northerr removed from such a society. Serene Highness, we hereby Ohio, a preacher, probably of the New Science, preached request that you order all and every preacher under your that "the Lord Christ, when he came down from heaven, left inspection to refrain from joining the Masonic Society while his Godhead above." Hans gets restless, scratches behind avoiding severe punishment.

(Luth. Dorfkirchenztg.)

jof the government. It is full of lively, youthful, fresh spiritual life, has for nine years raised all the costs of its church It is nothing new when the rabble exclaims the members of the state parliament, why one could not go to introduced church discipline among itself, has recently again formally and officially declared itself member by member in favor of the Lutheran doctrine, and has now also raised a foundation capital of 8000 ThIr. But the new government and consistory president declared that he himself was reformed and therefore could not interfere with his own confession by recognizing the Lutherar congregation of Eickhof. He was answered that it was believed that the Prince of Lippe was just as close to his Lutheran subjects as to the Reformed ones, and that the highest ecclesiastical authority had to give equal attention to both confessions. But it is feared that the conversions A pastor in the capital Hanover has held a masonid from the Reformed to the Lutheran Church would increase

(Submitted.)

Hansen's Judgment on the New Christology (Doctrine of Christ.)

The new wisdom of modern theology about the union his ears, nudges his neighbor, and whispers to him, "Nu süh ins! What de lewe Herr then wol middebrocht het?

Table Prayer and Home Worship.

not only denied all the main doctrines of Christianity, but also gave the Consistory the following answer to the brethren in Illinois. Our honored college, Dr. Harkey, will reproach that he did not pray before and after meals: "As probably be able to furnish the necessary information." far as the introduction of grace and family devotions in my that an institution that takes place without inner need would "free-born citizen." indeed a "free-minded" citizen. lose its meaning altogether. I have already explained to Superintendent Heinzen that I find no need for this and that an institution that takes place without an inner need would lose its meaning entirely. Prayer and devotion, in my opinion, have their proper place in the house of God."

(Submitted.)

real Lutherans for nothing better than papists.

Luther writes in his incomparable interpretation of the 1st book of Moses (W. 1, 1095): the examples of all times in the world teach that the word of truth and the right services are despised by the common crowd of people. For this reason, when new teachers appear, they bring to them itching ears; and proceed in the same way, as Moses, 5B, Cap. 29:19, that the drunken go with the thirsty. The false teachers are ready and willing to teach, and the common people are eager to hear; and the word and the right services are lost.

The Anabaptists come with a new doctrine, that children should not be baptized, because they are without reason and do not understand the word, and therefore cannot have faith. Because the common man of us does not hear such things, he falls in with them, and accepts the doctrine with great acclaim. So Zwinglius, Oecolampadius, and their like, who are fond of the sacraments, argue that Christ, when he said, "This is my body," did not mean that he distributed his body with or under the bread, but that only bad bread was taken and wine drunk, and not Christ's body and blood.

The common, unintelligent man thinks much of such teachers, and follows them; but we, who do not let ourselves be led astray from the word of Christ, he takes for those who are neither purer nor better than the papists themselves. This is the custom of the world, which hath a disgust for the word of God; and what is new it accepts, and deemeth it right.

(Submitted.)

Peter again in a foreign country.

In No. 6 of the "Lutherische Zeitschrift" edited by? Brobst, the following can be read under March 26: "A Question for the Illinois Synod."

"Pastor Conrad, at Racine, Wisconsin, who lately visited the great city of Chicago, and found that thousands of Lutherans dwelt there, asks what could possibly be the Last year a preacher in the unchurched church of cause that none of the Lutheran Synods in Illinois had a Prussia, named Fritze, was dismissed from his office, who congregation in their capital? We cannot answer this question, and therefore respectfully submit it to our dear

Bad advice to refer poor Peter from the "Lutheran own house is concerned, I have already explained to Mr. Wisconsin Synod" to Mr. Kanitverstan at Springfield on Superintendent Heinzen that I would find no need for it, and such a difficult question, and not to consider that he is a

Lutheranism in the Principality of Lippe.

In the Principality of Lippe, a parish, Eickhof, which has left the Reformed Confession and become Lutheran, seeks recognition and legal existence from

born American preacher," and of the thousands of had been in his profession; but the light of God's saving Chicago Lutherans, all of whom are German foreigners, grace in Christ had not yet dawned upon his soul. it would be difficult for him to say anything will know, least of all of the three "foreign-born" full decisiveness of the Lutheran confession from the manner worthy of the gospel; Missourian preachers there, who serve a large . Theil of mouth of Prof. Harleß, he was at first not inclined to give these Lutherans serve."

F. L.

Death notice.

of the blessed death of Candidate Neubert, who was confession of our church became his confession from this year, to send to their present Presidency the known to many readers, at least by reputation. He was then on. Christ's death and merit was the ground on answers to the following questions: one of the few warm friends of our Synod who which he had cast his anchor and in which he now represented it privately and publicly in the national rested with great confidence. "We are justified without to bring Luther's writings to the people, to open their church. His unity with us in spirit and faith was so shining merit by His grace through the redemption that came to understanding and to awaken love for them? that our synod proposed to him some years ago to take pass through Christ Jesus," was the center of his own over the directorship of the local grammar school. He did faith and of his work for others, to which he bore witness not follow this call only because he could not obtain the among his children in the orphanage school as well as consent and blessing of his beloved parents. He was an among his friends. To many he became a guide to avid reader of our journals, for which he expressed his salvation, to many he served with his clear judgment, heartfelt thanks in a dear letter on February 15 of this with his firm, decisive confession, with counsel and year, a few days before his death *). In this letter it said, comfort. He devoted much of his time to the help of among other things: "We have many a church distressed members of our church, both near and far, movement, but more unrest than activity for life. The through word and deed. Thus he was respected and Lutheran Church began to become a cause even of loved in various circles of high and low, and it was hoped those who walk in soft clothes, of the body and of the that God would soon make him an even greater blessing spirit. Now the Now the wind of the Lord is blowing in it. to the church by appointing him to a spiritual office, for There are many shreds, and there will be even more which he himself longed. when the arousal becomes more pronounced. And this and our weak hands with us." In the "Pilgrim from encompassed by death." Saxony" we find the following obituary:

Thursday, March 3, a faithful disciple of Christ, whose to then quickly deliver him from all evil and to send him name is probably already known to many pilgrim readers out to his heavenly kingdom.

from the signatures under the notices of the God's Box, Christian Robert Neubert, a preacher in Leipzig, passed away in his Lord at the age of 30. Until his departure from the princely school in Grimma, which he left with excellent grades, his life was one of strict, outward legalism and untiring diligence and faithfulness.

*) He also had "Lehre und Wehre", which he read, circulated at the same time, as he wrote to us, in a reading club of about 16 pastors and candidates in and around Dresden.

it full power over him. When he heard the testimony of to establish an orderly love activity among Lutherans. Christ in the full determination of the Lutheran first not inclined to let it have full power over him. But former in occurring questions of conscience. soon God's grace overcame him, and through the instruction and close contact with Prof. Harleß, who held pastors in Michigan and Wisconsin are requested to him like a son and was revered by him like a father, he send in their answers to the following questions six It is with deep sorrow that we share the news below penetrated to complete Christian knowledge. The weeks before the feast day of the Holy Trinity of

But God's thoughts are higher than our thoughts. will happen when even the "confessors," i. e. those who and his ways higher than our ways. He did not want to were regarded as such by themselves and others, will call him to an earthly congregation, but to the be revealed as disunited in their conduct, because they congregation of the perfect righteous in heaven. And as are disunited in faith and doctrine. It is shameful how, for in the heat of summer the fruit of the field comes to example, some ""Lutheran"" It is shameful how, for ripeness, so God willed to ripen him in the heat of example, some "Lutheran" theologians have taken up affliction, to gather him into his shewers. An illness into the cause of the deposed Baumgarten, whose entire which he fell two years ago brought him near death, and trade, in my firm opinion, was not due to this or that wonderfully saved at that time, he had nevertheless human weakness, but to the question of whether "one since that time to carry his life, as it were, in his hand; may still punish apostasy from the confession with the great weakness that often came preached to him deportation. God strengthen you over there in your work, again and again, "In the midst of life we are

Thus the Lord prepared him for a long time, in order

His mourning, his affliction, and his misery, Have come to a blessed end. He hath borne Christ's yoke, He is

dead and yet liveth.

- 1. theses on the appropriate, the preacher
- The church is the only way in which the congregations When in Leipzig he heard the testimony of Christ in the can participate in the government of the church in a
 - 2. theses about the right, Christian wise procedure
- 3. theses on the doctrinal article of Christian confession from the mouth of Prof. Harleß, he was at freedom and the means for the trouble-free use of the

At the same time, all Synod members who are

- I. What has happened within their sphere of activity
 - 2. what measures to take to achieve this purpose?
- (3) How far each one has made himself acquainted with Luther's writings and studied them?

Any other matter about which someone intends to make a necessary or useful submission (in writing!) will never be put on the back burner by the Synod.

Ottomar Fuerbringer.

Fraukenmuth, the J. April 1859.

Synod Ad.

The Northern District of the German Evangelical Lutheran Synod of Missouri, Ohio, &c. St. is holding its fifth annual convention at Fraukenmuth, Mich. the opening of which, beloved be it to God, according to synodical resolution, is Wednesday

after the Feast of Trinity, as the 22nd of June.

Pastors, teachers and deputies are requested to give two weeks' notice of their intention to come to Rev. O. Fürbringer, as Pastor loci, so that the necessary arrangements for quarters can be made by him in time. The dear brethren also wish to arrange their journey so that they arrive Monday or Tuesday p. (June 20 or 21) by mail at Bridgeport (not Bridgeport Center), Saginaw Co., as the last stop before Frankenmuth, and disembark at Mr. Koch's inn, where wagons of parishioners should be ready at all times to convey the arrivals to their quarters.

> Friedrich Lochner, d. 7. Sekretair des nördl. Distr.

Milwaukee, Wisc. the 29th of March, 1859.

Conference display.

The Fort Wayne Pastoral Conference will be held from Tuesday after Easter, April 26, morning 10 a.m., through Friday, April 29, evening.

M. Stephen. Secr. pro tem. Fort-Waync. the 30th of March, 1859.

Notice.

To the dear and honored brethren who are members of the Northern District of the Lutheran Synod of Missouri, notice is hereby given that during the public sessions of this year to be held at Town Frankenmuth, Saginaw Co, Mich. from the 22nd to the 28th of Juneus, the following matters shall be heard:

Concerning the Preachers' and School Teachers' Widows' and Orphans' Fund.

The income and expenditure of this Casse of the year 1858 behaved as follows:

Intake:

- 1) In contributions from the HH. Pastors and
- 2) Gifts from municipalities

and individuals . . . "101.65 8.40

Issue:

1) For 5 widows and 11 fatherless orphans under 1 years of age according to the statutes8310

Special gifts to nam

Widows made liable " 6.50 ----- -316.50

have been kept in cash for the time being, because it was assumed that the society, which mostly consists of pool preachers and teachers, should be supported by the gifts given without any special provision, so that it could no only cover the present large expenses, but also provide By Hm. Past. J. H. Jox, Küchhain, Wise, Collecte at the wedding co immediate help in the case of further deaths that migh occur. Of course, there was still some doubt as to whethe this was really the opinion of all donors; therefore, eithe subsequently or henceforth, when a gift is made, a precise determination should be made as to how it should be used, whether it should simply flow into the treasury o whether it should be distributed as special support among the widows and orphans. I also wanted to draw the attention of the dear synodal congregations, which have to give the widowed Professor Biewend and her 7 fatherless orphans the justly suspended pension, to the fact that they must always state exactly whether their contribution or their collection should go to the "Unterhaltscasse für verw. Frau Professorin Biewend" or to the Casse "der Unterstützungsgesellschaft für Prediger- und Lehrer-Wittwen und -Waisen. If a contribution is sent anywhere, as has often happened, From the comm. of Mr. Past. Streets, Collinsville, under the provision "for the preachers' and teachers' widows and orphans", it will naturally and entirely be handed over to the Society's Cassirer. In publicly expressing my heartfelt thanks to all those who have given so generously for the love they have shown and in wishing them a rich reward from the Lord, who is so pleased with the support of widows and orphans, I also ask for further heartfelt participation and request the honored members of the existing support society to send two dollars for this year as well, if possible, by St. John's Day to me or to Mr. L. Roseülce, both at the address Oare o5 Rev. 0. k*. IV. IValtber, 8t. I^ouis, to be sent I. F. Bünger.

Receipt and thanks.

For Peter Seuel by Hm. Dr. Schier, by Hm. Wich. Griebel ... §4.00 "Ludwig Kolb by Mr. Past, Engelbert, of the St. PaulS-Gem. §4,37 of the St. Johannes- Gem.

... 8,00 "E. Nagel vom Jünglings-Ver. des Hrn. Past.

Swan in Cleveland

"Joh. Rocker by Mr., March from the comm. in Lancaster, O. 4.00
"Bruno and Theod. Mießler of the women's club of Mr. Past.
Wüstemann in Detroit, Mich. 4,00
"H. EverS of Mr. Past. Schwan in Cleveland, O., by Mr. Dr. Sihler

§3; by Mr. Prof. Krämer of the Jungfraucn-Ver. of the Wem. of Mr Past, Schwan in Cleveland, O , $\S 6$ - - 9,00

" Wich. Henke by Mr. Prof. Krämer, of the same association 7tV "Wild. Hoppe from some friends from the community of Mr. Past. WambSgans in Allen and Adams...

	Co. at 1856 §10; at 1857 §18;	
	in 1858 §331,	00
For (Georg Wambsganß, through Mr. Past. Schumann collected or wedding of Mr. I.	า th
	Ream2,05	
" Fra	nz Härtel from the Gem. in Altenburg, Mo.	
	§3.20; of the comm. in Paitzdors, Mo. §4.55;	
	from the comm. in Frohna, Mo. §3; from an unnamed perso	n
	50 Cts.; on the baptism of children at Hrich	
	Zachar. Miller in Altenburg ges §314.3	25
	ordially thankfully certified by Mr. Past. G. Polack of the womn of his parish in Will Co. III. to have received for ne	

Held

percin of fils paristi in will co, in, to have reserved.

Concordians 4 ouiltS, 4 undershirts and 15 pairs of woollen stockings

C. F. W. Walther.

a. To the general Synodal. Casse .-From Mr. E. Roschkr, from the Synodal-Casse wrstl. Districts§50...

For the general praeses:
Leaving a surplus of V 71.90 These 874.90" of the comm. of Mr. Past. Link, Pleasant Nidgo, Madison Co, IllS Hrn. Past, A. Brose'S in Town Hubbard, WiSc. collected Centcasso d. To the Synodal Mission Easse:

> Mr. Aug. Bublitz 2,13 Mr. Past. H. Wunder in Chicago, Ills.....

§2.50 ges. at the infant baptism of Mr. Chr. Jlten, by Mr. Past. Sallmann in Elkgrove, Ills. 11.30 by Mr. Past. Müller in Chicago, namely: §6 Epiph Collecte in his church, §5,30 from MisstonSbüchse of his church.

From the comm. of Mr. Past. Straffen in CollinSville, IIIS, 10,00

11.00 " Immanuels "

Mr. Dan. Bohnhardt in Eisleben, Scott Co., Mo. of an Ungenanten, by Mr. C. Kalbfleisch in Collinsville, Ills, ... Dom DreiemigkcitS-Distr. of St. Louis Gem. - - 4.90

6. to the college maintenance fund, for teacher salaries:

IIIS.1<>,30 . the St. Louis comm. namely: §11.00 of the Tri-United States Distr.

ä. For poor students and pupils in the Concordia college and seminary:

By Mr. Past. Miracle in Chicago, Ills.: from the Inngfrauen-Verem of his Gem. for the disciple ecte at Mr., M. Ehrlinger's baptism of a child at Bass Creek, Rock Co, Wisc, for student A. L. Selle .

From Mrs. Bohnhardt, Eisleben, Scott Co., Mo. 5.00 " of a Nngen. ir St. Louis by Mr. Graves 1.25

o. To the maintenance fund for verw, Mrs. Prof. Biewend:

By Mr. Dan. Bohnhardt, Eisleben, Scott Co., Mo. 2... F. Bohl au, Cassirer.

For the upkeep of the seminary in Fort Wayne:

Weilmachts-Collecte der Gem. des Hrn. Past. Klin- kenberg . §8.00 For the organ in the seminary:

onder Gem. des Hrn. Past. Franke in Addison, IIIS. 9.00 Chr

Piepenbrink.

Received

a. To pay off the debt of the Concordia College building:

By Caroline, Emma and Lucv Stünkel, schoolchildren of Mr. Cantor Bünger m Chicago, IIIS. - - - - §8,00 the comm. of Mr. Past. Lemke, Monroe Co., Mich..,..

From Mr. Grossmann in St. Louis 0"some members of the congregation of the Rev. Sauer, Jackson Co., Yes. -, W. Duwe and Frd. Schepmann ä §2.00; Nolting, G. H. Schep- mann, H. Mönning, H. Beukmann, H. Holt- mann, Past. Sauer ä §1,00; G. Mönning u. Merz, as a thank offering for recovered health, from the community of

*) Drrin No. 15 of the "Lutheraner" acknowledged §1,00 for the same purpose, is not from Elisabeth Merz, but also from Mrs. Magdalene Merz.

Past. Lehman" near Manchester')

To the synodal treasury of the

western district: VonderGem. des Hrn. Past. Miracle, Chicago, Ills. 14.52 From Trinityistr. in St. Louis, Mo. ImmanucIS-Distr. " " 11.00 " ,. ,..., 8 ,95

From theGem. of Mr. Past. Jungk, Scott Co., Mo. 2.00 E. Roschkr.

For the **Lutheran** have paid: The II. Year:

Mr. C. Gerling.

The 12th year: Gentlemen: T. Zanke, C^-Gerling 50 Cts.

The 13th year

Messrs: H. Jlsemann, H. Schäfer^25 cts, I. Zänke, G. Brüggemann 25 cts, H. Jsenberg 50 cts, 2nd M. Bonnet.

The 14th year:

Messrs: C. Schunke 50 Cts, H. Altag 75 Cts, C. Wahrenburg 75 Cts, H. Bote 50 Cts, F. Döhring, C. Johann 50 Cts, H. Meier, H. Jlsemann, H. Schäfer, D Wesemann50 Cts, H. Grese, G. Brüggcmann 75 Cts, H. Brannahl, H. Jsenberg, H. Armbrüster, J. M. Bon- net, Past. L- Dulitz, Cl. EggerS, P. Roth, W. Patzer, A. Goldhardt, Past. F. R. Tramm

The 15th year:

Messrs: C. Schunke 50 Cts-, C. Wahrenburg 25 Cts-, C. Johann 50 ts-, G. Meier, H. Schäfer 75 Cts-, H. Kuhlmann, E. Kluge, F. Trese, . Schneider, Past. G. Link, H. Brannabl 50 Cts, D. Horstmann, W-G. Scrineider, Past. G. Link, H. Brannabi 50 Cts, D. Horstmann, W-Heine, H. Göhrs, Schief, Voigt 50 Cts-, Past. F. W. Föhlinger 28 Er., A. Einwächter, J. Fritze, P. König, E. Beck, C. Mittler, Fr. LouiS, E. Muhlv. Ch Ströbel, J. Scherrer, H. G. Meyer, J. Nuppel, Matth. Letzsche 50 Cts, Fr. Graf 50 Cts, H, Gebrding 50 Cts, Fr. Meyer 50 Cts, Nie. Pdeth 50 Cts, G. Reis 50 Cts, Fr. Gerberding.50 Cts, J. H. Riege 50 Cts, Chr. Köbne, J. T. Neiscr 50 Cts, G. Hild50 Cts, G. Lnrkhardt, G. Funke, C. Ko- laSz 50 Cts, A- Nisebwitz 50 Cts, Pott 50 cts, C. Waldemann 50 Cts, Past. A. Ucbclacker, F. Dettner50 Cts, H, anemann, J. Christgau, P. Hoffmann, Past. F. R. Tramm. Further; Wittwe Bück.

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Wittwe Bück and F. Dettncr 50 Cts.

For earlier vintages:

Mr. Past. F. R- Tramm \$1.75

F. W. Barthel.

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Herausgegeben von der Deutschen Evangelisch = Lutherischen Synode von Missouri, Ohio und andern Staaten." Acdigirt von C. F. W. Walther.

Volume 15, St. Louis, Mo. May 3, 1859, No. 19.

(Submitted.)

Dear Friend and Godfather!

to be able to give lessons. I know this from my own as in the English language. We often sing a hymn or experience, for in the evening I try to keep my children read a sermon before the evening service. When I sing,

This time I cannot refrain from sending you anlively and active, so that they do not go to sleep with a full however, I have to follow the authentic old Lutheran way unusually long reply to your last letter. When I learnedstomach immediately after supper. I ask them what they that the children learned, because you know, when we how little you send your children, including my dearhave learned from the sermon in church or from the were children, this way had already been abolished in Pathchen, to school, I asked you in my last letter to doschool lessons, and I begin with the smaller ones, so that Germany, or at least gradually changed so that it no more to satisfy the needs of their minds. You then gave the older ones cannot tell them what they still know. Even longer had any resemblance to the authentic way. me two reasons why this year this could probably beif this is not much, they learn to pay attention. After this To this you will say, of course, that not everyone has done just as little as last year, although you yourselfshort examination, when I try to help the older children the skill and patience for this, even if there should be no wished it. Now I beg you, let us consider this a little with their tasks for the next day's lessons and to explain lack of time and desire. However, this is also a work that more closely. But first we must seriously consider that this and that where it is necessary, the younger ones are cannot be made the duty of every householder. But it is not up to us whether we want to give our children already asleep. After all the children have gone to bed, I could this not be at least a pleasant entertainment for Christian instruction for the salvation of their immortal read through their school books about the next day's many? I have become certain that a householder could souls or not. God Himself has earnestly charged us to_{lessons}, so that I can help them again in the evening. This not possibly repeat in the evening, let alone do, all that "bring up our children in the discipline and admonition often gives me a good occupation for the edification of is done in a day in a good school, and that I have a of the Lord," that is, for His heaven.

We parents ourselves cannot do this as perfectly aswork that does not occupy the mind. You will wonder how surpassed in school by anyone else. Secondly, the little it is done in a Christian parochial school. Although wethis is possible, but you see, in things that I did not learn ones who do not yet go to school already acquire many must do our part to educate the children in the home,as a child, I help myself with books (for example, in things which they would not see and hear without these we can never take the place of a school teacher andlearning English I have always used my dictionary), and exercises. Thirdly, all my children, when they have do as much as is done in a parochial school, even ifso I have made the same progress with the children. On matured into adult persons, will thank me for it for the every householder were learned enough to do so.such evenings, however, when they have no schoolwork rest of their lives; and fourthly, finally, this habit, which During the daytime we fathers have to work, and in theto do, I let them copy something while I recite it to them, has been implanted from childhood, will be passed on to evening we are too tired, along with the children, toand thus convince myself how they make fewer and children's children and will have a long blessing effect, give a thorough, useful, and blessed education. fewer mistakes in the German language.

my soul, when my body has to do the next day with its fourfold benefit from it. First, my children are not and, God willing, will confirm many of my hopes as a grandfather and give me great joy. Las stands, however, in spite of all this

that no father, who has to go about his business by day. relation to this holy law.

of grace is opened to them through their Savior Jesus use of that of its elders? Which goods are more lasting, Christ, true God and man in one person, and how they those that must first be acquired, or those that are think that it is enough for them to be married or to be receive the sealing and assurance of this grace in the obtained by inheritance? Did not an excellent theologian married, who think no further than, 'If I had a wife, I sacraments; how they can discern and distinguish all once say in the pulpit, "There is often little blessing in would have a husband," or 'When they come up, they false doctrines with keen insight and accuracy, and how inheritance; it seldom comes to the third heir?" Now, think about wealth and honor, how they will become rich they can courageously oppose and guard against them, even if it were not so, I believe that if, according to God's and ride high, and how they will inherit great wealth for and so on. All this can be done more thoroughly and counsel, my last hour had soon struck, my children their children, but they ask nothing about the discipline better by a man to whom this goal is the only task of his would more easily get by than yours; and why? Because of children. And as some say now, If my son learns so whole life, who has been called to lead and instruct the they would have learned something useful at school, much that he gains the penny, he is learned enough. children of a congregation. The instruction of a teacher even in an earthly sense. It is better to have children And now no man will raise children otherwise than on in all things which the children are taught for their poor in body and rich in spirit, than poor in spirit and rich wit and the art of feeding. They think nothing else but earthly welfare proves equally beneficial.

Yes, you may say, I can well understand that, but, asthe daily small handouts and services, only on such days children as they please, just as if there were no God to you also write in your letter: "Times are so bad, onewhen there is no school. At such times, when parents command them otherwise, but they themselves are God hardly has the bare necessities when the children helpneed their children at home, there is usually no school and lord over their children. Such people are the one diligently with one's work. What is to become of it, for several weeks. when the children go to school so much and can help There they can always be habituated to diligence andneither Turk nor Tartar can be so harmful." almost nothing?" To this I answer thee: Mark well what activity to such an extent that they will one day be able "The reason is that, as much as there is in them, they is the cause, that thou, with all thy work, hast yet to to help themselves, and also acquire an aversion todo not do otherwise than that both the spiritual and the

more fruit in a hundred acres than I had in fifty. You have doctrine? As the teachers, so also flav a few fillies to death at their tender age.

The second reason you gave was that if you should ...how much less can I paint it thee fairer? Of course, can teach his children as well as he does in a Christian perhaps die soon, you could leave your children much you must not be offended by the language of the man parochial school. The children cannot see so clearly clear land and much cattle, and that would be better and of God. For once he cannot help but write in German from the ten commandments what they are to do in safer than much knowledge. Let us first consider this and coarse, because he was chosen by God to be the from an earthly point of view. Does not every bird build reformer of the church when it was utterly devastated by The first is that they learn from the gospel how the door its own nest only when it is fully grown, and never makes the Antichrist. Now listen.

Dr. Luther says: "Above these are some others who in body or rather in earth. My children work, except for that they may be free, and sift in their will to raise their most poisonous and harmful people on earth, so that

complain of the most needful things. But this is not so idleness, which is the beginning of all vices. It issecular state perish, and both housekeeping and child bad as thou thinkest. But let it be so. You are a farmer, understood that I say this only of older children, for therearing perish, and remain like wild beasts and swine in have about a hundred acres of land to cultivate, cannot little ones must learn and play alternately to stimulatethe world, which are good for nothing but to eat and have a servant, and must therefore cultivate everything their minds, but must never be left entirely idle anddrink. Notice that if one does not raise children for yourself. Can't you help yourself then? What do you think unoccupied. From an earthly point of view, however, it isteaching and art, but makes vain freshlings and if a farmer wants to drive wheat to the city, and instead always better to accustom children in such a way thatdrunkards who seek only food, where will one take of twenty-five bunches he loads fifty, so much that his they will one day be able to found their own armypastors, preachers, and other persons to the word of horses could not pull it? If he really could not get full-themselves, than to abuse them even in their tenderGod, to the church office, to pastoral care and worship? grown horses to harness, could he help it by harnessing childhood through much work and thus try to give them aWhere will cities and states take chancellors, a few fillings and ruining them for ever? Yes, of course, better chance of a profitable inheritance. But what aboutcouncillors, clerks, officials? .. What kind of a desolate, he would only be allowed to unload half the load, and their souls? With so little schooling, are they able tohorrible world is this going to be? Both the spiritual, the then he would be able to drive on. When you came to guard themselves against false doctrine, if they have not secular, the conjugal, and the domestic estate should see me last autumn, you told me that you had grown no even learned to know it and distinguish it from purefall to the ground, and the world should become a pure pigsty. But who will help this? Who is guilty of such an convinced yourself that as much can be grown on a little once the parents must give rake schafl of the souls of abomination, for just such abominable, harmful, well-worked land as on twice as much but less carefully their children. But God will hardly ask a father why hepoisonous parents have children whom they could draw worked land. The same is true with regard to cattle has not cleared more land for his children or left them ato God's service, and draw them only to the service of breeding. Your cattle are only half as healthy, half as larger inheritance. If such parents and teachers alreadythe womb? Woe upon woe, and but woe to the same!" strong, and half as productive as mine, which are have a heavy responsibility who have neither led their "To such wicked worms, or unwary parents and considerably fewer in number. Yet you have twice as children or pupils on the way to salvation nor watchedhusbands, this little book (of Christian stewardship) is much work. Why do you send your children to school so over their souls, how much heavier an account will thosehigh of need to be read or heard, that they may learn little? Oh, think of it, it is a much greater sin to neglect have to give who have kept their children from it for thewhat God gives them." the souls of children for all eternity (for the short school sake of small earthly advantages, which are not even After such strong language of the man of God Dr.

years pass quickly and never return) than if you were to certain? But what am I doing with so many words. I justLuther, I close my letter with the renewed intercession remembered that our father Luther wrote a preface to afor the safekeeping of the immortal souls of your booklet "On Christian Stewardship. Since you do notchildren, especially of my little Pathchen, and call to have it, I will copy a few words from it for you; for theyou: Watch over their souls; you must one day give an most learned man of our time could not so emphasizeaccount for them.

Your faithful friend and godfather! Johann....

Luther on expecting and waiting for the profession.

"Whosoever thou art, expect the calling; the LORD please God. (On Ex. 20:11.)

the fishing nets.

480.)

art with them, and consider it a great and excellent other calling needs no signs. For I would never preach stayed out of the preaching ministry. I have also boasted danger if they do not teach others; they say that they here in Wittenberg if I were not compelled by God and of this, since a long time ago the pope wanted to know over the land, called his servants, and delivered up his calling is now confirmed by men and yet also by God: begun, and at last he consumes them with displeasure aside and does not preach. Whoever and laziness. Therefore he who is called.

He that offereth his mouth, and receiveth the word of Christ, he being the instrument, and not the master: but he that is not called, let him pray the Lord of the harvest to send forth laborers into his harvest. Matth. 9, 38." (On Ps. 8:3.)

Furthermore, Luther writes: "If you notice a work in you that God does not work in you, trample it underfoot and ask God to bring to shame also in you everything that He has done in you.

Do not work yourself. And if thou canst save the whole Now these two callings are done in this way: one, as world with one sermon, and hast not the command, let it coming from God, is bad; and the one who claims it, do alone: for thou shalt break the Sabbath, and it shall not not accept him, because he gives you signs; or do not believe him, because he gives you signs first, that he is will find thee, and those who have the right to call, Finally he writes: "Let no one intrude into a public office called by the Holy Spirit. For there are many such sneaks

shouldst thou also be in a stamping mill. God fetched without God's calling. And know this for the sake of the and preachers in the world today, who say they are David from the sheep, Moses from the flocks, new foul spirits that intrude and creep in, since called of God, but they point to God or to the people who Amos from the draught cows, Elisha from the but God has not called them nor sent them; they want to have called them. For they may come and creep up plough, Samuel from sleep, the apostles from be preachers and teach the people without requirement behind men, and wash so long that they are afterwards and profession, ler. 23, 21. .. It is not enough to boast of called and appointed: men may be soon persuaded with If thou art called, live diligently in thy calling, and act the Spirit; neither will God have it that men should words. But they are thieves, and murderers, and wolves, manfully in the Lord, and direct thy ministry according believe them which pretend and say, Believe my Spirit; John 10:1: but this is my glory, and my power, that I know to all thy might. In the meantime, pray and entrust the yea, they that say, The Spirit doth drive me, and the that I do right, and am called by the commandment of future to God. He will provide the happiest outcome. Spirit calleth me. . For this is decreed, that the Spirit love. This is my glory. I boast not of my spirit; for there I For prayer is to me a ladder and a key of heaven, and shall not puff up or provoke any man's heart, except he could not do a part of my office, though I knew that I thou shalt exercise good knighthood, and keep faith confirm it first with signs (miracles): outward evidence should convert the whole world: but there is the word and and a good conscience." (Innocence. Nachr. 1746. p. must he bring with him. This is the inward calling. The commandment of God. And if it be according to God's other calling is also divine, but it is through men. The word, it is right; but if it be according to my spirit, all that In another place Luther writes: "To these also belong first is from God alone, without any means, and this I begin soon lieth in ashes. So they force me in by force, those who themselves are aware that they carry great calling must have outward signs and testimonies. The and compel me to preach, though I would gladly have

bury in the ground the hundredweight that is required by the Elector of Saxony to do so. It is the same the causes of my profession. - This is the profession of commanded them, and think that they must expect a with another. For if people want to force me and make a public office among Christians. But if I should come severe judgment from the Lord with that lazy servant, me do it, and I can do it, or I cannot do it at all, which among the multitude, where there were no Christians, I Matt. 25:18, 24 ff. Luc. 19,20.ff. Thus with ridiculous lies they want me to do, I do as much as I can. Then he should do as the apostles did, and not wait for the the devil deceives the minds and imaginations of those doeth by men, and so standeth God's commandment, profession. For there is no office to preach; and if one people who, instructed in this verse Ps. 8:3, should that the Holy Ghost also calleth me, saying, Deut. 19:18, should say, There are no Christians here; I will preach, know that we do not find those who teach, and that it is Thou shalt love thy neighbour as thyself. No man shall and teach them Christianity; and a multitude should not our word to teach and preach, but that our mouth live unto himself alone, but shall also serve his gather together, and choose me, and appoint me their alone serves his word when he wants it and will call us neighbour. This commandment is laid upon all, upon me bishop, I should have a profession. (To 2 Mos. 3, 1.) to it. He saith here; thou, thou hast prepared a power, and upon thee. If this same commandment takes hold not they, not we. So says the gospel Luc. 19, 13. ff. of me and is held up to me, no resistance will help, Matt. 25:14 and following, that the lord, when he went unless I want to resist until I fall from God's grace. This

goods unto them, and divided the talents among them. therefore remember and serve your neighbor in it, or Therefore wait thou also until thou be called; others will come plumping along over the dwarf field and nevertheless stand not after a preaching office, enter get into offices into which they have not been called, nor not thou in thyself: for thy craft shall not rend thy belly. have they been asked or requested for it. As if I were to God saith in the prophet Jer. 23:32, I sent not the go to Leipzig and preach there in the castle, saying, prophets, neither did they run; I spake not unto them, "The Spirit drives me and I must preach," that is wrong. neither did they prophesy: this temptation grieveth and If he does not give you a seal and a sign, refrain from toucheth them much, so much so, that they are greatly doing so and remain in the common way, so that one disturbed and repented of their profession and station out of measure. The devil plays such a game with them, so that he makes those restless who have them. So that he makes those restless who have together: but he who is not called to preach here stands

(Submitted.)

An evaluation.

In No. 6, 7, 8 and 9 of the present volume of the "Lutheran" there is an essay by Pastor Hügli, in which the doctrine of the holy Scriptures of the rightful calling to the holy ministry is discussed. Scripture of the rightful calling to the sacred office. In it the doctrine of the holy Scriptures concerning the rightful calling to the holy ministry is presented with convincing clarity and complete evidence, and is defended against the uncalled, unauthorized running and pushing of the Methodist preachers. The aforementioned essay is a well-crafted casting from the pure, clean gold of the Word of God, and therefore so well armored that it cannot be countered with any weapons from the arsenal of human reason. Whoever would nevertheless trybecause he cannot bear the pure, heavenly splendor of divine truth that shines before his eyes here-to take up a lance against it, could only want to do so in order to acquire the by no means enviable fame of having

to have once quite thoroughly disgraced. But since there plan; he steps back a few paces, takes a mighty run1 would, however, be doing what I am not supposed to are people who seek their honor even in disgrace, a man toward the castle, and inveighs, "You old Lutherando, since I am a mere judge of the battle that has taken was also found who had the courage to take upon popes! who gave you the right to summon us before your place, and not a fighter in this matter myself. I therefore terrible to look at, one bloodier and more murderous own name. than the other. Here the ugly sword of arrogance and Since all this talk does him no good, and the strawand are there distributed and received; hear what this most conceited presumption-there the lance of most man or the old Lutheran castle (he himself does not know Methodist oracle says, hear it, but do not be alarmed: venomous hatred against all faithful Lutheran what it is that he has in mind) is not blown up into desire, you are all together unreasonable people! You preachers-here the proud helmet of exclusive sonship so in his despair he begins to write poetry, or rather to victorious fighters of God who have entered the rest of with God, and there the heavy, impenetrable armor of-declaim and sing what a poet of unknown greatness has God: Luther, Chemnitz, Johann Gerdardt, Paul human reason. This is the hero in his armor; I have sung to him. He applies his words to the "old Lutheran Gerhardt, Müller, and all your names; you who have drawn him with it life-size. It is difficult to say, of course, popes" and sings to them with a trembling voice: how much of all this we should regard as the property of our knight-errant, and how much we should attribute to Doctor Nast, since, as he himself says, he must usually first put the improving dog to the submissions of his coworkers, the Methodist preachers, these teachers of the people, before they can appear in print. As we do not know this, we must, of course, put all that we find here to the account of the name which stands at the more than two-thirds of his powder and lead in vain, asleep in the Lord, then you know what you have to do: conclusion of the said leprosy.

thirsting for laurels, and already crowned with victory in pelf-certificate: "What I have spoken is reasonable, Reason is of great value in our time, as not only the free his thoughts, strides up to the essay of the Past. Hügli. everything else is nonsense." Then he quickly spirits and rationalists, but also the Methodists, who are There he stands, throws himself into his breast, and remembers that he has not yet made any attempt to kindred spirits in this respect, repeatedly tell us. **) begins to talk madly, in a rage, and to indulge in all sorts refute the accusations made in that essay against the of superficial drivel and incoherent sentences. He does lalse teachings of the Methodists concerning baptism serious shape. Our Methodist preacher is praying! And not go into the matter itself at all, but skirts around it like and the Lord's Supper. Knowing that he is less skillful and how does he pray?-"That God may open the eyes of the a cat around a bush. He fantasizes about "stupid lies," less practiced in this field than he is in grandiloquence honest souls who are still in the old Lutheran church, so which Past. Hügli, of a "mirage" that he had drawn for and in throwing around coarse invectives: (think of the that they may recognize such false wage-servants who him, and of a "straw man" that he had placed before his expletives: "ungodly delinquent," "seducer," "old are only concerned about wool and fat." Certainly a eyes, and he becomes tremendously upset that he is Lutheran popes," "devil's messengers"), he hardly lingers beautiful prayer, full of nevertheless unable to do anything against these here for a few minutes, but makes short work of the airborne constructs. The supposed straw man stands matter with a few slogans of power. Doctrine is not at all Apologist" for years, since the latter has stubbornly refused to before him as if forged of brass-yes, it seems to him at the field for Methodism. Since Mr. Krehbiel did not see fit the way, some other papers have done the same. After they had times as if it were a castle he had before him-a castle to get involved here any further, i.e. the evidence of Past. reaped only shame and disgrace with all their attacks, they seized behind which all the old Lutheran preachers have Hügli's evidence, it would be foolishness to try to refute the general panier of such muzzlers, daS Hasenpanier. D. R. entrenched themselves. This thought now calls upon all him. I could indeed cleanse the doctrine of baptism, the his heroic courage for the

himself the assault on the castle of divine dignity that is judgment seat? Show us your authority, signed by the leave this clean-up business to Mr. Past. Hügli or the built up in that essay. What this heroic man did not do, I King of kings!" And after a short pause he continues in ahonorable editors *) if they should deem it necessary, will now keep silent about; but what he did, that shall be higher swelling tone, "The founders of the Methodistwhich is of course not the case on my part. I will only praised and witnessed by me as an eye-witness that he Church were thoroughly learned men, who had received cite one example, namely, how our knight seeks to did it thoroughly. For he must be praised for having their instruction in the first universities of Europe!" And refute the pure Scriptural teaching of the Lutheran exposed his spiritual impotence, his born-againness, from this he would tacitly draw the neck-breaking Church on the Lord's Supper. The destructive reason is and his colossal lack of understanding to everyone in the inference that, because those men were, in his opinion, this: it is not "reasonable," he says, and "all reasonable most unveiled manner. This knight, so terrible in his so must he and his kind be "thoroughly learned men." For Lutherans believed it as little as the Methodists." Hear eyes, is a Methodist preacher, and enjoys the name of he babbles of a literature and of educational institutions it, then, ye Lutheran Christians, who, according to the Krehbiel. The weapons with which the aforementioned which they had, and of which they need not be ashamed. words of the Lord's testament, believe that in the holy knight has achieved this fame are exhibited in No. 6 and Yet the Wesleys and Fletcher are to him stars of the first supper the body and soul are united. Hear, then, you 7 of the last volume of the "Christian Apologist". There magnitude in the ecclesiastical sky to which he is able to Lutheran Christians, who, according to the words of the they lie on the ground of the battlefield, these weapons, raise his eyes; modesty has not permitted him to give his Lord's testament, believe that in the holy supper the body and blood of our Lord Jesus Christ are present,

That only they recite his word, And urs show the per stand;

God will not counsel us otherwise. Except by their be damned. And come not into the grace of God.

Send you wisely into the time, Flee those in sheep's clothing."

when he begins to vacate the polling place, while still abandon this doctrine and believe what your reason Dressed in the armor now described, our hero, issuing to himself for consolation the certainly beautiful teaches you about it, then you are reasonable people!

Krehbiel has dropped on it in passing.

died, but are still alive and preach daily to hundreds of " "Such devil's messengers say, The Lord God sent them, thousands in your unsurpassable books of edification; hear it, you who are otherwise highly praised even by the Methodists, Arndt, Spener, Franke, Bogatzky, doctrine and ministry, Whosoever shall not seek them, let him Woltersdorf, you have been unreasonable people, because you firmly believed this doctrine and died on it! If you still living Lutheran Christians do not want to share In this way, our heroic knight-errant has already shot this honor with your faithful fathers who have fallen

But hush! hush! The end of this scene takes a

*The editorial staff of the "Lutheraner" has not seen the "Christian

**Our dear colleague seems to be surprised that the Methodists do not respect the words of the Son of God: "This is my body, this is Lord's Supper and justification of the slobber that Mr. my blood. But Luther has already given information about this. He wrote on a similar occasion: "Our adversaries are even fellows, and have very light legs, that they can leap over the little word so guickly, as if it were nowhere to be found." On Gal. 3, 2.

149

of Christian love and humility, which is followed by a final verse, as powerful as it is beautiful, which reads thus:

"For the brassy booths Think only on a full belly, And in their wicked plots Have the Scriptures in use, Of such they are masters, Tug them to their purpose, Still remain inveterate evil spirits, Send you wisely into the time, Shun such clergy."

Judging by these verses, I must believe that Mr. Krehbiel is either the son of a poet, or even a corrupt poet himself.

M. Eirich.

(Submitted.)

Wedding speech in verse by Fr. Weihe.

Held at his friend's funeral.

Lord Jesus, you yourself have honored the marriage state, And once turned your foot to the wedding: Be there also today, with us, your poor ones, And let your light of grace shine to all hearts, So that we may rightly understand your counsel and will, And see you, the bridegroom, Alone before us!

You know, dear couple, what St. Paul writes to us, (1. Cor. 7,39. And what little more is considered, practiced and believed;

I mean that word Of true Christians' marriages, They shall be done, saith he there, In the Lord alone.

Methinks this is a sentence That teacheth us not a little, And which a Christian couple Hear with delight to expound.

With good reason, then, I may dare to say a little more about this lesson.

If one is to be free in the Lord, the dear Saviour, then he must certainly already be in him beforehand. He must have fellowship with this man and Lord, And rightly bury himself deep in him from the bottom of his heart.

This is faith's way: He puts on the Saviour; Is completely in love with Him As his God and husband; Lives daily more in Him And lets Him live in him; Yes learns with every step Much more firmly to cling to Him.

When one is filled with this light, with this power, then the heart's desire is most blessedly satisfied. If there's anything else to do, it's only incidental. You let him be everything, you don't want to do anything yourself.

How then doth the Christian marry in the Lord?

He sifts at His beck and call, When he chooses his spouse. No vain counsel, no wretched chattel may blind him; He claims his spouse From his Jesus' hands.

Whereunto the Lord counselleth not, It is a false impulse unto him; (1 Cor. 7:16.) That which his Master giveth not, He loveth not. His counsel, the great counsel, (Isa. 9:6.) Must counsel him in all things.

What he enjoys and has Are all Jesus deeds.

No wonder, if the step, the great step succeeds, Which often brings many a Klügling, around body and soul. How can it be lacking in eternity of the highest wisdom, If one lets him choose otherwise only alone in all.

The Christian chooses always gladly For His name's glory, And remains in the open still His all own. He never desires to live to his own pleasure. Oh, no! His married state shall exalt his lord.

His whole chief purpose is but to build Christ's kingdom, And behold God's glory in his branches, Which he will give him; To point them to him, That they may praise the dear Lord Still in posterity.

How the scoffer remains here, The hypocrite too, behind. They both look only to their supposed happiness, And seek rich, honored, to live in pleasure and splendor. But the good Lord must give the name.

Still more: the true Christian, who united himself in the Lord, leads by the anointing power the whole marriage state.

One thing is always his trouble, Only one thing is his effort; He is sifted day by day, Pulling at Christ's yoke.

He is driven by the Spirit of the Lord, In him dwells the mind of Christ;

To whom he surrenders a thousand times himself and his wife. That makes everything sweet for him, to cling to the Lord in union, And to begin everything he does with Christ.

So indeed he freeth, yet he freeth not. His whole attention is but to one thing. He is alone loosed, and yet sifts himself bound. hath nothing, and yet hath found much, yea, much good.

That no fashionable Christian grasps, That remains far too high for him; Even if he considered it so often with a proud mind. The hypocrite may consider it as often as he can, In his heart he will never put it right with strength.

But a man loves his wife, as He loves the herd:

For which He even

His precious life gives, whom He guards and protects, cares for, feeds, carries and sews, knows as an eternal father, and hears their pleas. (Ephes. 5, 25.)

The wife honors the husband, And respects him as master; (Ephes. 5, 22.: Remain willing subjects, Obey gladly through love. Helps, wherever she can, With counsel and deed in all things; Seeks, by her lord, to please her husband With joy.

In both is one heart, one will, spirit, and mind; And both hold nothing but Christ for gain. A holy hand of peace hath bound them both together. They have often felt their crosses, and more often blessed hours.

And if the love of both is otherwise really tender, it is at the same time coupled with esteem. They will never offend each other with an expression; but very quickly they will mean the change.

With much tenderness one bears another's burdens, And if a fault be, gentleness reproves it. So sift them with delight to fulfill the law of the Lord, And each seeks to be more wrapped up in Christ.

They both flee earnestly also the hidden spell; And quite often urgently seize each other, To pursue the set goal, the jewel, And daily buy new gold and new oil.

The beginning is made immediately in Him, the Lord, and even the wedding day is spent worshipping.

They mock at that lust of vile vanities, By which the world must prepare for itself the true curse.

With jesting, with play and dance, As only the heathen do, That would be His people's greatest shame. We know one delight that outweighs all: When by power of faith one conquers himself and the world!

And as the beginning was, so it continues daily. Their light, their star, and their bread Is Christ and his word. You can read the image of chastity on their foreheads. They remain in discipline With a gentle, quiet nature.

Then the Lord pours them the golden cup (I mean cross and misery) He has milk and wine to sweeten what is bitter to his own. Then he teaches them to kiss their father's rod.

He leads them out and in daily himself As shepherd, Prepares their table, lifts away the stone of sorrow;

Let them often be justly satisfied in their lack, Speak kindly to them, Fill them with His gifts.

So it is, so it is with him who marries in the Lord. Who shall say that he lacks true consolation? His estate is full of consolation. It drips with blessings. The Lord is his master, he will feed his house.

A sheep that abides with him hath all days well. It walks through the valley of tears With quiet courage of faith. It must not be frightened by a wolf anywhere. He himself will cover his bride with his shield.

And what is now more than delicious: If now the pale death eats the body, the hut, If this old enemy separates the bond of marriage, Then it is quite good, that one knows the bridegroom.

By whom one was happily united in the world, He is also in death, He remains so eternally. What harm is there in a rift? It can rob us of little; He who enters to see, He who remains in faith.

How long will it last, then they are both there, And sing to him, transfigured, at the throne: "Hallelujah! We thank Thy mercy that Thou hast made us husband and wife. It is you who gave us that none of us should be missing."

Dedication.

How my heart rejoices in such a couple, Who, as love believes, have long been in him; Who desire nothing so ardently As only to rejoice in the Lord, And from today onward to devote themselves to him even more.

He, our covenant God, Be all your treasure Himself. He shall take His place in your heart. He will lift up His face over you. Let him be thy God, thy portion, thine inheritance, light, and life.

My brother then take the bride from His hand, As a precious pledge beloved by your Lord; Which He at the same time binds on you On your soul, that He may find it all ready By His future.

He gives her to thee now, As his dear bride, In whom he sees his delight, For his sake. It is his counsel of love, That she may grow large, strong, and fruitful, With thy flock, and under thy care.

O! run thou before her With manly strong step; I know she loves to run Along to the cross of Christ. If the sheep's blood, my brother, may easily accuse us, He will truly ask more nor for the wife

And you, my dear child, Now follow cheerfully, And stay faithfully poor, Right small and hourly awake. Truly, you will not be lost to the Lord, You will be born again to him every day By grace.

Here He sought thee, Awakened, revived, suckled; With sweet milk watered And like a child nursed.
Henceforth He will give thee stronger meat. Only a weaned child can give life to the soul.

He himself make thee, my child, faithful in heart. His testimony shout aloud, That thou art his.

O abide, daughter, abide, With Him who bought thee, Who baptized thee in His death, In His mercy.

Let thy path be pure light, Thy walk chaste and clean; Thy bread the Prince of Life, His blood thy wine. Thy glory the crown of thorns, And His strength thy life; Thy growth - be still, And cling more firmly to Him.

Let thy ornaments be pure gold; Not that which is laid up for oneself, No, that which the true Christian wears In his open heart.

Thy garment: the new man, With Christo here hid. Thy motto day by day: "I am in his sorrows."

That is the bride's way; That is her whole mind. She runs and sitteth down in the shadow thereof, Which is her sun, her shield, when all is shaken, And whose rich fruit she tasteth more than sweet.

How lucky she is! She grows almost beautiful. He himself gives her strength to walk in strength. Faith grows with power, She rests in His arms, And grazes unwavering In eternal mercy.

So free then, my child, As His dear bride:

Who, in a little while, Will see Him, the Bridegroom, with joy. Then thou shalt surely be free To His name's glory, And one day shall hear, "Come hither!" Out of his mouth you shall hear!

Thou our wonder-god, counsel, saviour, strength, and hero, To whom nothing but what Thou workest and choosest Thyself pleaseth; Verily Thou art alone, Who still governest His people, And leadest every dumb sheep through this wilderness.

O, bless this pair, With Thee and Thy good, And wash them snow-white In the blood of reconciliation!

O, bind them both rightly in one spirit; Fill them with strength Make them flames of love!

Come lay Thy hand From both heart and head, That bride and bridegroom in Thee persevering may believe. Transfigure Dick through them, and Thy Jesus name; Speak even to our supplication Thy divine Yes! and Amen!

The reprieve is over.

Thus we read in the 17th number of the famous 'Protestant," edited by the famous Dr. Krebs: "We have the sad duty to inform our readers that the Protestant must be discontinued, because we do not want to impose on the friends who started the paper with us a support that would rise to the level of a sacrifice - and such a sacrifice would be necessary to maintain the paper until it had paid for itself. There are just too few people in St. Louis who, like the two hundred zealous readers of the Protestant, take the right middle road in religious matters without becoming indifferent or indifference, and in this ""too few"" lies the disease from which the Protestant died. He died not of his weakness, but of the weakness of the public."

In this case of death we can act all the more in accordance with the well-known saying: De mortuis nil ui^i sseno (i.e., one should speak only good of the dead), the more certain it is that the "Protestant" has worked only good; he has, in fact, merely shown that vulgar rationalism lacks the ability to live and vulgar rationalists lack the ability to "sacrifice.

I will not sit with the wicked. I will not sit with the wicked.

Ps. 26, v. 5.

Luther says the following about this: Now a guestion arises here: Does not the Lord Christ command us, Matt. 5:44, to love our enemies also? How then doth David here boast that he hateth the congregation of the wicked, and sitteth not with the ungodly? Shall we do them all good, and heap coals of fire upon the heads of their enemies? Yea, I ought to hate them, but not otherwise than for the doctrine's sake: otherwise I ought to leave my service, whether I may yet convert some of them. For the sake of the person I should love them, but for the sake of the doctrine I should hate them. And so I must hate them, or hate God, who gives and wills that men should cleave to his word alone. Then it is a blessed hatred and enmity, which proceedeth out of love: for love is under faith, and faith is a master in love. Then a Christian says: I will not forsake God for the sake of men.

friendship perish: there I hate thee, and do thee no good. thousand years." For faith is to be on high, and there hatred begins, and love ends, when the word of God is concerned. But if it the ungodly should be exterminated, wanting to establish suffer the name, and to fill it up rightly for it. (Pilgrim.) concerns my person, my goods, or my honor and body, such a peaceful kingdom, and the Anabaptists still insist

then I should show him vain honor and service; for these that they want to exterminate all the ungodly and have goods of God are given by God to help one's neighbor such a Christian church that lives in peace and unity. We with them, and are not God's word, and these may be have seen and experienced such mobs, and more will beaten into the entrenchment and put there. But let not come. Therefore, Christians must be taught from these the word of God be cast into the stocks: for the same is and similar texts.... as the word of God remains pure, and faith continues.

So David said, "I do not hate them because they do and shall endure unto the end of the world." me harm and evil, or because they lead a wicked and evil life, but because they despise, desecrate, blaspheme, falsify and persecute the word of God. So you see how you should stand, and also how you should be prepared against false teachers and false spirits.

(Sent in by P?. G.)

Luther explicitly rejects the delusion of the chiliastes.

disciples should think that Christ's kingdom should be a guilt that it has brought us to have such a Savior! Not that worldly or bodily kingdom; and this is a very needful He loves or likes evil; otherwise He would not create again when it came in the window" got away with preface and warning, which he here gives to his disciples. good on it, but let evil thus remain and increase; but that paralyzed arms. A girl, to whom her own father is said to For this delusion was not alone" (at that time) "in the to the evil one and the devil He might the more have wished that very day, after a bad speech, that "a apostles, but the Chiliastes, Valentinians, and Tertullians abundantly show His goodness for His praise and honor. thunderstorm would strike her," remained dead. all also fooled themselves with these thoughts, that it (Luther's Preface to Regius' Interpretation of the 52nd would thus come to pass for the last day, that the Psalm.) Christians alone would possess the earth, and then should not be ungodly; and caused them to think this, that the ungodly should be so blessed in the world, having the kingdom, the temporal sword, wisdom, and power, but considered a bad name of abuse and mockery in the that the Christians should be of no account to them. Then Roman tongue. Until now, the Protestant clergy have have they thought, The wicked shall all be cut off, that the been called by this name; however, some of them have upright may live in silence; and have supposed that applied to be allowed to call themselves "pastor" and to Esaias also saith, There shall no sword be 2c. (K. 2.) be called so, just like the Roman clergy! And the Emperor Item in the Psalm: In his time shall righteousness flourish, has decided that they may call themselves "pastors," and peace, and there shall be great peace (Ps. 85.). Item, also write "parsonage," "rectory," 2c., but they shall have Esaias saith, There shall be no end of peace (K. 9.). no right to demand that they be called so, and in official kingdom is a

For whatsoever I cannot love with God, that shall I hate: worldly peace and tranquil beings would be, and there Our Lord called Himself the good shepherd (for this is and if he preach any thing against God, all love and have been some of them who have set peace for a what the Latin word pastor means), and Peter 1:2 and 8

Pre ii Matth 24 v .l 1539

Gen. 50:20.

God is so good that he would not let evil happen cannot get enough of reading him." Pilgrim. unless he wanted to make something better out of it. He let Adam fall, but out of it came such great salvation that

Pastor.

In Bohemia and in all of Austria, the name "pastor" is easy to bear.

call Him the shepherd of our souls and the arch-shepherd. "In our time, Muenzer was also of the opinion that all And it would seem to us as if those had done better to

Blessings from Luther's Writings.

The famous Tabea Beate Sturm from Würtemberg. the word of our Lord God. Then say, I will gladly forsake "This text, therefore, serves against the seditionists, who died on Jan. 11, 1730, drew most of her spiritual that which I have of God, which is given me for thy sake: which have been, and are, and will be more, pretending nourishment from Luther's writings. Scripture from but that which is God's, and that which is our Lord God's, that all the ungodly must be cut off, and that a peaceable Luther's writings. For a long time she had read almost I will not lose, nor forsake. And if I give you my temporal kingdom must be established; and the Jews, and the nothing except the Holy Scriptures. For a long time she goods, God may give me others, but I will keep God for Valentinians, and the minters, and the Anabaptists, have had read almost nothing except the Holy Scriptures, myself. So we may well give away the temporal gifts and all here grievously offended, desiring to establish a saying: "Whoever, like me, can read so little for the sake goods which we have received from God. Therefore faith peaceable kingdom: But there judge ye after, that ye of his weak eyes, must limit himself as far as possible to is the rule, the measure, and the master of love, as long shall be contradicted, and cannot have rest or peace for the most necessary and important things, to reading the the devil, but shall be assailed with tongues and sword, Bible. But when someone once gave her a few volumes of Luther's works, she found such pleasure in his strong and decisive confessions of Christ that she said: "No one has ever preached Christ to me as deliciously as my dear Luther, no one has made him so great to me, therefore I

On the 7th Sunday after Tritt. In the afternoon of last God became man and our Savior, and thereby honored year, lightning struck a tavern in the village of B. near P. human nature inordinately higher than the devil had Of the people inside, three were killed instantly, five defiled it by the fall; as St. Ambrose sings: 0 bsotu oulpa, seriously injured, while they were just making sacrilegious "These things saith he (the Lord) therefore, lest the Huris tulem meruit Habers rsstsmtorem, i.e. o blessed speeches about the thunderstorm itself. The lad who wanted to catch the lightning right away and throw it out

Pilarim.

A rich miser in N. had often quarrelled that his children and heirs had taken a poor girl to themselves. They should only do it again in the house; "What a pity for the bread it eats!" - so is his speech again one evening. The next morning he has just cut off a piece of bread to eat it himself; but before he has brought it to his mouth, he is --Pilarim. la corpse.

Filling Stones.

Stolberg says of the nationalists that they These sayings have forced them here, that Christ's intercourse it shall remain with the "pastor" name. And are the people on this side of the shore who believe one would think that this "name of opprobrium" would be themselves to rejoice in their self-made deistic light, whereas it is the light of the lighthouse that stands on the other side, the Bible.

Perfection.

"All the commandments of God are fulfilled when all that is not done is forgiven." (Augustine Retract. I, 19.)

Christian Liberty.

servants of parents, of authorities, and in sum of all napkins (§16.75 in value). servants. But in spirit and conscience we are the freest of all from all bondage; there we believe no one, there we trust no one, there we fear no one, except Christ alone, who reigns with joy and gladness in the midst of Mich. May the gracious and merciful God fulfill his promise to the dear Mich. May the gracious and merciful God fulfill his promise to the dear New Mr. Oswald Nosck, New O tribulations, with power and strength in the midst of sins. givers and may they reap abundant blessings in eternity. - Luther on Is. 52, 6.

Cordially thankfully certified, by Mr. Past. Jungk in Cape Girardeau, Scott Co., Mo., to have received from Mrs. Bohnhardt The flesh shall have no leisure; for we are to be the there for Concordia cloth for a tablecloth, twelve towels and eleven

With heartfelt thanks I hereby certify that I have correctly received

Hermann Fick.

Hildesheim, 23 March 1859.

The mark of the children of the world, that they are in the grace of God.

Luther writes the following about Gen. 21, 15. 16:

n. To the general synodal treasury:

Received

I remember well that at one time a godless man and Collecte on Easter of the comm. in Frankeumuth, Mich.§12,00 a great enemy of the gospel fell from a scaffold and was From the comm. of Mr. Past. E. looking at the building that had been erected there. Since Graud Prairie, Washington Co., Ills. 10.00 " from the Gem. of Mr. Past. he felt no harm from the fall, for no limb was injured, heRcnnicke, Staunton, cried out with a loud voice, "Now I know that I have a gracious God." So the world is wont to do. From its bodily of the St. PaulS-Gem. of Mr. Past. Ph. Ott- mann, Neumelle, Mo., benefits it misses itself and creates such a delusion that in mission hours gcs. 9.33 God is gracious and favorable to it; this is our nature andCollecte at a missionary sermon preached by the Rev.

For the general praeses: Ills Summer in Philadelphia7,13

namely; §4.30 Collecte in a missionary stunt, 1.00 from Mr. H. Bode, 0.25 " to an unnamed person, 0.50 "" Other. namely:

§1'2.70 of his commune. 30 " the school children.

o. To the College Suspension Fund, for teachers' salaries:

By Mr. Past. F. Bescl, Collecten am Ostertage 8,65 und zwar: §6.30 from his Ebenezer Gem. 2.35 ",, Bethlehem's Gem.

Mr. Past. A. Brose at Woodland, WiSc. - - 2.00 namely: §1.05 Collecte on Easter Day in his Gem. 95 by himself.

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Past. C. Metz in New Orleans11.50 and namely: §6.50 from his comm. $5{,}00$,, some women in the community '

6. to the maintenance fund for Prof. Biewend: Collecte des Gem. des Hni. Past. E. A. Brauer, PittSburg- 18,50

Of some of the members of the congregation of the Rev. Ren- nicke,

Collecte on Palm Sunday in the Gern. dcS Hrn. Past. A. Franke in Addison, Ills. 11,00

F. Bohl au, Cassirer.

Joh. Dohincier, Ph. Schräge, Wilh. Ostermcicr, Heim. Wiebruch, Wilh. Siebter, Conr. Sterge G 25 cts; Ph. Meier 15 cts; Heim. Scehausen 12 Cts.; Heinr. Müller, Ph. Müller, Conr. Riechers G of the commune of Mr. Past. Rennicke, Staunton, IIIS. 1,50 Louis, Mo.151.31 By Mr. Oswald Noack, New Orleans, La.20.00 ,, an Ung. by Mr. Past. Beyer, Altenburg, Perry Co., Mo. 15 00 Collecte am Osterseiertage der Gem. des Hrn. Past. Frederking, New Wells, Cape Girardeau Co, Mo. 5............60 b. To the synodal treasury westl. district: From the St. Panlnsgcm. of the Hrn. Past. Ottmann, New Mile, Mo-"Mr. Past. Ottmann, New Melle, Mo.1.00

Cts; Heim. Willharm, Job. Koller, Conr. Bchrcns, Joh.

Harmening, Wild. Wcbnhöfcr, Friedr. Wente, Chr. Seehausen,

Gotsch, Memphis, Ten. 1.00 "" Teacher Gotsch, New Bremen, Mon. 1.00 ' Erk. St. Louis. Mon. 1.00 Past. Beyer, Altenburg, Perry Co., Mo. 1.00 Teacher Winter, " " ,, 1,00 F. W. Riemen- schneider, " " Past. Frederking, New Wells, Cape Girar-

> ,, the community of Mr. Past. Löber, Frohna, Perry Co., Mo. " Mr. Past. Löber, Frohna, Perry Co., Mo.- -. 1,00

> > E. Roschke.

For the **Lutheran** have paid:

The 12th year:

Mr. C. Hesse

The 13th year:

Messrs: C. Hesse, F. Firne 50 Cts, P. Hoffmann, F. Knoll.

The 14th year:

Messrs: C. Hessc, Past. M. Loy, H. Marquardt, Aug. Heidorn 50 Cts, G- A. Schuft, P. Hoffmann, F. Knoll, H. Schön 50 Cts, Dietr. Meyer,

The 15th year:

Messrs: Polter, Brune, Ncidenborger, Past. A Franke, L. Stünkel, W- Stiinkel, W. Ficne, L. Noter- mund, F. Gehrkc, A. Heidorn 50 Cts, F. Degcncr, F. Fiene 50 Cts, Fr. Lesebcrg 50 Cts, W. Leseberg, H. Frömmling, P. Nickel, Past, F. Ottmann, W- Wenke, W- Tödebusch, H. Niermann, Hoffmann, Schneible, P. Hoffmann.50 Cts., H. Brockmann, G. Nützel, H. Schön 50 Cts., H. F. Ruttmann, A. Schwab, Hang, Kumming, Meier, Nehring, Past. F. König §31.50.

The 16th year:

Hcrr Fr. Read bcrg 50 Cts.

F. W. Barthel.

- ' - Changed addresses. '

ä'cäarr/nöte-'ß' O.

Llr. 68^8. 0.

Rev. 1?.

Received a. To retire the Concordia College building debt:

hl O. During the meetings of the several District stmoven of our From the Gem. of the Hrn. Past. Heinemann, Trete, Will Co, III: Joh.Synodical Circuit, as about two weeks before and after the meeting O. Meier §5; Joh. Wilkcning §1,25; Conr. Harmemng, Joh.time of the same, I beg to send the letters, if any, addressed to me, Diersen, Ernst Hohmeicr, Chr. Knabe, Leopold Brauns, Gust, according to the place where the meeting is held, and at the address Brauns, Ph. Wille, Heim. Meier (A §1; Ph. Wilharm 57 Cts.; Conr.of the pastor employed there.

Steeaes 56 Cts.; Friedr. Nakc, Georg Meier, Will). Rinne, Ernst Luke, Will). Arkenberg, Will). Heinemann, Ernst Liitge, Aug. Luke G 50 Cts; Joh. Picpenbring, Conr. Rohe G 40.

year, God willing, on July 14 at St. Paul's Church in For Wayne, Indiana. All who profess the Unaltered Augsburg Confession

The Free Lutheran Conference will meet this

without reservation are cordially invited. Confession are cordially invited, but at the same time are requested to announce their names to the Pastor loci at least fourteen days before the beginning of the conference.

When arriving in Fort Wayne, one should go to the parsonage, next to the church, not far from the train station.

Herman Kühn.

Euclid, O., April 14, 1859.

Receipt and thanks. For H. Wunderlich by Mr. Past. Link, s. on the child baptism of Mr. F

Zenk, Picasant Nidge, IIIS "Karl Rittmaier from the community of Frankeumuth 10.00 " Joh. Lis from the following gentlemen in Frankenmuch: I. G. QuartersK3,14; Matth. Bicrlein §I,82; G. L. Sohn §1,60; St. Knoll §1,25; at the wedding of Mr. G- H Emil Schulz by ders. Wedding collection1.00 "Heinrich Partenfelder of the Young Men's Association in Saginaw City3.00 L. Schick of the Cincinnati Your Men's Association" 4 00

§1; G. J. Bierlein §2,14; St. Knoll §1,25; of a collecte at the wedding of Mr. H. Hofmann § 1

G. Michael Zucker of the gentlemen: A. Ran-zenbergcr §2; L. Soh

Heartily thankful to have received through Mr. P. Wunder from the First Women's Association of the parish of the said 12 undershirts for scanty college students ' C. F. W. Walther.

St. Louis, Mo., Svnodaldruckcrei by Aug. Wiebusch u. Sohn.



herausgegeben von der Deutschen Evangelijch = Lutherischen Synode von Missouri, Dhio und andern Staaten. Redigirt von & F. W. Walther.

Volume 15, St. Louis, Mo. May 17, 1859, No. 20.

"Whether and how far a parish priest should parishioner should not turn from his ordinary these causes, and in which a parish priest should and (2) When a disease strikes one in a foreign land. The parish priest to another."

not immediately clear when he is approached by neighboring nonmembers of his congregation for absolution and communion or for biblical principles to be followed in borderline disputes between ordained and commanded. congregations and when a parishioner wants to choose another theological concern about this by the old Mansfeld superintendent pure theologian's thorough concern about the question contained in The concern is as follows

question:

consider himself a comrade in his faith.

Before such causes are established, a number of and false doctrine, which is forbidden to all men, and so not accept other parishioners, or even acases must first be mentioned which are exempt from much the more to preachers.

> may take care of another parishioner, provide the latter same may also be taken up. How the preacher should with doctrine and sacraments, and in turn a parishioner behave in this case.

Here in America there are not infrequent cases in which a pastor is may turn and go from his parish priest to another.

admission into the congregation, whether he may fulfill the request and parish churches in one city than in another, and there or not; even conscientious listeners are not infrequently uncertain, is a disparity between the doctrine and the sacraments in the right to do so in their case. The difficulty arises from the fact that them, so that some parish priests follow the papacy and not only synods of the same external confession cross each other, conduct and administer the doctrine and sacraments sacrament in the presence of his regular pastor, which but that even after the formation of the concession cross each other, conduct and administer the doctrine and sacraments. but that even after the formation of the congregations the boundaries according to the pope's statutes, but the others teach

he would otherwise gladly do if it were without this of the parishes are often undefined for a long time. Christians who of the parishes are often undefined for a long time. Christians who want to do right at all costs will therefore desire to learn the correct rightly and administer the sacraments as Christ has

Georg Dedekennus (entitled Thesaurus consiliarum), there is a and blessed doctrine by God's grace, and could not have sacrament: in such a case it is due that the same Hieronymus Menzel. He was born in 1517 at Schweidnitz in Silesia, the sacrament according to Christ's order from his papal Christian should not be left without consolation and studied theology in Wittenberg under Luther, as his faithful disciple, priest, among whom he otherwise belonged, and such a sacrament. and died in 1590 at Eisleben. We now communicate this cautious one came to one of our Christian preachers and pastors, the superscription to the book indicated (II. p. 415- 453) verbatim and complaining to him of his need, and asking that he would Christ will know well here to report what will be give only the Latin words that then occur, immediately in German impart to him the sacrament according to Christ's order, necessary for him to do and to ask with such strangers and accept him as an abandoned sheep beside his own, after opportunity, so that he does not do something out A. Cases so do not belong to this complaining of his distress, and asking him to administer of imprudence that is contrary to God's word and would

the sacrament to him according to Christ's order, and to later repent of it. I. Since there are several parish churches of different take care of him as an abandoned sheep next to those he religions in a city, a Christian of the right faith may has been commanded to take care of, then the same report, finds a foreign Christian to be righteous, he shall pastor would be obligated to take care of such a Christian not, in time of need, without consolation and provision, and not to deny him the sacrament; Otherwise he would give him the be guilty of the poor man's distress and ruin, and would help to promote idolatry.

The other case is when a stranger comes to a city or The first case is where there are more parish priests country from another place, and falls into weakness of body and into heavy affliction, or is otherwise held up by long and tedious business, so that he cannot come

Such a Christian would then come or send to a pastor of the place where he is, and ask for the consolation of pastor. In the famous work on all kinds of cases of conscience by In this case, if one had come to the knowledge of right the divine word and the impartation of absolution and the

But a faithful pastor and servant of our Lord Jesus

But if a priest, after a sufficient interrogation and

Reverend Sacrament. For here the general rule mayby another.

and to provide for them in a special way; and St. Peter apply: Necessity has no laws, and often, in cases that The fourth case is where in a city and a country there actually wants it to be understood that every parish

do not concern God's honor or the violation of are everywhere the same true doctrine and sacrament, priest is to be entrusted with his parish or parishioners, conscience, but love toward one's neighbor, must beand yet different parish lords and parishes, and each in which he is to remain, and to let others provide for guided by necessity, which otherwise would not orparish lord is assigned and commanded to provide his them.

should not happen. part of the people with preaching, sacramental In the Acts of the Apostles. Cap.20 it is written: (3) If a priest refuses absolution for unreasonableordinances, and other church rights. Every parishioner "Take heed therefore unto yourselves, and unto all the and inhabitant of the same city and country knows where host, among whom the Holy Ghost hath made you reasons. How to proceed in this case.

The third case is that it may happen in a city or a vainhe should go to church, to which parish priest he should bishops. Therefore take heed to yourselves, and to all country that a pastor or preacher, for unseemly reasons, and can belong, and from whom he can and should the host, among which the Holy Ghost hath made you as for instance out of hatred, for instance out ofdesire the right doctrine and sacraments. bishops, to feed the church of God, which he hath particular vindictiveness, or for other reasons, denies
If it now happens that one or more of them, without purchased by his own blood.

absolution and the sacrament to one or more of hisany necessity and also not for any of the aforementioned This is the serious admonition which St. Paul gave parishioners, thereby causing them to seek absolutionreasons, only that they are displeased with their regular in his farewell to the ordained and appointed ministers pastor or are otherwise not well satisfied, and in addition of the church at Ephesus, when he had them and the sacrament from others.

In such a case, when such people come to anotherclaim that they have more devotion to others than to their summoned to him at Miletus, that he should not priest and ask for absolution and the sacrament, it will pastor, turn away from the same pastor and pastors and command other churches and parishioners to them than be necessary for the priest to inquire beforehandwant to receive absolution and sacrament from others those at Colophon, Sardinians, Drallen, Magnesia, etc., who please them, in such a case the question is: whether or elsewhere. Neither did he command the church at whether the truth is as has been presented to him.

If he finds himself in such a position, he should firstthe same parishioners are also right in this, and whether Miletus to those of Ephesus, when he had given them of all admonish the parish priest who has been accused another pastor, who is requested by them, may take care this exhortation, nor did he call the church at Ephesus of unseemly interrogation, as a fellow brother, to desistof them with a good conscience, and thereby draw them to those of Miletus; but he called those of Ephesus to from this and to behave righteously toward hisaway from their regular pastors. take care of their church, and to take good heed of the parishioners and according to the requirements of his These are the reasons from which it is concluded that same, over all of which the Holy Ghost had made them office. If he does not follow such admonition, the saidevery pastor should faithfully take care of his parishioners bishops, that is, overseers and watchmen; so that every pastor could then, out of Christian love and to steer clearand be content with others. Also, a parishioner should be one of them should take care of his own part, and feed of what is wrong, in addition to the distressed Christianscontent with his parish priest, remain with him, receive and supply him with the word of God. who seek counsel and comfort from him, have the matterabsolution and sacrament from him, and not seek others Here also belongs that 2 Tim. 4 is written, how St.

brought before the ministry or before the consistory,to whom he does not belong. Paul sent some of his disciples from himself and where it exists *). And if there the admonition would be The first cause: because every parish priest should assigned each one to teach his church and unfruitful, and the pastor would not let himself betake care of his parishioners and not of strangers. congregation. So Crescens came to the Galatians. Titus directed to equity, then it would be time to bring all this This is taken from the writings of the dear apostles St. to Dalmatia, Tychicus was sent by him to Ephesus;

before the ordinary authorities with the request that thePeter and St. Paul, who testify in explicit words that every there they were to stay and teach until they were called latter, according to the measure of their office, have duepastor should take care of his own and faithfully provide or sent further by him or otherwise. and serious insight. **) And if now also by the authorities for them according to his best ability, with whom he will Now then, it is the opinion of the apostles that the the inequity and tyranny would not be abolished, thenhave so much to do that he should not desire others. preachers whom they appoint and send after them

the same requested and petitioned pastor may and In the first epistle of Peter, chap. 5, are the words, The should not take care of all the churches, as they (the should not leave the poor, who are thus wronged by theelders which are among you, I exhort, fellow elders, and apostles) did before by the command of the Lord Christ, denial of absolution and the sacrament, but comfortwitnesses of the sufferings which are in Christ, and because they were appointed and sent out as general them with God's word, absolve and communicate.partakers of the glory that shall be revealed. Feed the or universal preachers throughout the whole world; but However, great caution is needed here, so that one doesflock of Christ, as ye are commanded, and watch that each one should remain with the church and wait right by both parties. For just as little as one should helpcarefully, not forcing, but willingly; not for shameful gain, for it, to which he is called and appointed. From this, a tyrannical priest's will, so also the parishioners shouldbut of the heart; not as ruling over the people, but then, we have sufficient teaching, as well as a definite not be encouraged nor permitted to disobey their pastorsbecoming models of the flock. Thus shall ye receive command, that no pastor may presume upon other

(when the Arch Shepherd shall appear) the unfading pastors, without and outside of necessity, as previously and to despise them. crown of honours. L. The case in question:

Here the apostle uses, among others, for a special (4) If a person leaves his regular pastor out of report the word *Cleros*, which is translated Volk, (as all his parish lord. displeasure with him. Such a one may

The other cause: every parishioner must adhere to scholars know, and Dr. Luther, sel. Gedächtniß, also

which belongs the preacher who denied the sacrament to orthodox part of the people, which is given to one by Loos, or

**) Of course, there can be no question of entering the authorities in such a case here in America. D. L.

The same is also from the commandment of the *) Here in America one would have to appeal to the Synod, toindicates in his marginal glosses) a Loos, that is, such a dear apostles, when they command the parishioners

and congregations of Christians that each one keep to his pastor, be obedient to him, do due honor and

Heb. 13 are these words, Obey your teachers, and follow them: for they watch over your souls, as they that should give an account of them; that they may do it with joy, and not with sighing; for that is not good for you.

First of all, it should be noted here that the apostle

and are presented to you.

he says, because they watch over your souls, then also proper hearing. because they should give account and answer for it, that is, for your souls and for you.

Lastly, he also warns of the harm that will come to addition a weighted conscience.

him in the Lord with all joy and to hold him in honor. For sin: but thou hast saved thy soul. thus he writes: I have thought it necessary to send to you, cherish them.

Titum 1 begins and says how he left Titum at Crete, so that he should carry out completely what Paul had begun, namely, to provide the cities with elders, that is, with preachers and church servants, so that every city is provided with a pious and special pastor and preacher. to whom they may adhere, learn God's word, and render obedience. In the same place, he describes how a office should be skilful.

And to such sayings of the apostle Paul belongs the done. doctrine of the Lord Christ, in which he confirms and are his words John 13, Matthew 10: He that receiveth individuals, which he is commanded to do. you receiveth me; and he that receiveth me receiveth me: and he that despiseth you despiseth me: and he that same manner God speaketh of it 1 Sam. 8, saying, Theylit to rights. have not rejected thee, but me,

How therefore the first cause doctrine and

Write to your teachers, not to those whom you choose The report is given that a pastor with a good conscience ... to have many souls. St. Gregory is the one who said and name for your own persons, according to your own cannot reach further than his profession extends; thus this: He that sitteth in the government hath as many souls pleasure, leaving yours; but to those who, by proper the other cause teaches and reports that the same form as he hath subjects. For this reason it is now the case profession and God's appointment, are your teachers is burdensome and highly questionable for the that a prelate or ruler of the church is obligated to pay as parishioners to turn from their ordinary pastors, with many accounts before the judgment seat of Christ as he For the rest, he adds the reasons why this should be whom they are well and sufficiently provided, to others has taken souls into his custody here. Therefore let him done, that one should be obedient to the teachers: first, without necessity, and to deprive them of their due and be careful, faithful, and prudent, and look with humility

particular congregation:

This is the hard and earnest mandate of God through blood of his hand." those who refuse to obey and refuse to be punished and the prophet Ezekiel to all the ministers of the church. For taught, so that the poor preachers will have to carry out thus it is written in Ezekiel 3:17, Son of man, I have set to answer and give account for secret and unconscious their ministry with sighs, and it will not go well. The thee a watchman over the house of Israel; thou shalt hear sins; for such would be an intolerable burden: but what is disobedient parishioners shall not profit by their courage; the word of my mouth, and warn them because of me. If done of secret sins God shall judge. But let the pastors all the harm and guilt of destruction shall fall upon them, I say unto the wicked, Thou shalt surely die: and thou take heed that they be not wilfully blind, and that they that they may receive an ungracious God, and in warnest him not, nor tellest him, that the wicked may watch not, neither see, when they might see, and ought beware of his wickedness, that he may live: then shall the rightly to see.

Philip. 2 St. Paul writes that Epaphroditus is the wicked die for his sin: but his blood will I require at thine Philippians' own apostle, that is, their pastor and hand. But if thou warn the wicked, and he turn not from words set before him, has a people of his own, namely, preacher sent to them, and commands them to receive his wickedness and his wicked ways, he shall die for his the people of Israel, to whom he must proclaim sin and

the brother Epaphroditum, who is my helper and fellow-about the faithful performance of the church office, that certain people to whom he has been called, and to whom worker, and your apostle, and servant to my need, etc. he indicates where his servants will be unfaithful and he can proclaim God's word and will, the punishment of etc. Receive him therefore in the Lord with all joy, and indolent, that he therefore wants to demand the blood of sins, and the exhortation to repentance. Otherwise it the wicked from their hands and thus quite a heavy would not be possible for a pastor to give an account for

whole people commanded, as some generalists would difficult enough to preside over a small and small group have it interpreted, but also in particular to every person of people, to look after them in a mean and special way. among the same parish people commanded to him, that every church servant, as much as he is able and always as it is not possible for a pastor to give account for all can, faithfully looks after every person, teaches, men; so also not all men, but not more than one preacher and bishop who is to be used for the church admonishes, and punishes him; for which the Lord Christ, congregation can be commanded to him to care for; of Matt. 18, directs him the way, and tells him how it is to be the same he shall presume, and the same shall also

teacher, and besides shows that the disobedience and performed in common and particular, and in regard to the and by every person. contempt of his messengers and faithful church servants people, that they not knowingly look on the sins of the is great sin, which not only concerns the poor and lowly people and keep silent. For no one can knowingly and preacher. person of the church servant, but also touches and with a good conscience look on and keep silent, not only reviles the Lord Christ and his heavenly Father. For thus to the common sins, but also to the particular sins of pastor is thus: Now a bishop or pastor is such a person

him that sent me. Luc. 10: He that heareth you heareth only called a pious shepherd to look after his hundred presides over a certain church or parish people assigned sheep, but, when one of them has gone astray, he and named to him, preaches God's word, administers despiseth me despiseth him that sent me. And in the instructs them by his example to seek it out and to bring and distributes the sacraments according to the order

> testimony of Gregory, has not spoken evil, when he says: prayer and the laying on of hands, and to exercise the "When you are introduced, when you accept the office of church courts, and so on. etc. a shepherd, you begin to be not only a soul alone, but In this description is now the piece. there also a shepherd.

upon them all, as upon his own and his own soul, for they The third cause: God commands each preacher his are now all his; for how many of theirs perish through his carelessness, for so many souls the Lord will require the

But it is not hereby laid upon a shepherd and pastor

Just as the prophet, to whom God speaks the hard for whom he must give an account, so also a pastor There one hears what an earnest our dear God is cannot give an account for the whole world, but for a others whom he had not been commanded to do so, and And such their office extends not only in general to the to be guilty of their blood and destruction. And it is truly

That therefore also this sentence enforces mightily, abide with him, and obediently follow his teaching and And certainly (the pastor) must give an account of instruction for good, and such obedience shall be demands the due obedience of the parishioners to their both in regard to the office, that the same be faithfully rendered by the whole congregation commanded to him,

The fourth cause: such requires the description of a

The description of a righteous bishop and Christian who has properly come to his office and has been called And the faithful arch-shepherd Jesus Christ has not and ordained to help maintain the church office, and and command of the Lord Christ: who also has power to And of this one of the old teachers, who introduces the ordain according to the command of the apostles by

enough from the causes before told.

properly.

orderly. Now it certainly cannot be done properly and well or pastoral caretaker has given them where pastors and parishioners overstep their office; For as great a sin as he who intentionally receives the absolution from others. where the pastor wants to take care of those who do not sacrament unworthily commits, so great a sin does the belong to him.

regular pastor without necessity and go to another.

It would be too long to tell what manifold harm and unworthily. evil has resulted from this. And it is no small pity that both priests and parishioners act and sin against the following hard argument and commandment shall beanother. previously told sayings and commands, which are set in well considered. the first and other causes: and the

In such a case, a pastor does too much in particular, for he becomes such a bishop who takes on other people's things and takes hold of another's office, which is not by the apostle.

another.

Above this, the example of such turning away and person who causes it is great and respectable, and has gladly reconciled to them that have wronged them. many followers.

their lives and conduct, and take notice of them; for in due in all ways to our ordinary pastor. on their consciences, and go to preaching and administers the sacrament to such people. to their own destruction.

Lastly, through the above-mentioned innovation, this damage occurs when the same disobedient parish priests

It is clear enough that a bishop or pastor should not be children who turn away from their pastor and pastoralas they had previously received absolution and ordained to many nations, but to one people, one caretaker, give themselves to another for the sacrament, sacramental reception. This would be a testimony that country, and one city. The proof of this piece is also clear and yet still bear in their hearts the displeasure against the reconciliation was not a colored hypocrisy, but was their pastor and pastoral caretaker, out of which theydone from the heart.

The fifth cause: everything must be done honestly and depart from him, that thereby these same people receive But where they refuse to do this, it is still dangerous the sacrament unworthily, to their terrible detriment, and, with them, and thereby the heart is betrayed, that there This must be taken from the command of the apostle, according to the doctrine of St. Paul, become guilty of is still a pen of the old secret resentment in it, and that it when he says, Let all things be done honestly and the body and blood of the Lord. Now that another pastorcan still be held to mean about it, as such people may nevertheless seek and receive the sacrament and

Therefore, since such and many other damages pastor commit when, without sufficient warning of God's resulting from reported disorder are not so small as they and again where the parishioner wants to leave his wrath and punishment, he carelessly hands and gives are wont to be regarded and held, they justly give a the sacrament to him so that he may receive itcause for which it cannot be free that each one, if it pleases him, should turn away from one of his ordinary

Also, in this place, in this case and this grave matter, pastors and seek absolution and sacrament from

Such and such causes, written and founded in God's Matt. 5. Christ saith, Therefore, if thou offer thy gift upon Word, were doubtless seen and grasped by the ancient the altar, and there think that thy brother hath aught holy fathers many hundreds of years ago, when the against thee, leave thy gift there before the altar, and go Christian church was not yet even polluted and tainted first and be reconciled to thy brother, and then come with the pope's idolatrous doctrine and coercion, and in proper for him and is otherwise most strictly forbidden and offer thy gift. And Matt. 6: For if ye forgive men their some of the oldest councils they decreed and ordained trespasses, your heavenly Father will also forgive you. that this order should be kept:

Item is thereby disobedience and contempt of the But if ye forgive not men their trespasses, neither will soon as a parishioner knows that another parish priest when ye stand praying, if ye have anything against any that, if the parish priest does not do as he pleases, he your trespasses. And St. Paul saith, 1 Timothy 2: I will divisions, separation, or segregation, nor forsake theirs. becomes displeased about it, despises him, and seeks therefore that men pray in every place, lifting up holy hands without wrath and doubting.

sin, and incurred the wrath and punishment of God. From These and many other such sayings indicate that it the same testimonies of the ancient church, a few shall leaving one's ordinary pastor brings great harm; for is the opinion and commandment of the Lord Christ and now be narrated, because, without them, necessity does thereby either the pastor is made suspicious, as if he of St. Paul that one should not sacrifice and pray in anger not demand that more be added.

acted thus, that one must leave him; or else there is and displeasure, and thus also receive the high and what is right for one, that the other also wants to have aught against them, that is, to whom they themselves shall encroach upon the parish of his colleague. This for right, and is the damage so much the greater, if the have wronged; but let them also with all their hearts be council was held in the year 401 A.D., and St. Augustine attended it in the third year after he was elected bishop and on account of the heart forgive and pardon all other of Hippo. It follows, moreover, that when the parishioners run leaders by whom they have been offended. If this is to

one speaks harshly to them, they turn to another; so obviously acting contrary to the opinion and set or seek a false bishop elsewhere. they persist in their sins, not recognizing that they do commandment of the Lord Christ and St. Paul. For this

God's wrath and punishments more and more severely be reasonable for them to remain with them after such Lord for his doings. There must be reconciliation, and

001 That no bishop or pastor shall take hold of any parishioners against their parish priest; because as your Father forgive your trespasses. Marci 11: And other parish, nor of those who are commanded to others. (2) That the pastors also not depart from their may and will take care of him, it can happen very soon man, forgive him; that your Father also may forgive you ordinary bishops and pastors, nor wilfully cause And they said that if such a thing happened, it was

From the Third Council of Carthage, Chapter 20: "It cause for others to follow the same example, and so to worthy sacrament. And let them that pray or receive the is decided for the best that no bishop shall accept and depart from theirs, and to break their obedience; for sacrament not only be reconciled to them that have serve foreign parish priests. In the same way, no bishop

Item, St. Cyprian the martyr writes of the hearers or from one to another, no one can pay proper attention to be done to every person who is our neighbor, it is also parishioners who make separations and turn from their pastors to others, thus: They are without hope, and invite such a case one blames it on the other. So also the But those who, unwillingly and without reconciliation upon themselves the highest destruction of God's wrath, same people commonly want to be unpunished; when with their regular pastors, offer, pray, sacrifice, etc., are all those who make separations, leave their bishop, and

Item: It is also appointed to all, and is at the same time great and grievous wrong, because they keep the sin reason, a pastor may see to it that he nevertheless right and just, that every man's cause should be heard where the accident or vice has occurred: and to every sacrament with others only out of hypocritical pretense, But if such people have been able and persuaded to shepherd is assigned his portion of the flock, which he is by which means they certainly heap upon themselves come to terms and reconcile with their pastors, it would to govern in such a way that he may give account to the

Nor let those over whom we preside run to and fro from But the question is, whether the suspicion of resentment, |b. the child confessor would otherwise, by obvious deed one to another, nor divide and tear asunder the unity of with all the alternation of the former confessor, so clings and conduct, be kind to the former confessor and be like bishops and teachers with their deceitful and deceitful to him after the reconciliation, that he can never be other fellow Christians, and c. certain great harm (as far heedlessness.

This teacher lived before St. Augustine, about 250 Balduin's own opinion was so. For although allowed another confessor. A.D.; from which it may be inferred that the old faithful reconciliation must be made manifest by gestures, teachers adhered to such an order.

And although they have bound both teachers and that every reasonable man may perceive from the life not inwardly or knowingly, but evil for the sake of the hearers to the reported order by their decisions, when and conduct of a penitent that he is reconciled to his secondary circumstance, and the evil secondary they took them from God's word, they have not allowed confessor, and cannot be thought to be reconciled, circumstance, namely the annoyance, can be separated themselves to be disturbed by the coarse and foolish unless such love and reconciliation be proved by from it by the public pronouncement of the ministry, and speeches, so that there should be those who would outward deeds, 1 John 3:18, Matthew 5:16.And as the it can be shown to everyone that the ministry has found interpret it as if it were hereby abolished that a teacher outward manifestation of love is not only to be traced, but so much substantial cause, for which reason another or bishop may not issue public writings to others than is also made suspicious with an adverse act, that there confessor is to be admitted to this or that person. only to his people. Item, that no one may warn mistaken, must still be resentment in the heart, so that the apostle deceived people in other places against false doctrine, concludes, and calls such concealment of resentment, a manner, but with the prior knowledge and agreement of cry wolf, and give useful and necessary explanations of devilish wisdom, Jac 3:13 ff: nevertheless it is not to be the previous confessor, or if the latter had no valid the Scriptures, and that other people also may not read concluded, that where just this part of love is not reasons for his disagreement, by instruction and the writings of such warning teachers, and where they effected, namely, the return into the former confessional, pronouncement of the superiors, and that publicly, so are right, may not accept them and act according to that there also is no hearty reconciliation. For the return that anyone who may be annoyed may also learn the them. For this reason alone it is decreed that every to the former confessional may be done out of hypocrisy causes of the permitted change. bishop should take care of his own and not of others and to cover up inward resentment, and the change of who are not under his command, and that the sheep confessional, or the non-return for such causes, where that a confessor in places where confusion of confessors there is no resentment at all, but only weakness and fear is vexatious, and especially such a confessor who should remain with their proper shepherds.

For all this, which is prescribed by God's Word for that a penitent would not be able to hold his devotions so changes confession even on the occasion of a previous good and necessary order, does not affect the other together, the consolation, exhortation, etc., not so quarrel, should be allowed to leave the previous general office of preachers and bishops, according to warmly. The confessor is not allowed to pour out his confessor, because in general opinion the suspicion of which they are obliged to bear witness to the truth before heart confidentially against the offended confessor or the resentment attaches to such confusion. everyone, to serve the whole general church with a offended person.

useful interpretation of Scripture, and to contradict All such weaknesses can be so insurmountable in a falsehood, not only among their own, but among all confessor without some hostile impulse to the previous men. And where such is accepted, held, loved, and confessor's person that they cannot be talked out of it, pledged by others, no part has transgressed and acted and yet otherwise no persistence is to be felt. In addition, contrary to this order, but has done that which is due it can come about that the confessor even changes the and required of him according to his common Christian church to evil neighbors, causes seductive doctrine, state and profession.

marriages, or madness in another area, which is to be prevented; and because the discovery of a confessor in a church is, according to its essence, a middle matter

confessor is to be allowed to use another confessor. With these two conditions: 1. if the whole board o directors of the place (or, if they did not want to let them

and becomes inadmissible only for the sake of the

a. was a

Annex to the above concern.

For the sake of completeness, we now share some of the concerns of the Wittenberg theological faculty of 1638, which can be found in: Consilia theological Witebergensia, in the 2nd part folio 141. To the question, namely, whether there could be a case in which a godly child confessor, who got into a serious quarrel with his confessor, could leave him after reconciliation and choose another, the following, among other things, is answered there:

If it is obvious or can be assumed from certain circumstances that the supposedly reconciled confessor has left the previous confessor for the sake of grudges, then he should be considered as still unreconciled and not absolved, but if there is only suspicion, then he is obliged, in order to avoid the annoyance, to go to the previous confessor.

separated from it? We do not think so, nor that Dr. as human eyes can see) would result if he were not

For although one should not do or think evil, so that words, and works, as the offence has been manifest, so good may result from it, the confusion of the confessor is

2. That such an order be made, not in an independent

Apart from these two conditions, we cannot advise

(Submitted.)

adhering aversion, cases can occur where a reconciled "An enforced public testimony against the machinations of the Masons in the United Synod of Ohio and the English District in know, another impartial assembly), from sufficient connection therewith, laid for the purpose of circumstances, and after sufficient investigation, finds preserving one's conscience inviolate, and and judges that the non-return to the previous confessor, serving as a warning to the unwary Christian."

> (From a member of the same synod, Pastor Eirich of Lithopolis, Ohio.)

Under this title circulates a little paper in English, the reading of which makes an embarrassing impression. It is the voice of a distressed conscience, which feels compelled to bring to public knowledge the highly deplorable condition of a Lutheran synod, which places itself under the banner of the Confession. The facts reported are, in brief, mainly the following:

In 1854 the Ohio Synod passed a resolution against the secret societies, which, however, without the majority of the Synod being aware of it, was so worded as to look as kindly upon the secret societies as upon the church. This policy of the leaders of the Synod, however, soon proved insufficient, and a rather decided repudiation was made in 1856 of this

societies. Encouraged by this, Pastor Eirich began to fine for a while, but where are they now? We are too The heretics are without any Christian justification, raise frank testimony in his congregation against easily satisfied by synodal resolutions and committeeindeed, they are only a group of individuals who form an Freemasonry, but was persecuted for it by the Masons reports. Judging by these, one would like to think our important object of the Roman missions. For the heretics, in the most fierce, vile, and grievous manner. It was at synod thoroughly Lutheran. But its resolutions and itsthrough baptism in the name of the Triune God, are by this time that another member of the Synod, Rev. practice are not only different, but often quiteright members of the one Church of Christ under the pope Henkel, who is also a Mason, took occasion to put arms irreconcilable things. For what is the use of saying thatof Rome; therein lies the duty and right of the papal into the hands of Eirich's enemies. "The Western we accept the Book of Concord, when so many, whetherchurch to restore such apostates. A Protestant who District," relates Father E., "assembled in my church, out of ignorance or unbelief, teach what is contrary to it, converts to Romanism must therefore, quite logically, not and H. Henkel, together with one of his agents, and stubbornly refuse to put it into practice? appeared with a defence of the secret societies, written bring? The mixed communion of the Lord's Supper hasat the same time confess himself guilty of having violated hospitality of my members, they sought to ruin us by confessions, yet it is houses, for money and for nothing. As pretended friends resolution relating to them, has success, and to force a large number of copies of this are not Lutheran as a synod, if we avoid the execution of this ecclesiastical jurisdiction over the Protestants, writing upon my people." When Father E. brought this Lutheranism where it could offend? Why are we not "since heretics are always subject to the laws of the knavery before the English District, to which Henkel honest in this, as in every other matter? belonged, he was dismissed with his complaint. He now appealed to the united Synod, and received the Grace, let us strive to put away the fear of man. Let us missionary work among Protestants need not be limited decision: Henkel's proceedings were no interference cease to seek the favor of men in our synodal body. It is to instruction, exhortation, and the means of discipline of with his (Fr.

E.) office, since the booklet had been spread over the whole state of Ohio. And since soon after a Masonic society was formed in the town and hired an opposition preacher, Henkel, who had been taken into protection by the Synod, supported this opposition by sending new pamphlets of a similar kind, prepared by him, for the purpose of distribution in the town and vicinity. In all this

Lutheran Standard, for complaint, controversy, or our midst; yea, should we but gain that we are denied they should answer that they did not, then to leave them defense on his part.

We have communicated the facts as they appear in and the booklet and hope that the Ohio Synod, by a expels us - so be it, if it cannot be otherwise! To the Lord The only thing that can be done is to keep them from convincing account of its conduct in the whole and his gracious will let us command all this. His will be partaking of Holy Communion and the other transaction, will succeed in clearing itself of the done accusation of abominable disorder, dishonesty and halfmeasures which stare at the reader here. We take the liberty of adding a few curious words from the conclusion of the text.

"A word to the brethren of our Synod who have not taken part in the above transaction, and who reject and abhor it. It seems to me that the zeal of some among you for the confession of the truth of the divine word and the symbols of our church, and for the application and execution of them in harmony with it, is diminishing instead of increasing. I may be mistaken, and I hope I am mistaken, yet I cannot deny that this really seems to be the case. What Dr. Sihler told us some years ago: that it was possible that the zeal of those who had begun to run The missions of the Roman Catholic Church. finely would slacken through resigning themselves to error, seems to be close to realization. Some ran

by himself. While they were guests and enjoyed the been officially rejected as incompatible with ourthe Roman canon laws. secretly and without my prior knowledge distributing the publicly practiced. The secret societies have been he has not received baptism. The Protestants, on the aforementioned writing both in the church and in private condemned by us, and yet the Synod, by its last other hand, are considered to be subject to the church of and as members of the Synod, they were able to carry The effect of the act is to declare the verdict null and void "undoubtedly justified according to Scripture, Councils, on their sinister unchristian work with all the greater again. Why not rather come out openly and declare: we and Tradition. A papal letter of 1803 expressly reserves

.....Let us be my brothers through God's our midst. The popularity of a brother with the perverse subject. After these means have been exhausted, it is race of our Synod is almost a certain proof that he will rather the mission of the Church to use force to bring some of this character whom I love as brethren, but in bound to lend its arm to any expedient rape of the the Church can make us strong, if we trust Him implicitly, de bapt. can. 14: "If any one should say that children so and ask His strengthening grace. And should we, by baptized, when they are grown up, are to be asked Clerk not permitted to use the organ of his synod, the reproving, gain no honor, as indeed will not happen in while they were baptized, promised in their name; and if

(Submitted by G. Sch.)

By mission the Roman Church understands not only the sending forth and work of converting the heathen. but equally the ecclesiastical work of bringing all non-Roman Christians back into the fold of the pope's socalled all-salvific Church. Christ's command to go into all the world and preach the Gospel to all peoples, the papal church refers to itself alone and exclusively, and understands it in such a way that it gives it the right and duty of mission to all souls who are not subject to the pope. The church of the pope is, to Roman Catholicism, the church par excellence, towards which the protesti-

have. A pagan, of course, is not required to do so, since the pope; a subjection which Pius VII considers

only be released from the ban when he converts, but must

Catholic Church." It necessarily follows from this exclusively orthodox view of the Roman Church that the not possible for a faithful son of our church to win it in excommunication, to which all heretics are eo ipso not speak and confess where he ought to do so. I know back the Protestants, and indeed the State is considered whom I find this great weakness. But the great Head of protesters. The Conciliar of Trent declares, Sessio IV. going straight forward without restraint, confessing and whether they wish to hold valid what their godparents, the right to speak at Synod (as the President did me), to their own discretion, and by no other punishment to become a Christian.

> sacraments. The only exception is that they be kept from partaking of Holy Communion and the other sacraments until they come to the understanding that they are accursed.

> What is here proclaimed as the infallible canon of church doctrine was thus expressed by Benedict XIV in a decree of 1748: "Pagans have not committed themselves to the Catholic faith by baptism, but heretics have; the latter can therefore be forced to accept the Catholic faith (Bull. magn. Rom. ed. Cog. tom. 17, p. 272). On taking office, every Roman Catholic bishop must even now swear to the pope: "to persecute the heretics, the schismatics, and the rebels against the pope." (Onertner eorp. jur. eeel. Ioni. II. p. 433, 434. contiLenle rom, oclit, 1740, vont, p. 53, 54.) -Will, by the use of force, restore to the bosom of the papal church

and absurd" is the orthodox Roman principle (koirono gained decisively in quantitative terms. the consequences of the Roman mission theory been suggested). And already there is a plan for these holy office (the Inquisition) is not abolished. "Impunity points for further evangelization. and non-inquisition, Mejer rightly remarks, are all The teaching is as yet only in its infancy; the mass eliminate them."

(Sent by G. Sch.)

State of the Mission in the East Indies.

An account of the missionary Caldwell, written shortly before the outbreak of the insurrection, contains the following particulars:-.

In the city of Madras, he says, there are more than 2600 converted Indians, - but if we leave the capital and go south, we meet a far greater number of native Christians. In the rich and heavily populated province o Tangore, the mission of the Gospel Propagation Society, founded by Blessed Schwarz, has more than 5000 converts, and in Tranquebar the mission congregation, which is served by missionaries from Leipzig, numbers 2500 souls. Here the principle that caste is compatible with Christianity and should therefore be preserved as a popular institution has caused great damage. But all mission stations have abandoned this idea, with the exception of the Lutheran one in Leipzig. The parochial system has already been introduced in this province, schools and seminaries have brought forth the best fruits, and the churches have been established.

not succeed, so the violent feud of the heretics is The caste has been abolished, and the number oftowns in the interior, whether perhaps these, under the nevertheless continued. "Religious tolerance is ungodly churches has increased visibly. They have therebyblessing of the Lord, will be sooner won, and so shine before the larger cities. For, remarks our source, in the

truil. tlwol. I, 255 kg. p. 265 8g.) The Jesuit Maldonat Further south in the province of Madura, the Africangreat cities, where the work of religious instruction is exegeses from the Gospel of Luke: "Heretics are to be Mission has for some years begun the work and hasmaking progress, the rising generation will scarcely be burned as traitors and defectors." Pope Paul III, by a gathered around it a flock of nearly 5000 believers. Also idolatrous. Already in the great cities the question is no bull of July 4, 1546, grants plenary indulgence to all who the Gospel Propagation Society has planted somelonger whether idolatry or Christianity, but (as in Europe) take up the sword to exterminate the Lutherans (ek. churches among the poor downtrodden mountainwhether Christianity or worldliness. The arts and IweniZ, Lpeeil. oeelo8. I. pag. 472 kg.) The terrible population. In Malabar and Comara the Basel Missionarypleasures of civilization are more and more in vogue, penal procedure which Romanism has exercised Society is working. Further south the Church Missionaryand the wealthier classes in many ways disregard their against all protestors within its reach is nothing but a Society is active in Travamore and Cochin; the numberold faith, to which they still nominally adhere, because it corollary of that right of the Church, which is the sole of converts there is 2400. Further down in Miml Land theoften shortens these pleasures for them. And it is saint, to every heretic. It is therefore quite consistent for London Missionary Society has its blessed field of labor; wonderful, but easily explained by the perversity of the the pope to order ecclesiastical feasts of thanksgiving the number of converts there exceeds 18,000, who are inunconverted heart, to see how they create a solarium for and joy on account of the Parisian blood wedding (ob no way inferior to the older churches in inward life andthemselves in their sense of the world out of the pieces äeletO8 in Oullia vorit:rti8 et eccloZino bo8te8) and to outward activity. and outward activity they are not inferiorof their old faith, in which they believe they can find such have a medal struck on the event. In the face of these to any of the older churches. Far south is the Tinnevellya solarium. It will be a new phenomenon in the Christian Roman Orthodox principles, the mood of individual area, actually the victory ground of the South Indianworld when Christianity makes its way out of the simple Catholics or of the times is quite irrelevant. The papal missions. Two societies have formed twenty missionvillage communities into the enlightened cities. At the church makes no concession. The ultramontane canon districts there; in 627 villages there are larger or smallerbeginning of the Christian era the villagers were still lawyer Philip remarks, quite in the spirit of his Church, beginnings of Christian congregations; 42,000 persons pagani for a long time, when the townspeople had that the Roman Catholic Church can tolerate the are under work; 26,000 have been baptized; 4,800 arealready accepted Christianity. If today it is the other way heathen and the Jew, but not heresy. At present, of communicants; 10,000 children attend the schools; 11round, that is quite in keeping with the course of events. course, these principles can only become practical converted Hindus are ordained ministers in the service of At that time civilization was a fruit of Christianity; today where and when the State lends its arm to their the Church of England (the possibility and at the same civilization exists independently of Christianity, for one execution. Our Protestant mission countries are not yet time the necessity of raising a converted Hindu to thecan possess all the forms and pleasures of civilization in the favorable position of being able to experience all episcopal dignity over these congregations has alreadywithout being a Christian.

Propaganda, however, calls these regions mission churches to take over, at least in part, the care of their countries, where heresies reign unpunished, where the own church systems, and thereby also to become starting

abnormal conditions, and the aim of the mission is to the great multitude lie deeply immersed in a polytheism which degrades them morally. Their condition is quite suitable to awaken the attention of the philanthropist and the Christian. The great idea of raising a number of evangelists from among the natives still seems the most appropriate to the circumstances, and promises the best following advertisement: results. It is only after years that the European missionary can acquire the full power and fluency in the peculiarities of an idiom which will enable him to move with freedom North America, in answer to the question: Why do we in the language. The direct preaching of the Gospel, cling so firmly to the Lutheran Church? Together with a however, should seem to be of the greatest importance. Short preliminary report on the state of the Lutheran Many of the missionaries in Bombay make inland tours Church there. Hildesheim. Gerstenberg 1859. 8. p. 45. during the cold seasons to villages and towns that are
This pamphlet by Pastor H. Fick, a member of the outside of all missionary activity. But these labors do not Lutheran Church of North America, with the preliminary large cities, it prefers to send them to individual small

Münkel's Zeitblatt of February 18 contains the

Literature.

Testimony from the Evangelical Lutheran Church in

at all meet the need; the missionaries themselves are report, is intended on the one hand to point out to the strenuously engaged in teaching during the year, they are brethren here the rapid growth, but still existing need of exhausted, and when the cold season arrives, when the his church, especially the lack of preachers; on the other students get their holidays, the missionaries, instead of hand, however, to show that the North American church likewise going on holiday, go into the districts to preach rests on the good foundation of our confession. Church there. The American Missionary Society has modified its rests on the good foundation of our confession. As far system so that instead of sending its missionaries to theas the latter is concerned, Fick has had the preface to the 15th volume of the "Lutheran," a church periodical there, reprinted, from which it will be seen that our American brethren are well aware of the right way. Brethren are well aware of the right way. It is a very simple and yet a very good confession, which knows the difference between right and left. For our part, we can have no greater wish than that a church that has cost so many sacrifices and efforts should take deep roots in foreign soil that is not very favorable, and that it should be able to pass on to its descendants without cracks and

splits.

may be handed down to us. It is a leaven in the tangle of ä. For poor students and pupils in Concordia College sects; and it cannot be indifferent to us whether and how the Lutheran Church is represented among the 20 million By Mr. G. Freund, from Mr. Gust. Günther in St. Louis5,00 inhabitants in this important part of the world.

Church News.

After Pastor F. W. John had received a regular appointment as assistant preacher for my branch, St. Peter's Parish on the Lrcnvir lorenslüp, liipIsH Oo., In., and had accepted it with the approval of his previous congregation, he was inducted into his new office by me on Palm Sunday by order of the Reverend President, Don derGemn. Middle District. May God strengthen him so that he may preach the Word with joy and thereby produce much fruit for eternal life.

His current address is:

Rov. IV IV. ^0M,

Hnrt8 WÜ8.

Hisste^ Oo.. In.

Th. Wichmann.

Since the pastorate there has become vacant through. the recall of Mr. P. Fohlinger from his previous congregation in I/anoastor, 0., the congregation,,, appointed the student of Fort-Wayner Seminary, Mr. M. M e r z, as their pastor, and he was ordained and Collecte same comm. on Char Friday3,75 introduced by the undersigned, by order of the Reverend From the commune of- Hrn. Past. Schoeneberg, Collecte

The Lord make him a blessing! The address of the I. brother is:

Üev. N.

For J. Zimmermann from the Gem. dcS Hrn. Past

Iinu6n8ttzr, IHrstelä Oo., Ostio.

I. L. Daib.

Receipt and thanks.

FOI J. ZIIIIIICIIII II II II II II II GEIII. UCS FIIII. FASI.				
WerfelmannPL,00				
"H. Grupe of the Young Percin in Chicago				
by Mr. Past. Wunder1,00				
"Fr. Ruhland from the Jungfrauen-Verein zu				
West Cleveland, O., by Mr. Schoolteacher				
GilS3,00				
"Hermann Heinr. Walker of the Young Men's Association of the Trinity				
Community of the Rev. Lindemann zu West-Clveland, O. 3,00				
- · ·				
Received				
 n. To the general synodal treasury: 				
Of the Wem. in Town Hermann two Collects §5,34 Ans of the				
Synodal-Casse westl- District of Mr. E.				
Roschkc15000				
For the general praeses:				
By Mr. Past. J. M. Johannes, Ostercollecte 5,85				
b. To the Synodal-Missious-Casse:				
From the Virgins Association of the Collinsville comm. in Jl's 5,50				
From the comm, of the Rev. H. Lomke in Monroe				

Mich. 3,18 From the Dreieinigkens-Distr. of the parish in St. Louts- - 0,00 By Mi Past. Hahn, Benion Co, Mo.2.00 Graebner in Noseville, Macomb Co., Wisc. by Mr. Gco. Longwall for Minuesota 1.00 From the

Total measurement hours for Minnesota0.26

o. To the College Maintenance Fund,

for teacher salaries:

From the treasury of the "Lutheran" by Mr. M. Barthel 150,00 From the parish in St. Louis namely

§11.00 from TrinityS-Distr.

Gem. in Town Hermann in Regular

,,,Immanuelö- "

and Seminary:

namely: P2.50 for Brendemühl, 1.25 " Herzcr, - 1.25 " Nützet. " Mr.

Past. A. Hovpe in New-OrlcanS for the

Pupils Herzcr and Crull namely:

P 17.00 from its ZionS-Gcm.

>6.50 from the Nä'nvcrein in this Gem.

Received

I. For the Synodal-Casse of Middle Districts:

desHrn . Past. ,25 , ", ,Schu " Reisingcr 2.58 .Schumann1.83 "Berat 2.20

For the general praeses:

,, the community of Mr. Past. Kühn...... 5,70

2. for the Synodal Missions-Casse: From the Trinity congregation in Cincinnati10.00 some members of the congregation of Mr. Past. Nupp- recht ...1,85 of the congregation of Mr. Past. Tramm "" Stiirken, Collecte am

Epiph festivals4.38

ıMr. Past. I. L. D-stb namely:

> Pi.09 from s. Trinity Comm. in MissionS- hours ges. 2,00 from s. Jacodus-Gcm. do. do. 3.00 from an unnamed person.

3. for the college maintenance fund in St. Louis for teacher salaries:

By Mr. Past. I. L. Daib

4. for poor students and pupils of Concordia in St. Louis: "the gentlemen teachers: Jung, "cbold, Fischer, Knoche, Bünger, Collecte at the wedding of Mr. Adam Banmann by Mr. Past. I. L. Daib Kirchner §1,00; Bartling §2,00

5. From the parish of Mr. Past. Werfelmann3.00 " " ,, " Received into the synodical treasury northern district for Schumann3.10

For the seminar at Fort-Wayne:

Collecte der Gem. des Hrn. Past. A. Stiirken on the first Sunday in Lent ... From Mr. I. A. Brose By Mr. Past. I. L. Daib

§11.50 of his Drci-'l to Gchalten for unity-comm. I sammtl Lchran- 11.00 determined by him and his 1

Jacobus-Gcm. therefore f.thisCassc 11,25

For poor students in seminary at Fort-Wayne: Collecte by Mr. Past. Schoeneberg at the Hoch

For the seminary building at Fort-Wayne: From the comm. of Mr. Past, Fricke, Indianapolis- 38.00 "Mr. Bredcmeicr2.00 Mrs Oftermeier

.....1.00 W. Koch derGem. des Hrn. Past. Stürkcn 15,50 Schoeneberg6,00 Schumann- - 3.90 C. Beep end rink

Fort-Wayne, May 11, 1859.

Received

a. To pay off the debt dcsConcordiaCollege construction:

Subsequently published by the comm. of Messrs. Past. Holls, Columbia, Ills.0.80 From the Gcm. dcS Hrn. Past. Gräbner, Noseville, Macomb Co, Mich: Joh. Schröder, Jak. Schmidt, Alb. Grabemann, And. Reinhardt, Cbr. Schröder, WOH. Schröder G 50 CkS.; Friedr. Walther75 Cts; Wittwe Beck 40 Cts; Job. Cberlein, Heinr. LLigand, Wilh. Winkelmann, Joach. Lebte, Job. Busch, Förster, Leonh. Schmidt, Nickert, W. Latein G 25 Cts.; Geo. Werfelmann^Hip- ping and an Ung. G S1M; Fr. ^taik- mann Ostercollccte der Gem. deS Hrn. Past. Schlicpsiek, N. tychlcnbeck, Ostereollecte der Filialgem. des Hrn. Past. "chliep- sick, Schwaz Pr.,

Stiirken§10 From Mrs. N. N. by Mr. Hast. Miracle, Chicago, IllS. 1 Joh. Scheibe and Wilh. Wennholz O §! .00 - - 2.00 " Hin. Past.

Günlbcr, Vtcquon River, Wisc.:
Collecte §1.00; W. Gruel §1.00; Past. Günther §2.00

Mr. Past. Geyer near Watertown, Wisc. 1.00 From Mr. Gruel by Mr. Mr. Mart. Claus ebcntas. -of the Trinity S comm. of the Hru. Past. Konig,

..... of the "Filial-Gem." of Mr. Past. Detzer .. parish of Mr. Hast. Bergt, Fnlton Co.,O. 5.00

b. To the Synodal-Casse'westl. district:
From DrcieinigkeitS Distr. in St. Lonis, Mo. - -13 9,20 "ImmanuclS-Distr. ", " 9,20 Receipt of the civil comm. of Mr. Past. Hoppe, New Orleans, La. 8.25

9.15 From the comm. of Mr. Past. Sallmann, Elk Grove, -lls. 3,00 Heinciiiann, Crelc, Will Co, Ills. 7,45

"""Past . Link, Pleasant Ridgc, IIIS.6.00 ,,,,,,",,,,Past. Polack Crcte Will Co., Ills...... 5,14, Past. Cock, Bonton

\$11.50 of his three-) intended for sa'mmtl. lebr- cinigkeitS- "the Messrs. Pastors: Roads, Böbling, Rny, Hoppe, Metz, Stubnatzy, Gem. > ausalten, 11.0livof him and s.) therefore for dissc Casse 11.25 JacobnS-Gcm.

Holls, Baumgart, Nicdel, Schlicpsiek O §I,I>0; Wunder §2,00; Richmnnn §1,21 ---- 22,21

Door students and pupils of Concordia in St. Louis: "the gentlemen teachers."

E Roschkc.

From Mr. Teacher Richter52.00 "" Past. Lemke1.00. W. Hattstädt, Cassirer.

For the **Lutheran** have paid:

The 14th year:
Gentlemen: Past. Tb. Grnber, Br. Thicmc, P. Rup- precht, Past. I.
N. Beyer 2 Er-- Militzer, W. Müller, Past. Gräbner 1.50, Past. Hattstädt

The 15th year:

Messrs. Past. H. Bohnenberger, Pust. C- Groß, E. O. Nölting, E. Frank, E. Germelmann, I. Does, A. Beutel, F. Dietrich, C. v-pott, A. Dröscher, G. Stierle, 2B. Göüfart, J. Lang, Dr. 'Libler, C. Möllcring, Bro. Nagel,). Kuntz, G. Achtenberger, D. Hcgler, J. G. ->1ling, A. Reeder, J. Laus, P. Nupprocott, Past. J. N. Beyer4 Er., Past. F. M. Johannes §6,25, A. Günther, J.Kadel 50Crs, Millitzer, Past. 6lräb- ncr, J. Schröder, Busch, Past. Hattstädt 7 Er.

The 16th year r

Mr. J. Kadel 50 Cts.

F W Barthel

Changed address.

Teachers IV. Nillor, formerly of Znltimore, now IVrn. Nillor,



herausgegeben von der Dentschen Evangelisch = Lutherischen Synode von Missouri, Ohio und andern Staaten. Redigirt von C. R. 20. Walther.

Volume 15, St. Louis, Mo. May 31, 1859, No. 21.

(Urgent, by Prof. Dr. G. Seyffarth.)

The American Luther Association

Publication of Luther's writings for the people

baptismal copies and was read in millions of families, even abroad, partly in translations *) and continued to be read from father to son and grandson. And what was the time what Christianity and Pabbism were, what doctrines were or were not in the Word of God: how the Christian church had been devastated by all kinds of human truly Christian life was, how one could overcome all hearts. like. In a short time millions of the

always hastily reprinted Luther's writings that came out in Saxony and the Cardinal of Sion, after reading one of Luther's writings, exclaimed: to destroy whole communities and countries, end "Luther, you are indeed Luther"! See Luther's Works xv, 1631.

They got rid of the papacy and returned to the apostolic It would have been impossible to bring so many people church, where they found peace and joy and the way to back under the Roman yoke; no king would have eternal life.

in the Lutheran church. The light that God put on the untruth, of the word of God and the word of man, which lampstand in the church through his servant Luther has is called union; Thousands would not have fallen into the Since Luther's translation of the Bible, no books have been covered and darkened again. The faith which no delusion that there is no great difference between the brought so much blessing and salvation to the world, power of hell was able to shake, on which the apostles various church parties, and that it depends only on especially among the Germans, as Luther's numerous shed their blood, with which Luther confronted pope, Christian love, while false faith necessarily produces writings published for the people. No sooner had one of emperor, and princes, and death; on which Huss and so false love; thousands would have had misgivings about them appeared than it went out among the people in many confessors of the pure doctrine allowed themselves leaving the stronghold of our God and swearing to the o be imprisoned, driven into misery, or burned and flag of the Reformed, Methodists, Anabaptists, beheaded; this faith is now almost extinguished in many Swedenborgians, Millerites, Mormons, and similar sects nembers of the Lutheran Church. The Christian love that and enthusiasts. success? Millions of people learned from it for the first once drove Luther to sacrifice his whole life to the Lord, spare no toil and labor, to work only three hours a day, writings are herewith given far too much value. Let us followers despised all dangers of death and, like|high and low, Lutherans and foreign believers, friends statutes and false doctrines; that we are justified by faith Gustavus Adolphus, offered life and limb to the church; and, overcome by truth, even enemies, have always alone, what true repentance, what good works, what a such love has grown cold with the true faith in many judged them.

Because Luther's writings, and the spirit which lives and alone lives in his writings; we all count against him, ever will live in them, gradually fell into oblivion among the *As early as 1519, the bookseller Frobenins of Basel wrote that he christian people. Had they remained in the hands of the sent them to France, England, Spain, Italy, and Brabant, where they people, as was the case at the time of the Reformation; sold like hot cakes; he had never been "happier with a book. Eventhe wolves in sheep's clothing would not have been able

succeeded in destroying the Lutheran church in whole Today, God be lamented, it no longer looks so lovely countries and in its place to put a mishmash of truth and

Perhaps this or that person will object that Luther's even during the noon hour; in which so many of his hear how men of all classes, scholars and unscholars,

D. J. Brentius, the reformer of Würtemberg, who died temptations and die confidently and blessedly, and the he main cause of this great decline is undoubtedly this: as Luther's provost at Stuttgart in 1570, says: Luther

Are a dead letter." (S. Brentii exhortation to read theHe could not have done this if there had not been in himwhose shadow they cannot reach with all their wisdom, so a prophetic spirit, special strength, magnanimity, andthat they make themselves so great. I must say what I books of Luther with diligence).

Johann Aurifaber testifies how highly he held Luther's power of faith, which, as we read, was in the prophetthink: we all write and practice the Holy Scriptures, but writings about the noble Elector Johann Friedrich of Elijah; so that I may truly and justly call him the thirdcompared to Luther we are students. But compared with Saxony, who happily endured so much for the sake of Elijah, who is to come shortly before the last day and setLuther, we are disciples. This judgment does not flow from God's Word. He writes: "This man's (Luther's) writings goeverything right again. And this he learned not only fromlove, but love from judgment." through the heart, they adhere and comfort, again, the the holy Scriptures, but from the great successes. Not G. Fabricius, who died in 1571 as Rector of the high prince, Duke John Frederick, of high memory, in his^{only} did he learn this from the Holy Scriptures, but the Gymnasium at Meissen, wrote to Hier. Weller: "You exalt custody (prison), where I was with His Lordship for agreat persecutions and temptations were his teachers Luther as high as others disgrace or bury him, unmindful whole half year, often used to say to me: That Dr. M. and masters; and just as another prophet and apostle of his merits, that what they see, they see through him; Luther's books were hearty, went through marrow and formerly bore the marks and wounds of our Lord Jesus what they know, they know through him." bone and had rich spirit in them. For if he read a volume Christ in his own body, so Luther truly did. Of this I can

Paul Fagius, professor at Strasburg, died 1549, in his of other theologians' writings and held only a leaflet of be a witness, as I have seen and looked upon his inward public address on Luther's death, says: "You are called Luther's against it, he would find more juice and strength, life with constant diligence, and have truly been his table. Kleinhaus or Großhans; what you know in theology you and also more consolation in it, than in a whole volumecompanion for eight whole years. His manifold and have Luther to thank." of other scribes. In the report of the life of Prince Christian manifold temptations, quarrels, and struggles have often (Dresden, 1595), one reads that even on his deathbed hemoved him to desire with all his heart to depart and be different gifts of his colleagues, used to say, "Dr. repeatedly exclaimed: "O Luther! Luther! what Luther has with Christ; he would rather shed his blood for Christ's Pomeranus (Bugenhagen) is the grammatiens (linguist), written has power and spirit."

of the Concordia Formula, writes: "Since the time of the did not interpret the Scriptures with such a lazy, concluding sequences; Dr. Jonas is the orator, who can Apostles, no teacher in Christian churches and schools drowsy, and secure mind and thought, as the great strike things out with oratorical amenity; Luther is all, with can be compared to Dr. Martin in spirit, courage, multitude of theologians are wont to do. Scripture. But I whom none of us can be compared." strength. Martin; and if all spiritual and highly respected useful and necessary letter go out, the devil had beaten theologians and many others were now melted into one him with his fists beforehand. The great tribulations and 1577, says: "The more diligently one reads Luther's lump, they could not reach half a Luther, as experience quarrels and fears drove him to look more deeply at the writings, the more eagerly and fervently he thinks about certainly shows and testifies in all places and in all holy scriptures and to consider them. The great the holy text of the Bible itself and of the holy Bible. Bible actions; although many also have their great, excellent tribulations and struggles and afflictions drove him to look and the word of the Holy Spirit. The more gifts, for which reason they are worthy of praise, and God^{at} and consider the Scriptures more deeply than other diligently one reads Luther's writings, the more ardently is to be thanked for them."

God. For therefore there is no doubt that all those who cannot do. want to be above Luther with understanding and him and to set himself in opposition, by which means he 1561." was able to destroy all the kings and the apostles.

Superintendent in Lüneburg, says: "Luther is such and the only secret of the Bible; that he praises the saving . such a great theologian that no age has had a similar one.faith's omnipotence and divinity; that he so valiantly All the more must I execrate the stupidity and defends and upholds the word "alone" through faith; that, presumption of the Carlstadtians, who flatter themselves holding Scripture against Scripture, he constantly cuts off as if they could with Luther from justification all merit, works, gifts, miraculous laws,

Philip Melanchthon, when he wished to compare the sake than be tormented with such deadly thoughts, the who weighs the words of the text; I am the dialecticus, i.e., The old Leipzig Superintendent Selneccer, co-author fiery and poisonous arrows of the devil. For this reason I consider the order, the connection, the links, and the

interpreters and translators, and to point out and show in he wonders about the holy text of the Bible itself and the Dr. Hieron. Weller, who taught Luther's children and the Scriptures a right and certain remedy and consolation word of the Holy Spirit, and learns to know and accept died as school inspector at Freiberg in Saxony in 1572, says: "For this reason I advise and admonish all pious," point out and show certain remedies and consolation in pointer to and interpretation of the Bible. Likewise, Luther godly pastors or church teachers not to depart one hair's mediant street and the street stree breadth from the writings and ceremonies of the man of trials and tribulations and the anguish and distress of hell compared with no one in faith; unpunishable in living; to For this reason I warn and admonish all those who be wondered at in patience and suffering, who with his experience through Scripture, and despise his writings, want to study theology that they make his books most death has left all the pious an ardent desire. Therefore, are true apostate Mamelukes and erroneous fluttering familiar and common to them by constant and diligent whoever reads his writings diligently and sees such great spirits; and we have many examples of this before our reading: For all theologians, in their writing and sincerity on almost every page and line, will then also eyes. Luther is far more than such people, inexperienced preaching, seem to me to be, I know not how cold, who fervently pray that the gift of the Holy Spirit will come to in spiritual disputes, think he is. For in spirit, power, have not diligently read Luther's books day and night; and his aid as a poor, cold-hearted sinner. He then also wisdom, skill, and experience he was equal to the noblest there is no danger that discord or division may arise in a fervently asks that the gift of the Holy Spirit come to his prophets and apostles. First, he brought the pure doctrine country or a city among the ministers of the divine word, aid as a poor cold-hearted sinner, so that he can believe of the gospel to light. Secondly, he attacked the Roman^{if} they diligently and constantly read and often repeat all more firmly, pray more fervently, suffer more, regard pope, against whom no one was allowed to make the of Luther's writings. So you have, my dear Wolfgang, my temporal things as insignificant, and be completely slightest protest, and he alone, without the slightest helpludgment of Luther, which I do not doubt will please all enraptured with wonder at God's word. Likewise, it is a or protection from any man, was allowed to rebel against^{those} who proclaim Christ pure and true. - Freiberg special work of the Holy Spirit in Luther. It is to be regarded with godly attention that he so gloriously Urbanus Regius, who died in 1541 as General emphasizes Christ's good deeds; that he shows Christ,

> glittering services, sanctities, that he does not esteem all this worth a penny, nay, rather, expressly confesses that

it condemns and

eyes, not only from our sins, but also from our own help thinking that those who tap into his exalted teaching little Catechism, the Holy Scriptures' marrow and juice incomprehensible phrases." and summary. The scriptures are Luther's wellspring and glory of theological things."

The godly Tabea Beate Sturm in Würtemberg, who died in 1730, who, because of her weak eyes, read only Luther's works: "No one has ever preached Christ to me him."

The founder of the Reformed Church, Ulrich Zwingli, others is led to God."

kingdom of Antichrist, and at the same time to spread the Moreover, in this book he most splendidly explained the true." doctrine of salvation. I am wont often to say, though he origin of these temptations to blasphemy, despair, and From such testimonies everyone can see that the to acknowledge him an excellent servant of God."

Epistle to the Galatians, died in 1750, says: "I can say wounded conscience." with truthful reason, to God's glory alone, that no writings have done me more good than this.

If we would draw it to the kingdom of God, to the merit of than this blessed man (Luther). Yes, God has often made I e y, asserts that in 1735, when he traveled as a Christ, to the justification of sinners, to the redemption of me drunk with the joy of faith from the silver cup of his missionary to Georgia, "he himself had not yet been sin, of death, of hell, of the wrath of God, and to obtain writings, so that I have forgotten all the hardships with converted," and that this did not happen until later, when the way of salvation. For when it is come to controversy, which my conscience was oppressing me, sin, the devil, he heard Luther's preface to Paul's Epistle to the Romans and parting, we must pray that God will turn away our and the world, even to the point of death; And I cannot read aloud in a Herrnhut assembly in London."

The Catholic famous theologian and linguistic scholar righteousness of good works and whole life, when it was have never tasted the burning sting of sin, the bitter curse Erasmus of Rotterdam, d. 1536, when promised a best; and spare us, as useless servants, because of the of the law, the power of unbelief, and the wickedness of bishopric in the name of the Pope if he wrote for the Pope divine incarnation and blood of the Son of God, if we take Satan, nor stood before God's severe judgment, as the and against Luther, replied, "Luther is greater than that I hold with mere confidence of faith of the infinite person, Lord, according to his great mercy, has made me could write against him; Luther is greater than that he who is set in such great humiliation against the realm of experience all these things. Certain it is that the glorious could be understood by me. Yes, so great is Luther that I sins and eternal wrath, and so forth. Next to the Bible, man of God, Luther, gloriously explains what secret learn and gain more from reading one page of him than there is no better book among the suns than Luther's theology has shrouded in dark shadows of from the whole of Thomas (the most famous scholar of the Middle Ages)." The same used to say, "No one is a

The famous Baptist Johann Bunyan, author of the more correct interpreter of Scripture among all of those fountain, in which so many things as words, so many text: "The Christian's Pilgrimage," died in 1688. In his writings after the apostles, than Luther."

usages as letters are comprehended, of leaves short; own account of his life, written in 1688, the famous The famous Catholic linguistic scholar Andreas with which, however, nothing can be compared for the Baptist Johann Bunyan confesses not only that he firmly Masius, d. 1573, told a numerous assembly of papists believed in the unconditional predestination of human and Lutherans: "There is more thorough theology on one beings to grace and damnation, as taught by the Calvinist page of Luther's writings than sometimes in a whole book Reformed Church, but also that he was often terribly of any church father."

the Bible, said when she received a pair of volumes of challenged in this belief by blasphemous thoughts and When Luther's interpretation of the Lord's Prayer was despair, and that he was finally saved from this most initially printed without adding his name and translated so deliciously as my dear Luther; no one has made him frightening challenge only by reading one of Luther's into Italian, a bishop, having read through the booklet, so great to me; therefore I cannot get enough of reading writings. He writes about this himself: "Before I came out exclaimed deeply moved: "Blessed are the hands that of this temptation. I longed to know the experiences of have written this! blessed are the tongues that will read it! one and another godly scribes who had lived several blessed are the hearts that will pray it!" But as soon as it wrote around the year 1523: "Luther is such an excellent hundred years ago. And after such a desire had often became known that Luther was the author of the book, it fighter for God as has never been on earth in a thousand stirred in me, God, in whose power are all our ways, let a was forbidden to be read under heavy penalty.

years; and with the manly, unmoved mind with which he book Martini Lutheri, called the Interpretation of the When Bugenhagen, later Luther's confessor, was still attacked the Pope of Rome, no one has ever equaled Epistle to the Galatians, come into my hands at some strong in the Papacy, and Luther's writing of the him as long as the papacy has granted. Praise be to time; such a book was so old that it almost fell apart piece Babylonian Captivity of the Church was handed to him in God! by him an innumerable world more than by me and by piece when I only wanted to cover it. This book, old as a table party, and he had flown through a few leaves, he it was, pleased me very well. For as soon as I looked it exclaimed: "Many heretics have touched the church since

The other head of the Reformed, John Calvinus, up a little, I found my condition in his experience so Christ's birth, but none more accursed has ever been than wrote about the same time: "This, I pray, you will bear in broadly and widely dealt with, as if his book were written he who has made this book." But after some days, when mind: first, what a great man Luther is, and by what great from my heart. This seemed strange to me. For I thought he had carefully perused the book, he publicly recanted gifts he is distinguished, with what courage, with what that this man could not know anything about the condition before those who had heard that judgment, exclaiming, constancy, with what skill, with what penetrating power of the present Christians, but that he must necessarily "W hat much shall I tell you? The whole world is blind and of teaching he has hitherto been able to overthrow the write and speak from the experience of former times lies buried in deep darkness. This one man sees what is

called me a devil; yet would I do him so much honor as the like, and showed that both the law of Moses and the greatest protection of the Lutheran Church, next to the devil, death, and hell had a noticeable hand in it: this, Bible, are Luther's writings. His books, written for the The famous Calvinist Th. Beza, d., at Geneva in indeed, seemed somewhat strange to me at first, but people, have brought the greatest blessing to the whole 1605, wrote: "Luther was a truly admirable man; he who when I considered it carefully, I found that it was quite world, next to his translation of the Bible. Only since the does not perceive in him the Spirit of God perceives true. I am afraid I must say, that I must set this book of time when Luther's writings were forgotten has our church Luther's, Explanation of the Epistle to the Galatians, gone backwards. Our forefathers, therefore, were greatly The Reformed preacher Samuel Lucius at Dießbach above all books (except the Holy Scriptures) that I have to blame for not printing and distributing Luther's popular near Bern, who published Luther's explanation of the ever seen, because it is so delightful and convenient to a writings again and again after they had been read to pieces. However, after Luther's death, his works have

The founder of the Methodists, John Wes

But these editions are so expensive that few people are The price, which amounts to a few cents and is all the small octavo, and are stereotyped. Each volume bears, in able to buy them; they also contain a large amount of more advantageous for larger contributions, must be addition to the title of the Lutheran writings contained Luther's writings, which were initially intended only forborne by the members themselves. Since the works to therein, the common title: "Luthers Volksbibliothek, zu theologians and scholars. How very different things be published are stereotyped, volumes published earlier Nutz und Frommen des Lutherischen Christenvolkes; would be in the Lutheran Church today if Luther's popular can be purchased at any time in later years. The Society ausgewählte vollständige Schriften Dr. Martin Luther's, writings had remained continually in the hands of the can never run into debts, because the printing of a new unverändert mit den nöthigen erläuternden volume may not begin until the necessary money has Bemerkungen abgedruckt. Published by the American Christian people!

How now, should it be too late to make up for this been received. mistake to some extent? Should it not be possible to The easiest way to strengthen the association is the People." open up again the incomparable treasure of the Lutheran probably this. On occasions of congregational meetings Church and to spread Luther's popular writings again the pastors, or congregational leaders, acquaint the congregations with the purpose and the statutes of the and shall be numbered in order. among the Christian people?

These and similar thoughts were brought up on the association as soon as possible, record the names of the occasion of the Lutheran Synod of Missouri, Ohio, and new members of the association, stating the post office, other Sts. at Addison, Ills. on May 10, 1859, when the and send the collected contributions to the cassirer, tasteful, the lettering and printing so large and pleasing paper on reading Luther's writings, printed in the synod's about which, on the occasion of the sending of the that the work is legible even for weaker eyes. printed writing or writings, a receipt is given in a printed report, was gone over.

The subject found such general approval that it was appendix. The safest way is to send larger sums in drafts the publication. In a few hours more than 120 members year. of the association were signed up, many of whom especially in the Addison congregation, paid in double, make it bear abundant fruit for many and for all

or even some six to twenty times as much as is required generations to come. of a member; so that the printing of the first bundle, fo which a communion book from Luther's works was intended, can be begun immediately. Hon. Th. J. Brohm pastor of the Concordia District of the Lutherar congregation in St. Louis, was chosen as editor, and the undersigned as publisher and treasurer. Further details are given in the statutes below.

Thank God that such an association, which, with God's help, will bring many blessings to many of our German compatriots without a sound, has come into being so easily.

It is to be hoped that in all parts of America Lutherar Christians, who may belong to this or that synod, will joir the association as soon as they hear of it. The work is an unselfish work of Christian love. Each member of the association gradually receives Luther's popular writings for the price for which they can be printed and bound here. Even poorer members are willing to spare 50 cents in the course of a year, and in return they receive a pear of the Lutheran Church, which is sold only to non members, as the statutes show, in such a way that the treasury receives from the sale of each copy one-fifth more than the cost of production. Should, however, the volumes of Luther's works will be printed at the same Christian people. time and sent to the members of the Society for the same annual contribution. The postage, which

May the Lord bless the work begun in his name, and

Statutes

of the

American Luther - Association

Publication of Lutheran writings for the people. (The change sheets of the "Lutheraner" are requested to print the following statutes).

§ 1.

Under today's date the undersigned come together to form an association, which shall bear the name: "American Luther Association for the Publication of Luther's Writings for the People".

§ 2.

The purpose of the association is to publish Luther's number of members increase considerably, and should writings, as far as they were not only intended for wealthier members, as happened at Addison, contribute theologians and scholars, in their entirety step by step more than 50 cents for a current year, then several and to disseminate them again among the Lutheran

§ 3.

The said Lutheran popular writings are to be reprinted unchanged and only the newer orthography, according to the model of the Lutheran Bible by Hopf, is to be used.

§ 4.

Every writing should, where necessary, contain short introductions and notes, but never alleged corrections or expositions, for the better understanding and appreciation of the same.

§ 5.

The publications of the Association are published in volumes of at least 150 pages, each in

Luther Society for the Publication of Luther's Writings for

§ 6.

Each volume shall have the same format and binding;

The paper should be durable, the binding durable and

The selling price of each bundle is to be set by the immediately decided to found an American Lutherto a mercantile house in St. Louis, Mo. and smaller sums publication committee in such a way that the proceeds, for Association for the publication of Lutheran writings, to in postmarks. No consideration can be given to members the increase of the treasury, amount to one fifth more than draft statutes and to contribute the necessary money for of the Association who do not send in dues during the the production costs of the same; and that at the same time booksellers can receive a third discount.

Every preacher within the Missouri Synod who is a member of the Association shall have the right to receive The treasurer, G. Seyffarth, prof, at Evang. at least 25 copies of each publication either for himself, or Lutheran Concordia College, St. Louis, Mo. for a member of his congregation to be designated by him, in commission to sell at the price set.

A new volume will not be published until the necessary costs are covered by the annual contributions of the members, possible gifts and the proceeds of the copies sold through the book trade.

Anyone who pays a regular annual contribution of 50 cents into the Association's treasury, and for as long as he does so, is a member of the Association and receives one copy free of charge of everything printed by the Association during the period of his membership. Higher contributions are accepted with tanks and enable the association to publish two or more volumes in the same or the following year.

§ 12.

At the end of the year at the latest, a printed list of the members of the Association, the contributions received, the expenses, etc. shall be published and sent to the members as a receipt.

§ 13.

Members of the Association who join later must send their names, places of residence and annual subscriptions to the Cassirer of each year.

§14.

The present members of the Society shall elect for the next 4 years a Publications Committee of three persons, one of whom shall be the editor, the other the publisher, The third is responsible for the mailing of theis devastated and divided. For this reason, however, it iscannot be denied, because Luther's word is to be applied Association's publications. After the expiration of thisalso our duty, after a disturbance has occurred in thishere as well, that it is not advisable to do anything against four-year term of office, the general president and therelationship, to inform our dear congregations of this andconscience. It is also a certain and certain conviction to district presidents of the German Lutheran Synod ofto indicate the conduct which, according to God's Wordus that this doctrine does not conflict with the confession Missouri, Ohio, etc. are authorized to jointly elect theand the testimony of our conscience, we will now observeof our church, but goes along with it quite well. *) What Publications Committee for a new term of three yearstoward the venerable Synod of Buffalo, so that theour church rejects in the 17th article of the Augsburg on the occasion of the meetings of the general synod.members of the Synod may also continue to be guidedConfession, we reject with it wholeheartedly. **We also by the spirit of peace and that no one, as is often the caseknow very well that we are not alone in our conviction

§ 15.

The Publications Committee is under the supervisionthrough passion, unbrotherly conduct, and sin againstChristians of apostolic times, but also the oldest church holy love. Love fall into the judgment of the Lord. For thisfathers, ***) and the oldest Christian congregations in the of each Synodal President.**)

§ 16.

The editor and treasurer carry out their work free ofdeclaration about our relationship to the venerable Synodof the Lutheran Church, had the same doctrine, charge. The managing director is entitled to a gratuity, of Buffalo and about the principles of our conduct towardconfessed the same hope, as we do. And at the present time, in the Lutheran Church of Germany, it is precisely the amount of which is to be agreed by the committee. it.

§ 17.

bookbinder.

§ 18

In the event of the resignation of a member of theor is yet to come, or that the millennial kingdom has thereby renouncing the noblest sons of the church, would presidium of the synod.

Addison, Du Page Co, III, on the 10th of May, 1859. (Follow 117 signatures with \$124.50 deposits).

(From the Iowa Synod Church Bulletin.)

"Statement.

on the venerable Synod of Buffalo. †)

To the dear congregations of our Synod.

It is known throughout our congregations how for some time we have maintained a friendly relationship with the honorable Synod of Buffalo, and how in ou relationship with it we have followed the admonition o the Apostle Paul when he says: "Be diligent to keep eternity in the Spirit. In this we have certainly acted in the spirit of the great Prince of Peace, who commands us, as much as is in us, to keep peace with all men. And certainly all the faithful members of our congregations who have the welfare of God's church at heart, have rejoiced with us over this unity and peace, since our dear church is already torn apart enough by strife in its own midst.

*) The first-time election fell on the following persons: Editor: Hon. Th J. Brohm, pastor of the Lutheran congregation. Concordia College St. Louis, Mo. cassirer: G. Seyffarth, D. D. Prof, at Concordia College St. Louis, Mo. Submitter's Note.

The reason why the amicable relationship that existed the most faithful servants of the church, the noblest The Cassirer has to contract with the printer andup to now has become clouded is the different view of the champions of its confession, who hold to the same doctrine of the last things. In these matters we hold that doctrine as we do, so that whoever wanted to establish a whether a man believes that the Antichrist is already here separation of the church for the sake of this doctrine,

in such cases, may fall into judgment with the Lorddrawn from God's Word, that not only the apostles and

purpose, however, it is necessary to make a publicfirst centuries in general, as well as many faithful teachers

committee, the two other members shall immediatelyalready passed or is still to come, or that a greatreject a significant part of the church. †) elect another to take his place, who shall hold the officeconversion will once more take place among the people This view is so general in the present church of vacated until a new election has been held by the of Israel or not, this difference of doctrine concerning the Germany that a theologian of great merit to the Lutheran last things is no reason for dissolving church fellowship.church could state that there are probably only a few who We may well differ in such more subordinate questions, do not share this hope. $\dagger\dagger$)

After the foregoing, it can no longer be doubtful what and yet be closely united by the bond of one faith and one hope. Nor is it so that we emphasized these points as the position we take. We treat the doctrine of the last things main ones on which everything depends, or that weas an open question, i.e., as one on which different thought that there was nothing more necessary to preachopinions may be held without disturbing the communion and teach than them. Just as a preacher should not of the church, as a question on which no symbolic always give preference to his own favorite topics, butdecisions have yet been laid down in the confessional should expound the whole counsel of God to the peoplewritings of our church, for which reason both views may entrusted to his care, and above all impress upon their stand side by side in the church. Thus it is already said souls and hearts that which is necessary to their that we do not stamp our conviction on this point as an blessedness, so we do not make the view of the lastarticle of faith to which everyone must necessarily things which we have gained from God's Word a favorite subscribe. †††)

of the Ministry of the Synod of Iowa on its position to be brought out again and again. It may well We have acted in this sense from the beginning, even happen that for a long time a preacher does not need to at the time when we came into closer contact with the say a single word about these things.

But even if this doctrine should not be unduly doctrine of the last things we were not in sympathy with emphasized as a main point on which the unity of faith their view, but at the same time said that these and hope depended, for the sake of whose different differences would not in the least prevent us from a views church fellowship might be abolished, it should not^{brotherly} relationship. We declared this to be be denied even by those who have drawn it from God's *) Right! They go together, but they do not agree; as the tares and clear and distinct word. Wherever it is appropriate, it must the wheat go well together, but do not agree. D. L.

**) Would to God that were tried 'Tie but a delivery. be openly testified and confessed. Since we are to the apostles, the chillastes reverse in proclaim to the churches not the half or partial, but the †) This is called a *petitio principii*. whole counsel of God, this doctrine also must be made known, only in its place and time. It must not be

honorable Synod of Buffalo. We declared that in this

ne wheat go well together, but do not agree. D. E.

**) Would to God that were true! Tis but a delusion. D. L.

***) A right believer winds say: not only the church fathers, but also

D. L. t) This is called a *petitio principii*. Those who teach rapture are not

††) Therefore, because error is general, it does not become truth! DΙ

+++) By such declarations the chiliasts betray their evil consciences. for what is clearly contained in Scripture is not an open question, but

*So chiliasm does belong to the counsel of God, which must for it faith must be required in God's disgrace. necessarily be preached. D. I

^{**)} To which supervision, of course, also belongs the revision of the Casse and Cassenbücher. Note by the sender.

t) For a better understanding of this statement it is to be known that the Buffalo Sync ne time ago called a preacher of the Iowa Synod by the name of Dörflerin of one of their congregations in Toledo, Ohio, but when he also wanted to preach his chiliasr first dismissed him from office, but when he nevertheless knew how to come back int office, finally formally deposed him. DΙ

here several times in and out of Synod), when several there, and even after that, Father Grabau declared that they could well bear this difference in doctrine. We Synod at its request. rejoiced in our connection with the Buffalo Synod for the sense of toleration in open questions which we desire to hold as that desired by God. We rejoiced in the word once spoken by Father Grabau when we explained to him our position in regard to the doctrine of the last things. He said: "You continue your research over there. we will continue ours over here; and the Spirit of God, us from the depths of our souls. That alone was what we one imposes his personal conviction on the other as an article of faith necessary for salvation.

Now, while, according to the above facts, it seemed may all be found to be true children of peace. as if the Synod of Buffalo were in agreement with us in this treatment of the difference in these doctrines, in more recent times the situation has been different. We have received utterances, speeches, and expressions, which are so strong and unchristian, that we can scarcely believe them. The ministry of Buffalo has forbidder pastors of our synod to use the pulpit, and has used such expressions against us as: "The Iowa brethren have fallen away from the confession, from Luther's catechism, from the holy symbols, and are bringing in new symbols. The hitherto most friendly relationship has been clouded. We must recognize such conduct as a grave sin and punish it as such; but we will not allow view on these matters as members of the Lutheran Church, and, God willing, we also want to keep away from the hateful, passionate contentiousness and polemics so common in America, by which the Church of God is devastated, many faithful Christian souls are angered, and God's holy name is dishonored. God's holy name is dishonored. We will, by God's mercy, still uphold the principles set forth above. We will also, for the sake of peace, keep aloof from the congregations of the Synod of Buffalo. But as little as we hinder it

Several times, when Father Grossmann and Prof. S.|We cannot or will not refuse admission to our Synod to aof a snake. The supposedly well-meaning friends pulled Fritschel attended the Synod at Buffalo as guests (and Buffalo congregation which shares our views and is notout all the stops to get you away from your dangerous tolerated there with these views, since a congregationerrors; but since even authorities like Röhr and brethren from the Buffalo Synod were present at our must be free to join the Synod whose views are mostBretschneider did not want to help, you were pushed out Synod at Dubuque, at a ministerial meeting at Buffalo, appropriate to it. For this reason we consider it our dutylike a lottery boy, no one dared to speak a word for you during which the two Fritschel brethren were present of conscience to help the congregation in Toledo, whichand your cause 2c. Although all were baptized in the was in such a situation, and to grant it admission to oursame faith and had made the same confession at the confirmation to which you professed, it was still

We deplore the fact that the brethren of the Synod of something unheard of to live according to this faith 2c. very reason that we thought we found there the same Buffalo have departed from the path of toleration in the And how is it now? In the schools the textbooks of Dinter, open questions, which they formerly followed in bearing Diesterweg, Tischer 2c. have been exchanged for those these subordinate differences, and are disturbing theof Spener, Nissen and others 2c. What was then laughed peace of the church without necessity. We will not, at and ridiculed as abominable folly, is now heard in the however, be deterred by this from pursuing still furtherpublic examinations as if it were indisputable truth, and the way of peace which we have hitherto followed. - Thethat teacher who only a few years ago sought to suspect purpose of this declaration before our congregations isand ridicule certain doctrines of faith, e. g. original sin, who is the Spirit of truth, will guide us into all truth. We to give a clear explanation of the existing relationship, damnation, Christ's descent into hell, the resurrection of rejoiced in this word, because it was so utterly spoken to and then, by this presentation of our conduct, to prevent the flesh, etc., by sneering asides, now discusses these any possible attitude that might break out and violatedoctrines with his children in an unctuous manner and in wanted, that alone is what we still want. On these points, love and peace. May all the members of our dearreal or apparent earnestness. In the church likewise. If about which there are two opinions in the whole Lutheran congregations observe the same conduct of peace, we used to walk for hours to hear a Christian edifying Church, about which there are no symbolic decisions, no which we are convinced is pleasing to the Lord, so thatsermon, now we can hear a biblically delivered sermon such weight is to be attached that for the sake of this no strange fire may be found in our hands, that no from any candidate. In the Sermon on the Mount, our difference the church fellowship is abolished and that human, reprehensible passion may enter into the Lord is no longer presented as the friend of nature; in the sanctuary of God, and that all our words and works maystory of the Cananaean woman, one no longer hears the be done in view of the Judge of all worlds, and that wepower of motherly love emphasized, etc., as is usually the case, but everyone evidently endeavors to place the

(From the Freimund.)

Ecclesiastical movement, progress and inhibition in Saxony.

to a joyful confession before the world, thy superiors, and attended." friends. But what was the consequence of this? You were looked upon with astonished looks as a centuries, and you fled like the poisonous thorn

The Ministry of the Lutheran Synod inpositive truths of our Christian doctrinal edifice as much as possible in the foreground (and to apply them with blessing). Sermons of repentance and faith are no longer among the rarities of our day; on the contrary, those who teach the right way of God in sincerity of heart have even come to be honored, and many a congregation spares no sacrifice to get such a pastor. Also, on the part of the A letter appeared in the June church bulletin high authorities, men after God's heart are supported in describing to an old friend the ecclesiastical changes in undertakings for church discipline and order, and his hometown, which had not been seen for a long time. What is said of this city can also be said of a large former times we did not dare to speak of missionary duty, number of congregations, indeed of whole stretches of the country. It says, among other things: "When the sun conduct. We still recognize those who have a different of righteousness went out to thee now soon twenty years ago, and its bright rays enlightened and warmed thy heart, thy mouth, impelled by the fire of first love, opened extremely well

> What this friend writes to his friend about his hometown could also be said about several parts of the nonsensical enthusiast, you were called a proud youth country. To his great joy, the writer of this letter, for who despised his teachers and their teaching, you were example, was able to have completely different thought to be a dangerous zealot whose brain was filled experiences this time on a trip to the mountains, where it with principles from the darkest times of former was once as barren and rough in the church as in nature, where God's word was so precious that he had almost the same fate among the clergy of that region as the recipient of the above letter had in his hometown. In an ephoral city he heard of a missionary hour on Sunday evening, and when he attended it,

he heard the quite moving fiery speech of the superintendent in the pulpit, who was now not ashamed of the Gospel of Christ, whose consequent confession preacher, loud sparks of fire were emitted, and when he office as teacher of the local parish school for 5 years not do it, to him it is sin. Jacob. 4, 17. knelt down to pray, the whole devout congregation, under difficult circumstances in great blessing, he had to which covered every corner of the church, knelt downgive up his office a few months ago due to illness. He with him, and one felt lifted up to the throne of God by athen went to his friend, Father Daib, near Lancaster, O., spirit of devotion. In the large church of a neighboringbut was deceived in his hope of recovery there, and town he had met a full congregation in the morning at returned here a few days ago to attend the local the sermon of the young, decidedly church-praying preachers' conference. By God's wonderful guidance he Harleß, who had become the darling of the town in spite years. of his decidedly theological attitude. Where would it On the 11th afternoon the funeral took place, which gifted) theologian in the morning? I found the same thing remains in blessing. in another larger city in the mountains, where within a few years a preacher, by God's grace, had been able to destroy the preponderance of rationalism and to raise the Gospel to power, had made external and internal missions the business of the congregation, had established a rescue house in his own parish, which the congregation had learned to regard as its own, although Addition to the words: "Remember your about the candidate in question! it still receives considerable support from other areas.

Of course, the judicial officer, who had been awakened teachers who have told you the word of God." to the faith, had helped not a little, but this officer is not Hebr. 13, 7. alone; in Saxony, among the friends and confessors of Through the pen of Professor Crämer, you dear readers the church, more and more lawyers have appeared of the "Lutheran" have recently received a heartfelt who, in their position as laymen, can be quite blessed reminder and encouragement to remember the dear witnesses of the gospel. The last-mentioned pastor hadPastor C. Röbbelen, who is now in Germany in great also had the opportunity to point his fellow ministers inphysical weakness, with sincere gratitude in your prayers accepted the call of the congregation at St. Charles, Mo.

(Conclusion follows.)

by him whom they had received with reluctance.

Death notice.

have been heard ten years ago that a wholewas attended by most of the congregation. In the manner however, because those synods did not know congregation, intending to attend the Harvest Sermon inevening Mr.? Wichmann, who was still present from the these preacher-subjects well enough -, we turn with the the afternoon, would have followed a Lutheran conference, preached a memorial sermon to his old, fraternal request to the Lutheran Synods of the confessional sermon by such a young (though very dear friend on Prov. 10, 7, "The memory of the righteous unchanged Augsburg Confession in this country, that

Cincinnati, O., May 12, 1859.

Mrs. King.

part to a better theology, reading societies had been and to wash his feet. I too, as the oldest friend our with the consent of his former congregation at Roseville, established, which put the better theological works and Röbbelen has here in America, am happy to join in this Mich. was installed in his new office, by order of Mr. journals, which were otherwise impossible, into effect, admonition, but I also ask you to present another servant Praeses Schaller, by the undersigned. The and in the aforementioned ephoral city, as well as Lord in your intercession and to lend him a helping hand. number of years by Prof. R. Lange, had assembled in around it, pastoral conferences and reading circles have. around it, pastoral conferences and reading circles have I am referring to Pastor H. Fick, who, in the same great numbers and devotion. About 400-500 persons been formed, of which there could hardly be any other weakness as Father Röbbelen, had to temporarily give may have been present. One thinks of enlarging the mention; Now they stand on the ground of the churchup his ministry in America in order to await God's beautiful church built of quarry stones. A great field of confessions, as if that were self-evident, and the honestrecovery in the bosom of his people in Germany. I need work has been entrusted to the dear brother. May the mountain people, like the Voigtlanders bordering on, not remind you how beneficially he worked in three Lord bless him that he may guide many to among whom similar phenomena occur, hear with joy^{congregations} of our Synod, how his spiritual products in ^{righteousness}. J. F. Bünger. the old evangelical sounds from the times of the flowers in the "Lutheran," how indispensable his activity grandfathers, of which they were weaned and which in the publication of the "Martyrs of the Evangelical nevertheless still assert their right to the heart. Thus the Lutheran Church," the "Lutheran Church," and the citizens of R. im Voigtland hear the new deacon, against "Lutheran Church" was to us. Lutheran Church," of the whom the city council had once protested, in great "Gesang und Saitenspiel aus dem Mississippithale," of numbers, and with joy they hear the sweet sounds of the delicious "Lutherbuch" and of the recently published the gospel. His predecessor took the work of the and already purchasable first edition of the noble mission, which he had begun here with very blessed Lutherlied. Nor do I need to elaborate here on what holy success, with him into a region where it was "och little Synod and in championing its pure doctrine against the known; here now in R. it is continued with rich blessing adversaries in America and Germany up to the last days; all this, after all, still lives in the memory of all of you. I would only like to express the longing before all of you that he, like the dear Pastor Röbbelen, would return to us with renewed health. Let us then joyfully set about, as much as we can, to clear away all obstacles to their return home.

... are opposed to it. What a great reproach we would have to face if it were said of us later,

We would have left our dearest friends and benefactors in the lurch, so that they could not have returned home because of our neglect. Therefore let us be fresh in our On the 10th of this month, after a long and painful minds, and let us soon bring forth what is ours, so that he would have found unbearable very often years ago. On the 10th of this month, after a long and painful minds, and let us soon bring forth what is ours, so that lung disease, Mr. Hasso von Wedell passed away gently God's mighty help may be given to the two dear and blessedly in the Lord. After he had administered his servants, for he who knows how to do good and does

Ferdinand Sievers.

Frankenlust the 10th of May 1858.

Friendly request.

Because we have had the experience a few times headmaster, a candidate of theology educated by which he had so sacrificially and faithfully served for Norwegians as preachers, who have erected counter-Harleß, who had become the darling of the town in spite altars in our congregations, and have come partly unfit for the holy office, partly into the office in an unjust they do not ordain preachers for our countrymen in the future, but direct such candidates to us, since in our great shortage of preachers we do not at all offer such persons the opportunity to preach.

> We do not want to refuse ordination if they are fit and worthy for the sacred office. Should the case arise. however, that a sisters' synod should find it necessary and expedient to carry out such an ordination, then we at least hope that they will first seek information from us

Koskonong, Wisconsin, May 17, 1859. The Church Council of the Norwegian Evangelical Lutheran Synod of Wisconsin et al. St. A. C.Preus, N. Brandt, H. Preus, President of the Synod. Secretary.

Church News.

On Cantate Sunday, Rev. I. H. Ph. Gräbner, who had

The address of the I. brother is:

Hev. ss. 8. kli. Orasdner, 8t. Odarlss, 8t. Odar1e8 6o., Uo.

Receipt and thanks.

For H. Brakesübler of the venerated virginal congregation of Trinity S. of the Rev. Lindemann

of Cleveland, O .. denselben vom JüngtingS-Verein ebendaselbst - - 2,55

"F. W. Oestermeicr vom Frauen-Verein der St.
St. John's comm. in Lawport, Ja. three shirts, one pair of pants and one pair of stockings.

"Karl Schmidt from the community of Mr. Past.

Reisinger ... 9.75
"Friedrich Döscher from an Ungen. of the Gem. of Mr. Past. Stärken zum Ankauf der Werke Luthers, Erlanger AuSg. P25; from another there ri,t5; from still another P1,35; finally from an unnamed one there a new pair of trousers. From the same collection by Mr. H. Pott- bof ri; by Mr. K. Klincksick P3; by Mr. M. Daiter ri.50 ... 33,00

For Peter Seucl of Mrs. Wittwe Merz §1.00; by Mr. Prof Crämer gesamme.I on the infant baptism of Mr. Smakcl, in the parish of Mr. Pastor Friedrich, Huntingron, Ja., §1.17	poor college students 12 bosom homden, 6 sackcloths, 3 bedclothes, 3 towels, 5 pillowcases, 20 pairs of woollen stockings (WU. of which 7 pairs are from the 7 upper! Schoolgirls, each of whom stitched a pair of her own wool without being asked). Received	By Mr. Past. Dulitz, Buffalo
Husmann§2,33; from Mr.! Ferd. Meier and Mr. Torbeck from Mr. Past. Stretch foot community a 61.	praeses: From the Zion congregation of the Rev. Swan in Cleveland, 0 31,15!	Hrn Past Swan in Cleveland70 By Mr. Past. Duntz in Buffalo5.00 e. To the college maintenance fund,
"H. All-right, by Prof. Fleischmann, from Mr. Past. Geyer, Watertown Wisc. §2 and namely 8 I from himself and § I from some of his parishioners	From the congregation of the Rev. Husm ann in Marion! Township, Yes	for teacher salaries: From the comm. of the Rev. E. A. Brauer, Pittsburgh, Pa 15,00 By Mr. Past. Nichmann
 J. F. Niethammer by Mr. Paul in Fort! Wayne	From the community of Mr. Past. Scharfer	namely:
F. Riemenschneider, by Mr. Rev. F. W- Scholz, Nashville Washington Co, III §>; from a good friend of the comm. of Mr. Rev. Riemenschneider, Christian Wolf §O,Ä)1,50	C. Pienenbrink	From the cent fund of the parish of the Rev. I. Trautmann, Adrian, Mich
"Wilhelm Hoppe, to the bell-bag in the parish of Mr. Pastor Kolb.	Received	" ,, " Franke, Adrison, III, Easter Collect.
Vcrein of the congregation of Mr. Rev. F. Steinbach in Milwaukee	By Mr. Past. Wüstemann, Detroit, Mick., from Chr. Dünner 25 Cts. and an unnamed person 51.001.25	ä For poor students and pupils in the
Paulus Rupprecht, by several members of the New-lork congregation §13; by the löbl. Frauen- verein there §5; by three	Edelmann in Frankenhilf 28 Cents3,28	1 ' ' '
unnamed friends. collected at the infant baptism of Heri Bergmann §3	From the congregation in West Seneca by Mr. Past.	Past. Miracle m Chicago for Nütze!
by Messrs. Trier, Sr. n. jnn. Allen Lo., §2; by the congregation of	Collection at the wedding of Mr. Erk by Past.	from N. N. 2.00 By Mr. Past. I. H. Werfelmann, Wilshire Co., Ohio
the Rev. Jäb- ker in Adams Co, Ind, erhatten §15; drsgl. of the comm. drS Hrn. Past. L>treckfoot on the No. Pigua Road §6.80	Riemenschneider	50
	From its Füial-Immanuelsgem. 2"50 by Heirn Georg Kautz	By Mr. Past. A. Claus, New-Bremen
whose parish *2.00; 3.00	Subsequently by the congregation of Mr. Pastor Dulitz in	§1.50 for Nie. Gerhardt, 1.50 for Frdr. Meyer, . 1. 00 for Caspar Dickmann.
"F- Nage! from the Young Men's Association of the Parish of Hrn Past Schwan §5.00 s through Hrn. Past. Schuster	 b. To the synodal cafe westl, district HS[^] 	By Mr. Past. Dulitz in Buffalo5,00 (Belated)-From Mrs. A. Meicher in Cleveland as.
of St. Paul's Parish, Madison Eo., Ja. §1.64; of Mr. Helmlinger §1.00; of Messrs.	From Mr. Past. Lchmann near Manchester, Mo 1.00 " " " Brohm, St. Louis, Mo	(Delayed.)-By Mr. Past, Dulitz at Buffalo,
Past. Schuster §0.86; from some members in and about Bremen §4.00; from the young man's bercin of the congregation	Perry Co. Mo	total on Kruger's KinNaufe in West Seneca 2.15 o. To the maintenance fund for widowed woman
	Perry Co., Mo	By Mr. Past. L. Geyer at Watertown from Mr.
Correction In the previous number an error has crept in; namely instead of: "Theodor Zach'riaS by Mr. P. Hattstädt at Monroe.		Lehrcr Steitzcl1,00
instead of: "Theodor Zach'riaS by Mr. P. Hattstädt at Monroe. Sacrifice at the Reformation Feast 2c." it must bite: "Theodor Zacharias by Mr. P. Hattstädt of Mr. Past. Also, to wit: Offering at	Received a. To the general synodal caffe:	
instead of: "Theodor Zach'riaS by Mr. P. Hattstädt at Monroe Sacrifice at the Reformation Feast 2c." it must bite: "Theodor Zacharias by Mr. P. Hattstädt of Mr. Past. Also, to wit: Offering at Reformation Feast by fine congregation 2c."	Received a. To the general synodal caffe: From the synodal treasury of the western district of Mr. E.	Lehrcr Steitzcl1,00 *The late posts have only just reached me. F. Bohl au, Cassirer.
instead of: "Theodor Zach'riaS by Mr. P. Hattstädt at Monroe. Sacrifice at the Reformation Feast 2c." it must bite: "Theodor Zacharias by Mr. P. Hattstädt of Mr. Past. Also, to wit: Offering at Reformation Feast by fine congregation 2c." The undersigned have received with thanks through Messrs. I. H. Brandhorst and I. Pitlorf, for the support of the German Lutheran	Received a. To the general synodal caffe: From the synodal treasury of the western district of Mr. E. Roschke	Lehrcr Steitzcl
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regarding Holy Absolution? *)

Certainly, for a frightened, bent, and sin-laden heart the pure doctrine of holy absolution is one of the most consoling and sweetest. For this reason, those who have known and experienced it do not sufficiently thank their faithful Savior that he has given such consoling power to his church here on earth, and that he especially allows this consolation, as often as the sinner desires it to be promised and proclaimed in his place and name by the ministers of the church who publicly hold the office of preaching reconciliation. It is therefore all the more painful to him who has recognized this, when he sees how so few recognize it, and how such a consoling doctrine is downright opposed and blasphemed by many sects and enthusiasts, especially by the Methodists and the like, and is thus suspected by many who are ignorant and simple-minded. And this reformed Methodist enthusiasm has penetrated so deeply into al strata of the people in our day that one often encounters it even where one should not expect it. There

published repeatedly in the ,.Lutheran, but we think, because the fight then against this doctrine is renewed again and again with the old weapons, that it is also rightly defended anew in a popular magazine according to the gift that God gives for this purpose. D. Red.

reason knows how to raise all kinds of objections and it is of no account before God. But if it is instituted and Anything else for Methodists and others sham reasons against this doctrine; for even today commanded by the Lord God himself, it must also be people often ask the same question as those unbelieving valid before him; for he himself confesses it, and if all scribes and Pharisees Luc. 5, 21: "Who can forgive sin, Methodists, all men, yea, all devils, said, it is not valid.

but God alone?" Of course, in and of itself no one can do But now we know amply, firmly, and assuredly from this but God alone, which a right-believing Lutheran will God's word, for the comfort and strengthening of our least of all deny, and which of them has ever taught and faith, that the ministry is the key, and therefore also the claimed that he is able to do this in his own name and by holy absolution, of divine endowment and appointment. his own authority? For even the Methodists and other For' after his resurrection the Lord Jesus breathed on his enthusiasts know, or may well know, that the Lutheran disciples, and said unto them, Receive ye the Holy Church has never taught such things. They also know, or Ghost: whose sins ye remit, they are remitted unto can know, that no minister of the church performs such them." And to Peter the Lord said, "Thou art Peter, and things in his own name, but in God's name; that he upon this rock I will build my church, and the gates of hell performs them not in his own place, but in Christ's; or, in shall not prevail against it. And I will give thee the keys other words, that they are performed by him in his official of the kingdom of heaven. Whatsoever thou shalt bind capacity. And should it not be so? Let every man then on earth shall be bound in heaven: and whatsoever thou judge here, for example, according to a parable. Do you|shalt loose on earth shall be loosed in heaven." And that not think that a king, through his envoy, can act with which here the Lord seemingly spoke to Peter alone, He another king or country, declare war or make peace, etc., soon after said to all the apostles; for the words are and that all this is as valid and certain if it is done in his Matth. on the 18th as follows: "Verily I say unto you, name, in his stead, and by his command, as if he did it whatsoever ye shall bind on earth shall be bound in himself? The question concerning the validity of holy heaven: and whatsoever ye shall loose on earth shall be absolution is only this: Is absolution merely thought of loosed in heaven." And further, the Lord Christ says, "He and devised by men, or is it instituted and commanded that heareth you heareth me." He therefore that heareth *) It is true that extensive essays on this subject have already been by God himself? If it is conceived and devised by men, the ministers of Christ when they preach the law, and that suffereth himself to be punished thereby, and to have his sin revealed, and to be led to repentance. heareth the Lord Christ himself, and

says, "For this every man counts us, that is, Christ's servants, and stewards of God's mysteries."

And again the holy apostle writes: "We are therefore ambassadors in Christ's stead, for God admonisheth by us: we pray therefore in Christ's stead, be ve reconciled to God." And yet I would like to know on what grounds the following words of the Augsburg Confession, which is bases on the passages of Scripture cited, are to be refuted, when it says: "Thereby the people are diligently taught how comforting the word of absolution is, how high and dear absolution is to be esteemed; for it is not the present man's voice or word, but God's word, which pardons sin; for it is spoken in God's stead and by God's command."

But the Methodist, or probably also ar enthusiastically-minded and little-instructed so-called Lutheran, objects: The passages of Scripture which you have cited in support of this doctrine were spoken only to the apostles, and had their validity, force, and effect only in the time of the apostles. Where then, dear man, is it written that thou hast a right to teach and believe thus? By no means; for the Lord Christ has given such authority to his holy church, and indeed to the whole church, that is, to all true believers without any exception, and that to the church which has and professes the same faith which the holy apostle Peter led and confessed. For Peter stood there not only in his own name, but also in the name o the rest of the disciples, whose faith he confessed.

And that these words did not only apply to Peter's person is obvious, for where would the rock have remained after his death, on which the Lord had built his church or congregation? Peter has long since ceased to be in the contending church, but the rock, that is, Christ whom Peter confessed to be the Son of the living God on whom the church is built as on the one foundation and the right cornerstone, is still there. That he did not mea Peter's person alone in these words is evident from the fact that he said the same thing to all the disciples soon after. And that the Lord meant not only the twelve apostles and the other disciples of that time, but rather in a broader sense, the whole church to the end of time as whose representatives the holy apostles stood, is proved by the glorious promise which he made to hi disciples, that is, to all true believers, at his ascension into heaven, saving: "And, lo, I am with you always, ever unto the end of the world." And that here the Eucharist is not only given to the holy apostles, or to others of that time. For the apostles and those other disciples of the Lord did not remain here on earth until the end of the

He that heareth them preach the gospel, and promise|But the church of God will remain here until the end, for To preach the remission of sins in the name of Christ grace and remission of sins, doeth likewise. And St. Paulit has the promise that the gates of hell shall not prevail already implies that it should and may be preached to against it. Therefore also such commands, promises and those who especially desire it. But what the Lord endowments of the Lord in a broad sense concern the preached to Marcus 16, 14-18, did not essentially and whole church at all times. necessarily belong to the ministry of the holy apostles,

And to whom then hath the Lord commanded to but only temporarily accompanied it; for in essence the

preach the gospel in his name throughout all the world? same ministry still exists today that the holy apostles led, Is it not then that he commanded his disciples? And if you namely, to preach the gospel. The apostles' ministry was still have a spark of faith and fear of God in you, you will to proclaim the gospel, without the need for those things hardly want to deny that such a command still concerns to be present as they were at the time of the apostles. the church today. To whom also did the Lord give the And even supposing that the passages on which the friend, if the one is powerful and effective and still valid, authorized to do one thing but not the other? the other must also still be valid, powerful and effective, Finally, the Methodists and other enthusiasts show a for the one is both the Lord's command, his holy and great lack of understanding of the divine word, when divine foundation, and the other, and for this very reason they object against absolution also this, that if in our day

passages on which the Lutheran Church bases the as the apostles did; for thereby they strike themselves in doctrine of the office of the keys, there is no mention of a the face, inasmuch as they also refer from time to time command, but only of a promise, as they also refer to to Christ's command, as to the saying, "Go ye, and teach Marcus 16, v. 17 and 18, as a similar promise, since the all nations," etc.; for if in our day only he may perform Lord gave his disciples the promise: "In my name they and execute one command of Christ, or comfort himself shall cast out devils, speak with new tongues," and so and accept the same, who possesses the special gift of forth. But they will not be able to deny that the Lord gave performing miracles, why do they do them? For if in our the command to preach repentance and forgiveness of day only he is allowed to execute and carry out the sins in his name, and that when penitent sinners are command of Christ, or to take comfort in and accept the absolved from their sins, that very command is thereby endowment of Christ, who possesses the special gift of carried out. Nor can they deny that this does not differ in working miracles, why do they not work miracles in order essence from the preaching of the gospel in general, but to prove that the command, "Go ye, and teach all only with respect to form and persons. *) The exercise nations," etc., really concerns them? Or is it to be and administration of this power was evidently something supposed that for some parts of the foundation and which essentially and necessarily belonged to the office command of Christ bodily miracles are required of those of the holy apostles; for the command to execute and to who take comfort in them and wish to exercise them, and administer the gospel was not a command of the not for others? Nevermore! If, therefore, the Methodists apostles.

Methodists, and the like deny that the preaching of the gospel is a true are not to be trusted. If, therefore, the Methodists should granting of absolution. Their false doctrine of the means of grace, which at bottom make them only signs of grace, is the true ground of demand of the Lutheran Church and her ministers, who their rejection of absolution. D. R.

command to baptize? Is it not thus that he gave it to his Lutheran Church bases the doctrine of the office of the disciples? But do you not think that such a command of keys only speak of a promise, it is evident from what has Christ is still strong and valid today? And what manner of been said that it must be of a very different kind and men were they in whose midst the Lord instituted the nature from that passage in Marcus 16; for, as I have Holy Communion? And to whom did he say, "Do this in said, it does not refer essentially to the office of the remembrance of me"? Were they not the holy Apostles? apostles, as is the case with the passages of which we And do you not think that these words, "This is in are speaking. Therefore, even in this case, the remembrance of me," are still true today? But who gives Methodists would prove nothing but that they are, in this you a right to believe and teach that Christ's command to piece at least, unbelieving men, who do not believe the preach the gospel, to baptize in his name and at his promises of the Lord everywhere and in all things. There command, and that the endowment of the holy supper is is also a ridiculous contradiction in them, that they still valid and ought to be kept; but that his endowment, themselves, apart from the form, handle and exercise command, and commission here on earth in his name to one part of the office of the keys, by excluding members remit and retain sins, should no longer be valid? No, from their fellowship. How could the church be

the Lord also still confesses both the one and the other. the ministers of the church could forgive sins by Christ's It is true that the Methodists object here that in those command, they must also be able to perform miracles, demand miracles of the Lutheran Church and its *Our sender has too much hope here; indeed, all Reformed, ministers, who are not to be trusted and exercised, they teach and profess, that holy absolution is to be administered to those who receive it, they should never be able to do so. If, therefore, the Methodists demand from the Lutheran Church and her ministers, who teach and profess that holy absolution is still strong, certain, and salvific in those who receive and accept it penitently and with right faith, miraculous gifts as proof of this doctrine, we have a right to demand the same from them in regard to the ministry of preaching in general, in regard to baptism, and the like. If, therefore, they have recourse to these pieces of the foundation and the

If they want to accept the command of Christ, which theAs it is the duty of all Christians to help defend and steerWe will not allow our views to be judged in this way. This Lord Jesus obviously only commanded His disciples to as far as they can, I have also written these lines. Mayinquiry will require us to go back from the creeds and the do in the first place, then they may also prove by miracle\$God bless them!

and signs that it really applies to them and concerns them. If they will not or cannot do this, let them at last give up their unfounded contradiction, by which they prove nothing but that they are rationalistically-minded unbelievers or half-believers, who here and there take a piece out of God's word, but throw the other overboard or press and torture it, as only evident rationalists of other unbelievers do, only with the difference that the one of the editors of this paper begins a series of essays Lutheranism, and all the more so when it is believed that former do it in a coarse way, but they do it in a fine wayon the correct doctrine of the office of preacher, namely if the original writers of the Confessions had expressed and under the appearance of piety. If they really want to Professor Daniel Worley. He wants to show that neither themselves directly and fully, we should find in many be such holy people as they pretend and pretend to be in the Missouri Synod nor in the Buffalo Synod is the right instances how the same have held views very different well then, let them first of all abandon their sacrilegious teaching on this article to be found. Among other things from those which are forced out of incidental passages arrogance and humble themselves and bow down before the writes the following: God's clear words, as befits Christians, and we will "A great mistake has been made, as it seems to us, in almost as much as the influence of those vandals who respect them; otherwise we must take them for people the treatment of this question in Europe and in this have attempted with an unholy hand to rob the who, in spite of all appearance of holiness and spirituality country, by the attempt so persistently made on the part Confessions of their best force and beauty by what is of the angels, are secret enemies of God and his word of the advocates of the different views of the preaching called a ""Recension."" We intend, therefore, to leave the (with the exception of the deceived and the simple ministry, to show that the older theologians in our Church, Confessions and Fathers in the background of this minded). Or can they be holy people who do not keep and Luther in particular, was a decided advocate of that inquiry, and to investigate the nature and relations of the God's word holv?

know quite well that the miraculous gifts were given by which we are clearly convinced that the views of Luther, subject is touched in the same, we shall not be far from God to the holy prophets, apostles, and others amongsince they have never been directly given in regard to it, them, if any difference at all should take place." the first Christians primarily for the purpose of confirming will require but little art to cast them into the form which divine revelations as such and thus establishing and may be required by the strong inclination of their spreading the church in the world. The opponents of particular interpreter. Our Confessions are likewise not absolution certainly know quite well that God gave the decidedly clear upon this subject, as it was undoubtedly gifts of miracles to the holy prophets, apostles, and not given so eminent an importance in the days of the what the Lutheran Church teaches about the sacred others among the first Christians primarily to confirm the Reformers and the Fathers as it has acquired in our own. divine revelations as such, and thus to establish and And until this is in some way legally decided by a general believes about this article of doctrine, to go back to the spread the church in the world. But now that this has concilium of the church, we must solemnly protest symbols, to Luther's and outdated faithful teachers' already been done, miracles, as the orderly means of against expelling from the church and denying Lutheran confirming the preaching of the gospel, have now alsobrotherhood to those who do not see eye to eye with us ceased, though the faith which they were to follow hason this doctrine in all respects. We do not, however, not ceased; for now it is particularly said, "They have underestimate the necessity and salvation of striving for Moses and the prophets, let them hear the same." Nor is unity of faith and the promotion of the same, both in it to be disregarded that nevertheless many, great, and regard to this and other important matters; but the unity glorious miracles are daily wrought; for is it not just asitself can only take place when we carefully and great a miracle, nay, at bottom a far greater one, when prayerfully bring our differences together, and hold fast by virtue of the word preached, the spiritually dead are what is good, basing it on God's Word, and rejecting what made alive, the blind see, the lame walk, the deaf hear, s wrong, which violates the Word of God. Now, as to the the speechless speak, and the lepers are cleansed, and examination of this question, we desire to be understood that the word of the cross still proves, even in relation to that we have not sought to base our views on the doctrine holy absolution, to be a power of God to make blessed of the ministry of preaching on Luther, and since we are all who believe it?

God's counsel for their salvation, and who nevertheless words from the Fathers, especially when they contain, as reject the doctrine of consoling absolution clearly's commonly the case, mere incidental touches of the revealed in the Holy Scriptures, even blaspheme it!subject, we will not attempt to do so. Would that they would think of the difficult account they will one day have to give God of how they have honored and taught his word! Although there is little chance of leading one or another of them back to the path of pure doctrine, it is nevertheless necessary at least to ward them off, lest they draw more and more simple-minded and unfortified people into the nets of their fanaticism Convinced, however, that there is every

The Doctrine of the Preaching Office and the "Lutheran Standard

In the latest issue of the "Lutheran Standard" (May 27)

fully convinced that it is both improper and impossible to O would that all who want to proclaim to poor people settle open and undecided ecclesiastical questions by

fathers to that on which the creeds themselves depend, and on which they stand so immovably, the word of God. We love and honor our creeds, because they are such clear and decided confessions of the truth set forth in the Word of God, but we consider it a thoroughly sacred and necessary duty of every son of the Church to guard against that spirit of forbidding intolerance which turns every proposition into a necessary element of taken out of context; we fear the danger in this direction particular view which the combatants themselves had office of preaching in the light of the holy Scriptures. By the way, the opponents of absolution certainly adopted. The question is one of this kind, in regard to Scripture; although we are assured that, so far as the

> On this we take the liberty of making only a few remarks.

> If Prof. Worley considers it a mistake, after the question has arisen within the Lutheran Church as to office of preaching, and therefore what a true Lutheran writings, we do not understand this. On the contrary, any other way of arriving at a decision on this question is quite wrong.

> When Prof. Worley further asserts that neither in uther's and the Fathers' writings nor in the Confessions is the guestion concerning the office of preaching clearly and definitely decided, this is equally incomprehensible to us. Whoever asserts this, has either not read those writings, or (which at any rate takes place here), because he sought in them his own preconceived opinion, but did not find it, he has allowed himself to be led into the delusion that in them no decision of the question has vet been given.

> (3) If he further remarks that at the time of the Reformation the true doctrine of the office of preacher was such a subordinate subject that one did not see fit to develop it thoroughly and completely, then this is a strong historical error. Since the essence of the papacy is also hierarchy

as works righteousness is, then he who knows this can'We did this so that they would not appear to be do not follow them, will you not enter into the empty avoid that error even without studying the sources of theinsensitive or harsh in the face of the usually crying rooms, does not zeal for the Lord of hosts take hold of needs of the establishment of a school office. We did this you? - You have a gift for the service of the church; you history of the Reformation.

(4) If Prof. Worley waits for a final legal decision of these that we would not appear insensitive and harsh in the realize it; it is held up to you by your friend, by your question by a general church assembly, and wants toface of the usually crying needs of the establishment of pastor, by your parents. What shall you do with it now, according to faith, according to the love of Christ, who have it treated as an open question until then, he has ina school office.

this, to be sure, the Leipzig Pastoral Conference of old at What follows from this, you dear churches, and you loved you, and gave himself for you? What should you a certain stage to his predecessor, but also the Romandear young men of our churches? It is clear what follows do? - Well, I think, if it is certain that the churches cry out Church, which rests quite properly on this principlefor you. It is this. Shall the God-pleasing work and for Christian teachers, lest their children fall a prey to the (Grundsatz), a principle in the fight against which theministry of youth education, which, thanks be to God, has world and the devil, and if it is certain that from our side, taken such a fresh, cheerful and vigorous start among us from the seminary, from the side from which help is work of the Reformation was essentially involved.

If Prof. Worley finally wants to undertake, without thein these last years, not stand still again through the reasonably expected, no help can be given at this time, guidance of the ecclesiastical confession and our fathers, establishment of Christian congregational schools, shall and therefore no help can be given, because the help to search out such an important disputed article as thatthe divine fire, which is now blazing back and forth prepared before has now been withdrawn from the of the holy office of preaching in its original purity by virtuethrough God's grace among us for a school education, house, and that help cannot be given as long as a fresh of his good Protestant right of "free scriptural research," which is built on Christian, on Lutheran ground, not be help has not been formed and raised up again in the we wish him luck on his journey. If Prof. Worley, withoutextinguished; If the divine fire that is now blazing through house, - then you, my young friend, should notice and the guidance of the church confession and our fathers, God's grace among us for an education that is being built know what the Lord, your God, wants to call you to, when will finally undertake to seek out such an important articleon Christian, Lutheran soil, is not to be dampened and he has adorned you with powers that are suitable for his in its original purity, as that of the holy office of preaching, extinguished again, then we, dear brothers, must service. You, you shall now help to fill the great gap that on his own initiative, by virtue of his good Protestant rightcontinue to exert ourselves, you and we, so that we may is presently present in our school teachers' seminary. of "free scriptural research," we wish him luck on hisoffer to the Lord, to the praise of his grace, those And now for you, who must say yes and amen to my

Lord's calling you to be laborers in his

Vineyard, to shepherd among the flock of his lambs.

For God is a wonderful God; if He has already given Hishis word tells us that his blessing will continue to flow September of this year begins a new course, a new year Church a great abundant light in a time of great searchamong us, that in this way he will for grace, He is not always wont to indulge those who that the way of his salvation may be made manifest the Lord. With joy you will be welcomed, with love you pass by the light already given by grace and want to force among us in abundance. To this end I say, let us exhort will be cared for by teachers and students, and you will Him to start all over again with them alone. Above this the one another, we and you; we, the fathers and mothers grow and flourish for the garden of the Lord, as a tree doctrine of the sacred ministry stands in such intimate of the household, the preachers and teachers, the planted by the rivers of water, which brings forth its fruit

connection. In addition, the doctrine of the ministry of parents and elders, that we, with the grace that has in its season, and its leaves do not wither. preaching is so intimately connected with the whole of befallen us, exhort, provoke, entice, urge to the joyful Christian doctrine that it is necessary to first clearly grasp assumption of the service that is so greatly needed at its structure if one wants to have solid and immovable this time, - and you, dear young men, whom God has ground under one's feet. It is difficult to reach one's goal adorned with his gifts of all kinds, that you mean by wandering about in individual passages. earnestly in this, that the Lord now wants to use these

As far as we are concerned, Prof. Worley does not gifts especially for the service of the school, for the need to worry about this "proscriptive intolerance. We pasture and care of his lambs, and that you therefore know quite well how to distinguish between error and give a friendly and willing ear with a gentle spirit to the heresy. Indeed, we are not even inclined to take up arms friendly voice of admonition and enticement of your against an error within the Lutheran Church which itself parents, preachers and teachers, through whom the gracious call of God comes to you. This will then do: this renounces being symbolic. will even out everything; this will make you ready; this

(Submitted.)

The gap in our school teacher - seminar on Fort Wayne.

After Easter, fourteen of our students from this school urgent requests for them, however, do not diminish, and $_{\mbox{\scriptsize Ve}}$ cannot be satisfied in any way before the expiration of a certain period of time. The utmost has already been done to meet the need. We have broken off from education as much as was always possible. We can say without hesitation that all our pupils whom we dismissed, with great

journey. God grant that it may not be an errant journey.sacrifices of thanksgiving that are pleasing to him. Then fraternal admonition, only this. With the first of of study and formation. Join the ranks of those who serve

Ph. Fleischman.'

Fort Wayne, June 1, 1859.

will overcome the hindrances, both inner and outer; this will help you to rise with thanksgiving and joy to the plan, Ecclesiastical movement. progress and that you may recognize the honor offered to you by the inhibition in Saxony.

In general, the love for the work of the mission in You realize what I want, what I am looking for. The gap that has arisen through the departure of yourSaxony has become very widespread. The last mission comrades to the schools of our congregations is to be report of the Lutheran Church of Leipzig states that filled again. They have done it, I hope, with a cheerful, Saxony made the largest contribution in the last year, faith-filled spirit. They have walked on the road; they namely 8700 Thaler, 2700 Thaler more than in the teachers' seminar have been examined for entry into a have held in low esteem the glittering and enticing thingsprevious year. Four new missionary associations have school office, and in view of the existing strong demand that the world may offer, in comparison with the name of been added, missionary festivals have been celebrated of our dear communities for teachers, all of them have their Lord Jesus Christ; they have known the thorns onin many places where nothing else has been heard of already been appointed to individual school positions or which the otherwise so sweet Tienss is called to tread, them. New young men's associations have come into promised to fill them. Frequent requests for teachers and and yet they have not turned aside and gone astray. Willbeing, e.g. in Zwickau, while those already in existence

> are flourishing more and more. The mission to the Jews has also been carried on with renewed zeal by a society which belongs to our main missionary society in Saxony; the Lutheran pastor Becker was brought from Königsberg in the Neumark of Prussia to cast his net for the Leipzig fair, and he did it with zeal and skill, as the Pilgrim reports several times.

It is especially noticeable that missions usually appear an hardly be denied. He continues: "But the proverb: Alltrone also hold each other to their duties; their rights with the entrance of younger preachers who have been that glitters is not gold, also finds its application here. The would then be much more readily preserved to them! -If formed in the last ten years. Pastoral conferences flourishuman heart is still the same as before, and the word of several pastoral conferences in the mountains have almost everywhere, and the existing ones placeGod remains as foolish as ever. Many a man praises astood on the ground of the Confession, we know of one themselves more and more on ecclesiastical ground. The trict sermon on repentance because others praise it; of the larger ones, in which the two Protestant-minded church visitations, which have almost come to an end many a man goes to the missionary lesson because hemembers could find no hearing and no room. - So it goes only the ephoral cities remain for the coming year - havees others giving; many a teacher teaches strictly in Saxony. The Lord does us much good, oh that we may continually been well received and have broughaccording to Spener (and Nissen) because he hopes to accept it with full thanks. We must pray: Thy kingdom blessings; only in one large rural parish in Lusatia has iget a reward or even a gratuity, and carries on his come.

been received with a kind of protest; Only in one largemmoral^ life; many a preacher preaches with mighty rural parish in Lusatia has it been received with a kind ofwords the fair doctrine of the gospel, and is to be found protest; but this has had the good result that the parish365 times a year in the alehouse; his heart is full of deceit, has degraded itself in the eyes of the others, but thehatred, and envy against his neighbour; many a shame which the better members of the parish havemissionary holds lessons to suit the time, and, like that assumed for the whole is gradually spreading over thepriest, passes by the wretch. In the preachers' held another meeting in Pittsburg on the 19th of last

The General Synod

Thus the so-called General Synod has again given

naughty members, and is coming very much to the sticksconferences, one no longer polemicizes about long-month and the following days. Of the results of this recognized doctrines, but one discusses a great deal meeting Mr. Trexler, editor of the World Messenger of of the righteous pastor. What has been testified against Freemasonry in the about Christian church discipline and special pastoral Allentown, who was present as a delegate of the Synod church and school bulletins has borne fruit. One care, and the like. The authorities issue one ordinance of Pennsylvania, reports among other things the

clergyman has publicly announced his resignation from after another and always re-inforce age-old ones. But following: the Lodge; another, a Superintendent, who had come tohow are they respected? Probably at no time has Sunday "Pittsburg, May 20, 1859, Synod had a very difficult regularly, bear witness to this.

deeper reflection through the church visitation, especially been less respected in our country than it is now. The knot to untie today. A new Synod had formed out of the by means of the powerful evangelical testimonies of armaterial interests make the third commandment Milan Synod, and through its representative, Dr. B. Kurtz, assistant, has since begun to give such testimonies of completely forgotten. There are probably few workshops made claim for admission. This could easily have been Christ in the pulpit and everywhere as a Freemason is not not one even during the public done if the gentlemen had not submitted a confession of able to give. In general we find among outworship service, probably no factory where mau is their faith, which could be called anything but Lutheran. superintendents more and more ecclesiastical sense and completely celebrated; the pen is wielded in the counting Even the General Synod was frightened by this. Since, confessing spirit; many have become comrades-in-armshouses, even in the courtrooms, and the pen that first however, it did not feel called upon to diminish the rights for the Gospel, while otherwise most were known aswrote the law is the first to sin against it. On high feast (?) of the various synods, the "Melanchthonian Synod" enemies of the Gospel or as neutrals and enlighteners days last year the telegraph wires were strung. On the (this is the name of this non-Lutheran synod) "was The conferences of ephors in the government cities ofday of the Annunciation, on Palm Sunday and on the first admitted with the advice (!) of the General Synod to Zwickau and Leipzig, which have begun to be appointed Easter of this year, people were extremely busy setting change certain objectionable points in its confession of up our gas lighting system. It may be declared a work of faith. The discussion (conversation) on this matter took It gives great joy to the Protestants in Saxony that a necessity, but it remains a great sin, and its detrimental up almost a whole day."

prophecy that was spread during the Diet has proven to influence on the religious feeling of the people cannot be May the Lord be with him with his spirit and gifts!

be false. It was prophesied that our Cult Minister would measured. O would that all spiritual and secular proof before all the world that it is not a Lutheran, but a retire as a result of the attacks by the Chamber, the authorities would agree, especially in this respect, and mishmash Synod, which accepts everything if it only injustice of which was immediately recognized, but which work with all their energy so that the day of the Lord would takes the name Lutheran. It is truly amusing that the would have been too much of a nuisance for him.finally be honored again in our country! Enough of the General Synod, in order to give itself the appearance of However, this worthy man, who will probably be difficult to reason for the plea: "Thy kingdom come!" - This is the holding something to Lutheran doctrine, has given the replace, has retained his responsible but also blessed eport about a single factory town. Unfortunately, it Melanchthon Synod, on its admission, the advice to office, and continues to serve the Lord conscientiously reflects the condition and life of the whole country. As far change the un-Lutheran character of its creed. Now, if the with the sacrifice of the excellent gifts bestowed upon him, as the sanctification of Sundays is concerned, the railway General Synod were really Lutheran, the aforementioned and knows how to take the dishonor of Christ to his credit. entrepreneurs set a bad example, and it is precisely in measure would be no different than letting a wolf into the the regions through which the railway constructions have sheepfold, but advising him that he should not eat the So much and many other things could be mentioned passed that one finds the most shameless desecration of sheep.

to confirm the above letter for the whole country. But let it $\overset{\text{Sunday}}{\text{.}}$ in its pursuit the dark sides, which are justly described by the whole of the country.

Professor Springer of Illinois, during the negotiations be far from us to boast about ourselves; we only want to

They didn't see it any better there with the for the admission of the un-Lutheran Synod, as reported praise the grace of the Lord, which has not gone government buildings! Now they fetch peat on Sundays in the "Missionary" of Pittsburg, recalled the previous unwitnessed among us. We would also be struck on the (they don't get coal) and probably also plow and sow, custom of the General Synod, namely: "that the English mouth if we wanted to praise people, for in contrast to the always unabashedly Synod of Ohio was also admitted, although it rejected pleasing things that can be mentioned, there are a disturbed the church services. This is done not only by certain doctrines, which, as is believed by many, are multitude of contrary facts that are reproachful to the so-called people, but by landlords, who recently taught in the Augsburg Confession. Among these Saxon church. The report about that city does not conceal wanted to have their patronage rights so strongly doctrines are, for instance, those taught by the

(as members of the General Synod) may not harmonize in our views with all those views of the District Synods but we have no business to interfere with the District Synods, except to give them counsel, or make a petition to them, provided they agree as to the great principles of the faith.'

By the way, justice demands that we report at the same time that not all the assembled members of the General Synod voted for the admission of the Synod of False Faith. But of course 92 voted for, and only 23 against! Pastor Mann of Philadelphia made the exceller remark that he did not like to eat bread, although there was much good flour in it, even if there was poison in it and Pastor Stohlmaun of New York declared that the brethren who came here in the name of Melanchtho should not smash the Confession, which was the wor of this good man, to pieces. He must protest against the admission of the Melanchthon Synod. But in vain! A clever resolution by Dr. Krauth, according to which the Synod was admitted with the above-mentioned good counsel, passed with a large majority.

(Submitted.)

Dear Mr. Editor!

eternal works of God in the hearts of men, and express a few thoughts in this regard and to submit them obvious, only that its nature does not run counter to acknowledged the existing need, the right and the callingto your very desirable evaluation, then I hope to contribute, besides and after the preaching of the Gospel, also to the stimulation of living growth in all kinds of wisdom through the dissemination of useful and entertaining knowledge. Certainly, you cherish the confidence that the "evening school" will use in its endeavors the freedom according to which Christians regard and use all things as their own, because of their Lord, but that it will remain far away from any alliance with the apostate "church".

Baptism and the Holy Communion. Holy Communion | The "Evening School" has not only remained consciousnot only to come clean themselves, but also to contribute Dr. Harkey, with whom our readers are already of this obligation, but has also kept it as its most important to the removal of an obstacle in the right way.

acquainted, and who only a short time ago in his "Olive basic rule. That the "Evening School" has not only First of all, it goes without saying, and this has already Branch" reviled us in the vilest manner, because we had remained conscious of this obligation, but has held on tobeen emphasized at the outset, that the "evening accused him of unionism and treason against the it as its most important basic rule, will not have escaped school," far from harming the "Lutheran," should only Lutheran Church, on the basis of official reports of his your notice even if you pay cursory attention to its help him in a very specific area, i.e., in other words, it heart-friend and fellow-believer, the unirritated preacher appearances. And if this is the case, then it also remains should provide information from the area of human Hartmann in Chicago, this Mr. Harkey was naturally also true that there is a common ground for the effectiveness knowledge that is useful to Christians, and in doing so it on the side of those who spoke zealously for the of both papers, from which, although the areas are should prove to be chaste and modest, free from all taint reception of the un-Lutheran Synod. He declared, "We different, the same spirit of life flows through both and of pious sentiment and exaltation of reason. The latter makes the "Evening School" an albeit minor auxiliary of requirement is unlimited, and, if it were not the "Lutheran". The latter, to be sure, does not act and conscientiously observed, there would be no need for speak of all things and stories of which the world is full‡further cause of mischief. Only about the first part of the but nothing is indifferent to him, especially not the task, therefore, can the question turn, whether its promotion and prosperity of an honestly meant work solution is conducive, indifferent, or even detrimental to which desires to enter the same huts into which the the interests of the "Lutheran." It is hardly to be feared "Lutheran" carries instruction, counsel, and consolationthat the denial of the latter should experience a for citizens of heaven, also for citizens of earth with acontradiction and require proof, if only the condition is willing greeting. held that every communication of human knowledge is

Therefore, please allow your devoted correspondent chaste and modest. But a reference to Luther's to whom every promotion of the "Evening School" istremendous writings on the cultivation of schools of rightly close to his heart, the attempt to make use of yourevery kind would be pardonable for any kind of valuable and so welcome participation once again, in profession in this place. Luther does not speak of order to learn from your always highly esteemed advice "evening schools," that is true; but he demands his and judgement or, if possible, to become all the moredivine right from all creatures, bodily and spiritual, given certain through your applause about the justification ofby God to Christians for their use and good; he the enterprise and the appropriateness of the manner andimpresses upon the minds with all the force of conviction method of its execution. For the time being, these linesthe duty that Christians use their right and, as masters are prompted by one point in particular, the discussion of of all earthly goods, make them subservient to the glory which seems worth the effort. While a very large circle ofof God. The little "Evening School" does not claim to readers proves the existence of a corresponding needequip any reader with knowledge that will enable him to and encourages the laborious continuation of the work pursue a profession in life. But it works in the hope, on while factual complaints of any significant importance the one hand, of producing fresh stimulation for the have not been heard, on the other hand, many a weightyfurther use and exploitation of the rich inexhaustible voice of applause has risen: In the meantime, the treasures stored in countless sources, and on the other successful dissemination of the "Evening School" hashand, of making accessible, according to gifts and now and then been hindered by a quite unexpectedcircumstances, that which is useful and refreshing for pbstacle: the concern of influential and judicious men thateveryone in every profession, such as history, both of the dissemination of the "Evening School" might get in the past and present times, and knowledge of nature. way of the beneficial effectiveness of the "Lutheran" byWhether the effectiveness of the "evening school" is depriving it of readers and participants. A bad testimony|indifferent to the interests of the "Lutheran" may seem for the contents of the pamphlet! if it is meant in such asuperfluous at first glance; but the question deserves way that it is capable of alienating the hearts from themention, because work and effort for an indifferent About a year ago, in the 25th number of the Word of God presented in the "Lutheran," so bad that no cause truly deserve enough blame. Now the "Lutheran" "Lutheran" (Year 14, as well as Year 10, No. 13, and ustification would be sufficient to avert the corresponding could only be indifferent in everything that also concerns Year 11, No. 15), you did the "Illustrirte Abendschule" the verdict. On closer examination, however, it seems his circle of readers if the whole field of human treasures honor of a recommendation and sought to give it afortunately to emerge that the concern mentioned does of knowledge, if the food and means of education of the welcome in the appropriate field of work of such anot seek its justification in the matter itself, but rathermind and heart, which do not flow directly from God's journal. They described in clear words the field of their partly in external circumstances, and partly in an Word, deserve no attention on his part. This case is just activity, which differs from the high task of our dear erroneous conception of the purpose and field of the unthinkable; it is either-or: either a thing promotes the "Lutheran" just as the works of nature differ from the Evening School. If you, dear editor, will allow me tokingdom of God - and it does, even if the effect is not

divine law.

- or it helps to destroy it. The "evening school," however who is, after all, above all, competent and capable of which can hardly satisfy an unparthean Lutheran who has has in all modesty, yet in all decisiveness, the honest intention of indirectly serving the kingdom of God on earth. If not, it would be unworthy of a man's labor, and he would have to stand before God and man as ar unappointed, shameful servant. How far her efforts will succeed will be determined by her actions and success and the verdict of a competent judge will confirm it.

So far, then, it would not be possible to foresee wha tenable reasons a concern such as the one mentioned above could have.

But circumstances, time, place, and persons migh merit consideration, and perhaps weighty concerns could be derived from them. A thing may be good and lovely in itself, and yet a man may act unwisely in using o promoting it. Of course, and here, where a thousand different possibilities are involved, judgment also application of certain principles. In conclusion, therefore, let us only attempt to indicate a few points of view which will come into consideration when it comes to deciding whether or not an enterprise which is laudable in itself as the evening school certainly is, deserves our suppor according to the circumstances and in spite of the misgivings. That we must at all times consider how action and omission are equally laudable or equally crimina goes without saying. But if I am not mistaken, the human heart is sometimes more inclined to this, sometimes more to that, but the intellect, the judgment, gives more careful advice before the act than before the omission Quite naturally and rightly; for after the deed it is over with the counsel: but after the omission better counsel ofter still follows and finds the way to the deed still open.

A second point, however, must be unreserved acknowledged: where circumstances seem to be such even after the most careful consideration-which is hard to think-that one paper must give way to the other, the "Lutheran" is entitled to precedence, and the "Evening School" must give way until the means is found to eliminate the cause of the incompatibility. If the reason lay in the paper itself, its editor would consider himself fortunate to receive hints and advice.

A third point, which presents itself to my consideration, is this: reading-illness and reading-over illness are both faults of our time and of our country. Both are not cured by letting them go along the usual path which leads from two sides to the same goal, namely, to where the Jordan flows, into the dead sea of barrenness but the one is improved by encouragement and enticement, the other when it is led along the right path where it finds the right and profitable nourishment.

Finally, one last thing, and that which would undoubtedly have the most effective effect, would be ifof May 27 complains that the "Lutheran" has recently the dear Lutheran himself,

watching over his own interests, would be in a position to to suffer from the disgrace which befalls the Lutheran say a word to his readers in favour of the "evening name and the Lutheran church and who therefore may school" and against his own too anxious friends. desire, indeed demand, cleansing from the public

My final request, dear Mr. Editor, is therefore to grant reproach. me your assessment and your valuable advice, so that I may be reported if I am mistaken, and, if it is otherwise possible, to lend my small effort your support through your valuable journal. With heartfelt love and esteem

A.S.

Your ever devoted

Postscript. - The undersigned editor of the that it may never lose the Evening School as its faithfull of his mouth and thereby lead many to righteousness. companion. May the pabstical church wish that only the priests and their creatures be in possession of science, art, and education, that these may have therein a means of blindly guiding the world; May the sects of false spirituality have no eye for the glory of the divine gifts in the realm of power and nature, and regard the cultivation Lutheran youth!

C. F. W. Walther.

(Submitted.)

The Lutheran Standard

published an advertisement of Eirich's statement of claim. The author of the advertisement hereby declares that he will not allow any protest to restrict his right to treat public matters as public. The fact that the Standard's counterstatements to the complaint were not taken into account is due to the fact that they had not yet come to the attention of the writer before the advertisement was sent. However, even knowledge of them would not have prevented their being sent in, since this statement, instead of a rebuttal, contains uncharitable attacks on the plaintiff's character, style, knowledge and education.

Church News.

After the vacancy caused by the recall of the Rev. F. W. John, the pastorate of St. Peter's Parish in St. Joseph Township, Allen Co., Ja. has become vacant, the parish in question has duly appointed Mr. Eduard Bode, a candidate for the sacred office of preaching who was educated at our local seminary, as its preacher and pastor. Eduard Bode, who was educated at our local seminary, to be their preacher and pastor. By order of the "Lutheraner" gladly seizes the opportunity given him in honorable President of the middle district of our Synod, becomes more difficult. For now it depends on the the foregoing to declare that he sees so little impairment he was ordained by me on Palm Sunday, with the of the effectiveness of the "Lutheraner" in the assistance of Prof. Fleischmann, in the midst of his dissemination of the "Illustrated Evening School," so long congregation, and inducted into his office. May the Lord, as it remains true to its present tendency, that he rather the faithful Archpastor, grant that this dear brother may heartily desires, for the sake of the "Lutheraner" itself, proclaim the sweet Gospel of Christ with a joyful opening

A. Crämer.

Fort Wayne, Ja. in May, 1859.

Church consecrations.

For years the southern part of my congregation had of these as a detriment to the furtherance of the kingdom felt the urgent need of a church of its own, since not only of grace? Rather, it is one of the peculiarities of the was the way to the old church too far for those who had Lutheran Church that it does not want to abolish nature settled there some time ago, but also the new immigrants through grace, but rather to transfigure and sanctify it; of our confession who settled there from year to year, that it does not forget the first article above the second, because most of them were poor, found it almost but rather teaches us to recognize it through the first; and completely impossible to take part in our church services that it does not leave science, art, and education to the here on a regular basis, so they decided to build their own tools of Satan as their kingdom, but places them at the little church. They felt even more encouraged to do so, service of God. May then the dear "evening school" be since last winter, after repeated efforts, I finally more and more recognized as a precious gift and succeeded in gathering them in a private apartment and adornment given to our church in America, and may it holding Sunday afternoon services with them from time to become more and more at home, especially among our time. After many and serious struggles, they set to work last winter; even the poorest were eager to work. Under many difficulties - for building a church, especially in this country, is no small matter - they completed their church, a beautiful spacious log house on a beautiful hill in the jungle, very quickly and almost entirely with their own work, without using outside help and without incurring debts, so that it could already be consecrated the first Sunday after Easter. On this occasion I preached on the words of 1B. Genesis 28, 16-22, and introduced after the same: God's kindness, which he reveals to us in a foreign land also through this house of God.

J. M. Johannes.

Praise be to God who has done great things for us. Dear readers of The Lutheran are hereby informed that on the 22nd and 23rd of this month, we will be at the

May we had a great celebration. On these two days our newly built little church, which is a frame building 40 feet long, 30 feet wide and 19 feet high inside with pulpit, altar, sacristy and chairs, as well as adorned with 6 held immediately before the Free Evangelica Hin. Past. MultanowSky, Carlinville, Ills. -> 2,00 beautiful arched windows and a neat little tower, was Lutheran Conference, Tuesday and Wednesday By Mr. Past. F. Sievers, FrankenInst consecrated to the service of the Triune God. On Sunday July 12 and 13. morning, the Senior of our Buffalo District, Rev. Dulitz, on the gospel of the consecration of the church, Luc. 19, 1-10: "How do we celebrate a right church consecration? I. When the Lord Jesus moves into our church, II, When we turn to Him." In the afternoon at 3 o'clock Mr. Rev. Rüder For Bruno and Theodor Micßler by Hermann Micßler in St. Louis, Mo on the Gospel of Sunday (6aiwnto): "Of the Penalty and Comfort of the Holy Ghost." At 5 o'clock Mr. Past. A. Meunike of the Altenburger JünglingS-Verein 25.00 "Leoubard Schmidt on 1 Cor. 1.23.24 in English The annual to a finite of the Partie Schmidt on 1 Cor. 1.23.24 in English The annual to a finite of the Partie Schmidt on 1 Cor. 1.23.24 in English The annual to a finite of the Partie Schmidt on 1 Cor. 1.23.24 in English The annual to a finite of the Partie Schmidt on 1 Cor. 1.23.24 in English The annual to a finite of the Partie Schmidt on 1 Cor. 1.23.24 in English The annual to a finite of the Partie Schmidt on 1 Cor. 1.23.24 in English The annual to a finite of the Partie Schmidt on 1 Cor. 1.23.24 in English The annual to a finite of the Partie Schmidt on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger JünglingS-Verein 25.00 "Leoubard on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger JünglingS-Verein 25.00 "Leoubard on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger JünglingS-Verein 25.00 "Leoubard on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger JünglingS-Verein 25.00 "Leoubard on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger JünglingS-Verein 25.00 "Leoubard on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger JünglingS-Verein 25.00 "Leoubard on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger JünglingS-Verein 25.00 "Leoubard on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger of the Altenburger on 1 Cor. 1.23.24 in English The annual to a finite of the Altenburger on 1 Cor. 1.23.24 in English The Altenburger on 1 Schmidt on 1 Cor. 1, 23. 24. in English: The preaching of ulinkel of St. Paul's Parish in New Mellc, 'St. Charles Co, Mo. Ill; Christ crucified.

I. IVIwrsin äoes suoü preuLÜinA oon8i8t? II. IVIüeli is tüo Üv. вагшпд ру vv. г rooeMou it LnÜ8?" Monday morning was Confirmation. In the afternoon Rev. Hanser preached on 1 Pet. 2. 4. 5. "What the apostle requires of those who want to belong" to the church of the saints - I. That they come to the living stone of Jesus Christ (through the pure and pure Word"Joh. Nützet of the J.-B. of the Imm. Church at and Sacrament); II. That they place themselves on such Burfesud and Markwordt from the parish of Altenburgh ... 22.00 a cornerstone. That they also build themselves upon such a corner-stone as living stones to the spiritual house; III. That they also offer sacrifices to God in such a house as spiritual priests.

Olcan, N. N., May 26, 1859.

I. H. Dörmann, Pastor.

Ordination and inauguration.

On the SotIntag Exaudi, the 5th of June of this year, Lord Jesus Christ bless this small gift offered with a willing heart, and when June of this year, keep us all together in his grace; but also awaken quite a few hearts Mr. J. M. Moll, who made his philological and theologicalto gratitude for the sweet word sciucr grace, and the abundant riches and treasure of the most holy and reverend sacraments; sharpen the studies in the Concordia-Gymnasium and Seminary memory of us all, when we pray Thy between the physical content. here, after he had passed his Candidate Examination The harvest is great, and the labourers are few! well and received from the congregation of New-Bielefeld, St. Louis Co., Mo, he was solemnly ordained to his office by Pastor Brohm, assisted by the undersigned, by order of the Presidium of the Western District of our Synod, in the midst of the said congregation, with a commitment to all the symbols of For the support of the church building of the congregation of Mr. Past. Hoppe in New Orleans received through Mr. Past. F. W. our church, and was inducted into his office. The Nichmann in Schaumburg, Ills., 811.00 from his St. Petri congregation celebration was heightened by the performance of there, 84.00 from his St. Johannis congregation in Nodenberg. several beautiful songs by the choir of the local school teacher Erk. Pastor Brohm preached on the basis of the Received to large star chart. Sunday Gospel about the testimony of the Holy Spirit of Christ, 1. in us, and 2. through us. May the faithful God give grace to the inaugurated, whose predecessor in office, Dr. Gotsch, worked with such great faithfulness From St Pauls Parish and in such great blessing in the congregation now handed over to him, to continue the blessed work and to bear much fruit.

C. F. W. Walther.

Conference display.

The Fort-Wayner Pastoral - Conference will be From the Gem. of Mr. Past. Franke, Addison, IIIS.814.60 " " "

Id. immediately, before the From Events like III in the Gem. of Mr. Past. Franke, Addison, IIIS.814.60 " " "

M. Stephan, 8eor. p. t. Fort-Wayne, May 27, 1859.

Receipt and thanks.

by H. Helling 81, Chr. Wibracht 82, Bro. Maier 81, H. M. from two unnamed 88 W. Bartling by W. Ficne, Addison, Ills. - - - 4.00 " Alb. Mäschy by I Frcuneeu in Ziücnople 811; by Past. C- W. B. 83: by the same of S. M. B. in Alleghany City 85"

Carving from the Women's Club §6; by Hru. Wondt of Detroit 82; belated from 14.

March 82.30 from the Women's Association; 82.70 from the

Again a rich gift has been received to provide daily bread for the table of the scholars at Concordia College. The Evangelical Lutherar Ebencz congregation at Grand Prairie, Washington Co, Ills, in oper congregational meeting, held a subscription for the support of the college, and by the following contributions raised thee extraordinar gift of 3000 v> fine wheat flour and 24 Bush. Beans raised:

Fr. Frickeuschmidl 217 w, J. H. Gräwe sen. 2l8td. H. Hohlt WO to Gerh. Brockschmid 350 ch and 1 bush. Boh. nen, L. Brockschmidt 100 U>, Bro. Bünning 100 ch, Mr. Bünning 50 N>, Dietrich Mätten 14 Bush Beans, Fr. Grabenkrüger 50 ch, H. Winter 50 ch, K. Schaal 100 ch Conr. Segelhorst 100 ch, Mr. Holle 100 ch, W. Holle 50 ch, Chr Beckmeier 50 ch. Fritz Brockschmidt 50 w. Mr. Gräwe iun. 100 ch. W Brockschmidt 100 ch, Chr. Nie- meier 50 ch, Joh. Fr. Brockschmid 417 ch. M. Zimmer 50 ch. G. Jacobs 70 ch. Mr. Jacobs 150 ch. H. Ercl 50 ch, W. Borgho Chr^ Wolf 50 ch. W. Borgholt 75 ch, Fr. Flachsbarth sen. 50 ch, K. Heinz 50ch

Three dear members of the so faithfully caring community, Mr Heinz, Mr. Hohlt and Mr. Schaal, were the bearers of the gift and by their appearance caused great joy as well as the feelings of the mos heartfelt thanks. How affectionately devoted the dear congregation and their revered tireless shepherd, Pastor E. F. W. Riemenschneider were, may be attested to by the following words of the escort sent with the standard of the secort sent with the secord of the second of the the message:

Received for Concordia College from Mr. L. Gast in st. Louis a

Received 2. for the Synodal Missions-Casse:

in Fort Wayne

" Mr. Past. Kuntz for MinnesotaMission 1.65 " whose gem	
For the Fort-Wayne seminary fund: '	
" whose GemFor Mr. Pastor Röbbelen:	3,76
By Mr. Past. SchoncLerg	1,00
From Mr. Rinnebach1,00 Carl Ncrge	50
From members of the congregation of Mr. Past. Jüngel - Reif	
" Mr. Past. Jüngel	

Fort-Wayne, June 1, 1859.

C. Picpenbrink.

Received

a. To the general synodal treasury:

namely: 81.00 from Joh. Helmreich, 0.50 ,, I. Jac. Eschenbacher From the comm. of the Rev. P. I. Baumgart, Elkhorn Prairie, Ills. 10,00 From the Synodal treasury of the western district of Mr. E. Roschke . 50.00

For the general praeses:

rom the congregation of the Rev. Lindemann, Cleveland, O-, Collecte am 1. Osterfeicrtage --- 26 .. of the congregation of Mr. Past. P. I. Baunkgart - - 10,00

d. To the Synodal Missionary Fund:

From the Sewing Society in the German Lutheran Trinity Parish of 10,0Ó Zanesvillc, O. Collection of Mr. teacher W- judge under scinen

Schoolchildren in the parish of Mr. Past. Ticke in Town Hermann, WiSc.

From the Concordia District of the Gem. in St. Louis---- 5.35 By Hrn. Past. .24.97

8 1,00 from Mr. Job. Helmreich daselbst, 0,50 " " I. Jac. Eschenbacher,

dcr Gem. Frankenmuth, destined for Minnesota 20.97 Mission.

10 dgl. Supplement f. d. sick Intiauer. 2,4l> from Mr. Past. Also in Sibiwaiug.

By Mr. Past, I. Trautmann, Adrian, Mich., from the Frauencasse, of which By Mr. Pasts>W. Scholz in Minden, Ills. --- 1.00 namely:

50 cts. from an unnamed person, 50 Cts " two

cte am Missionsfeste der Gem. des Hrn. Past. HollS, Columbia, Monroe Co. Ills .28.90

Missivnscvlkctc on ^Ascension Day of the Gem. deS Mr. Pastor Beyer, Altenburg, Perry Coo., Mon. 14.30

o. To the college maintenance fund, for teacher salaries:

From the Concordia Distr- dcr Gem, in St. Louis18.85 Bv Mr. ast, F. Sievers, Frankenlust, from Mr. Past. Also . From the commune of Mr. Past. Birkmann in Water- loo, Ills, ...5.90 By Hru. Past. I. Trautmann, Adrian, Mich., from the Frauencasse 10.00 From the comm. of Mr. Past. I. I. Baumgart, Elkhorn Prairie, IIIS a Uugcn, in the commune of Mr. Past, Link, PlcasantRidge, Ills. of the congregation of Mr. Past. F. G. Biltz in Pinc namely:

88.90 Collecte on Sundays Cantate, 3.10 from the collection

ä. For poor students and pupils in Concordia College and Seminary:

By Hru. Past. F. Sievers, Frankenlust, for pupils Bartensclder .6.25 namely: 85.00 Contribution from dcr Gem. in Saginaw, 1.25 collection

at Wivplinger's wedding. Are. Moll, Sammt, in dcr Gem. Frankent, ost 4,00 Von Hrn. Past.

W. Scholz's children for the school.

6. to the Uttterhalts-Casse for veM. Mrs. Prof. Biewend.

By Mr. Past. W. Scholz in Minden, Ills. -25 By Mr. Chr. Fr. Rohlfmg in-St. Louis 1.00 By Mr. Past. F. W. Richmann,

Schaumbury, Ills, v-n the women's club of Grand Rapid parish -- - 2.60 F. Böhlau, Cassirer.

Corrections in No. 21 of the "Lutheran"

Page 161, column 1, line 15 v. o. read: read to pieces instead of < read. 163. 1, 33 v. o. him instead of him. 3. 163. .. 12v. u. Honey start Protection. 164. " 29v. u. Cvstensumme instead of Costsumme

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Volume 15, St. Louis, Mo. June 28, 1859, No. 23.

Martin of Tours.

What he sowed, should

crown him, we shall see

again!"

A Life Picture from the Old Church by W. F. Besser. year 315, thus at the end of the time when the church year he was admitted to Papia among the number of Luther's baptismal name Martinus keeps alive among us had to fight against the pagan world power with the blood catechumens, for his father no longer wished to resist the memory of another Martinus, in whose honor Hans of its martyrs; at the dawn of a new time when hordes of the child's supplications. The mother began to realize Luther named his son born to him on the night of St. nations entered the church because the hitherto that the God of her child was stronger than the Penates Martin's Day (November 11). It is the holy Martinus of outlawed cross now adorned the imperial flags as a of her family, and she gladly listened to the evangelical Tours. No one should prevent us from rejoicing in him victorious sign. The emperors could force the Christian stories which little Martinus told, to the songs which he as our saint. For he is a witness of the faith by which we name upon their subjects, but they could not plant the sang with a bright voice. But the boy no longer had a are saved, and shines brightly in the bright cloud of Christian faith in their hearts; and yet the Lord desired home in his parents' house; even his mother's tender witnesses which we have around us, as Scripture says gladly to make blessed those who accepted His sign, love could not prevent his soul from being tormented by (Heb. 12:1), after the manner of the pillar of cloud and desired to educate the nations to the knowledge of His the lewd awakenings he had to see every day before his fire which surrounded the people of Israel on their name, and to mix the little leaven, the holy Gospel, into eyes, by the pagan amusements that surrounded him. If pilgrimage. "Where in the sight of God our fathers' faith the three bushels of flour, until the whole dough was he had been allowed to follow his favourite inclination, shines," Martinus has long since sung songs of triumph, gradually leavened. An instrument of the Church for the he would have fled into the silence of a desert in his and his works have followed him; but their fruit has also fulfillment of her calling in this time, when the world was thirteenth year, for monasticism was just then entering remained in the church, which is still struggling here. making its abode in her and threatening to enfeeble the the West, and many serious minds, repelled by the Many quickly. With a fine sense, the ancients have pagans, his father a captain in the imperial army, and he learn in the desert what it meant to leave everything and

pounds, which the Lord's pound acquired in Martin's to be a soldier. He had met Christians in his father's had to swear to the flag of Emperor Constantine. faithful hands, the history of the church lets us see cohort, who had it written on their foreheads which Lord "If it goes against nature, it goes straight and fine"-to

saint we are about to look upon be blessed to us also the highest," which even recently the martyrs at the diligence of love he contended for the souls of his in the power of the word of the Lord, "Act until I come stake had sung and the exiles in the canyons had sung. comrades, and the adornment of virtue,

O how his heart leapt towards it,

Martinus was born at Sabaria in Pannonia around the who has blessed the children with his heart! In his tenth "salt of the earth," was to be Martinus. His parents were pagan activities of the Christians in the world, desired to prescribed for the text for St. Martin's Day Luc. 19, 11-lived out his earliest years amid the noise of arms. But follow Jesus Christ. But Martinus saw himself forced to 27, the parable of the entrusted pounds. Of the ten^{the} boy was attracted by something other than the desire hide his monkly longing under a horseman's cloak. He

something, and the power over ten cities, which shall they served. Often he listened to their songs, which they Martinus military pomp was a greater task of self-denial sang "to Christ as their God." Into his soul resounded than beggary would have been to him. And God also In the day of the eternal assembly. May the life of the mightily the Gloria in excelsis, our "Glory to God alone in showed him that his way was pleasing to Him. With The clothes with which they saw the candidate for was a pillar of apostolic truth in that time of strong errors, he hoped to find peace in a monastery he had built, but baptism, his kindness, gentleness, goodness and "the Athanasius of the Occident," a profound theologian even from here the Arian Aurentius drove him away.

with this garment Martinus has covered Me, who is still alto his homeland. years he remained a soldier, especially for the love of his robber asked him. "I am a Christian," said Martinus, and The monastery of Licuge soon became a refuge for captain, who recognized in him the good spirit of his/his complete calmness showed how safe he knew/many souls seeking peace, and the name of Martinus regiment. When, however, the Emperor Julian, after his himself to be just now under the protection of his Lord; was "like an ointment poured out" throughout Gaul. At accession, distributed the customary gift of soldiers not about himself, only about the wretched he Tours he was coveted as bishop. But it was no easy among the army, Martinus thought it the right time to ask complained, who with their desolate lives were unworthy matter to bring the monk out of his monastery. At last a for his leave. "Hitherto," he said to the Emperor, "I have of God's mercy, and so he preached to the robber - he citizen of Tours succeeded, who thought a ruse was been thy soldier; allow me now to become a soldier of Gospel. The man rejoiced, released Martinus, escorted permissible and brought him as the helper of a sick God. Thy soldier's gift give to him who will earn it; I bm a him to the army road, and begged him with many tears to person. Already on the way crowds of citizens from all fighter of Christ, it will no longer befit me to fight in thy call upon God for mercy on his behalf. On the onward the neighbouring towns came out to meet him, and led battles." The emperor, who deeply despised Christians, journey, Martinus had to endure more severe trials than him like a love-lefangeuen with forcible veneration to mocked him, saying, "It is nothing but shameful at the hands of men. It was to him as if a hostile force Tours. Bowing to the unanimous desire of all, but with cowardice that he refuses to wield the sword; his religion, everywhere represented the way to him. "Whither goest fear and trembling, he at last accepted the call to the of course, is of great concern to him to-day, for to-morrow thou?" he heard a loathsome voice ask. "Whither the Lord episcopate (in the year 372). Did ever a bishop heed the he is to go into battle. "Well," replied Martinus, "if you calleth me," he answered, and this he could know, for word of St. Peter: "Not as they that rule over the people," ascribe to cowardice what is of faith, let me tomorrow sorrow for the souls of his still heathen parents was what it was Martinus, who in hearty humility conducted his stand unarmed in the front rank, and in the name of the drove him to Pannonia. "Behold, I will resist thee," he office as a successor of Him who was the servant of all, Lord Jesus, with the sign of the cross, not covered with heard the voice say further, "whithersoever thou mayest and washed the feet of His disciples. shield and helmet, I will meet the enemy's battle array." go, whatsoever thou mayest undertake." He answered, The country people in Gaul were still mostly pagan The emperor accepted the offer, and Martinus was led The LORD is my helper, I will not fear." Then the voice at that time. Crude idolatries and sorceries still covered into custody to redeem his word the next day. But what of the enemy ceased. In Hanse his testimony of Christ much of the land. The wild processions, which were happened? Early in the morning envoys of the enemy|succeeded in snatching his mother from paganism, and usually preceded by white-veiled idols, extended as far came to the camp, asking for peace. What the fighter of with her many others; but his father would not convert, as the vicinity of Tours. The bishop's see at Tours was Christ did in the solitude of that night, no one tells us; he and remained all his life "a stake in the flesh" for his son, also a mission station. Sometimes Martinus traveled may have fought with the weapons of Jacob.

Discharged from military service, Martinus visited Bishop prayer. Hilarius of Poitiers. The

humility, were a good missionary sermon to them. He had and mighty preacher, from whose anointed mouth Then, accompanied by a pious presbyter, he sought only one servant for an escort, and he served him; he speech flowed "swift as the river Rhodanus" (says refuge on the lonely island of Gallinaria near Genoa, often untied his shoe laces and washed his feet. From his Jerome), and from whose holy songs, brightly testifying where he spent several years in silence with his God. pay he took for himself only what was necessary for his to the "same God of power and honor" (e.g., the Physically, he often had only "roots" for nourishment, daily bread; all the rest belonged to the poor, the Epiphany hymn: Jesus rskulknt omnium pins rsäomtor but he was all the more richly refreshed by the wounded, the widows and orphans. Once, as he entered Zeutium, Jesus has appeared to all peoples faithful consolations of Christ. What the Wartburg was to our the gates of Amiens in the hard winter, he saw a half-Savior), the Arian heresy songs were put down. e.g. the Luther, that Gallinaria was to the first Martinus, and if naked beggar, shivering with cold, who asked the Epiphany song: Jesus rskulknt omnium pins rsäomtor the experience of paradise, of which St. Paul speaks in passers-by for alms; but all passed the poor man by. Zeutium, Jesus has appeared of all peoples faithful 2 Cor. 12, 2 ff, was granted to him in the desert of Martinus had nothing but the cloak in which he himself Saviour) the Arian heresy songs were sung down. A Arabia, Martinus may have attended the same high was wrapped. Quickly he drew his sword, cut the cloak in masterpiece of divine guidance we recognize in the fact school on his desert island. When he heard that two, and gave one half to the beggar, and the other hethat these two men were linked by intimate friendship. Hilarius, who had also been sent into exile by the ruling wrapped about himself again. Some, I suppose, laughed The teaching of Hilarius fertilized the vigorous spirit of Arians, had received permission to return, he turned at the disfigured imperial horseman; but others noticed Martinus with good seed and firmly grounded him in anew to Poitiers and founded the monastery of Licuge how beautiful this "king's tunic" was, and were ashamed. sound doctrine, while he himself received imperishable near that city, the first in Gaul. Streams of life flowed In the following night (so he counts Martinus' life-impressions of life from his pupil. The bishop would have from this monastery far and wide into the country. It is describer and contemporary, Sulpicius Severus) liked to keep the young man, who was filled with the love the lesser that Sulpicius tells of Martinu's miraculous Martinus saw the Lord Jesus in a dream, clothed with the of Christ and soon won his heart, and offered him the gift, which here first proved powerful. If, for example, the poor man's half of the cloak, and heard Him speak to the office of deacon; but Martinus did not think he was worthy raising of a young catechumen, which is attributed to the crowd of surrounding angels with a loud voice: "Behold, of it and escaped Hilarius' requests by going on his way saint's prayers, were only a "legend," he still deserves the name of an apostolic man, for the Lord did works catechumen!" A hospital later marked the spot where In the forests of the Alps he got lost and fell into the through him that are greater than the raising of the body Martinus clothed the poor man. Soon after, he obtained hands of robbers, who bound him and had him dragged to life. The many whom he helped to spiritual life will be the baptism he longed for, in his 18th year. For two more into a cave by one of their comrades. "Who are you?" the eternal witnesses of this.

so that he would not abandon his gift of witness and through the countryside; crowds of pagans used to

caused him much distress. For the sake of his faithful face shone with compassionate love. Still confession of the true divinity of Jesus Christ, one city after another refused to receive him, even to the point of publicly flogging him and driving him out of the country. ln Milan

gather around him and bring their sick to him. There he The Arians, who had filled Illyria with their false doctrine,|stood among the people, a tall, beautiful figure, and his

Before he spoke, his appearance preached: power wentSnakes listen to me, and men do not!" He was oftenWhen the man held up the shield of faith in Christ's blood out from his eyes. He sighed heartily, looking up tofrightened when sick people were brought to him, that heto him, he laughed derisively and exclaimed: "There is heaven, and said, "O Saviour, why knowest thou not this should lay his hands on them. "What do you take me for?" no mercy for apostates such as these. I know that best. great multitude of people?" And now from his mouthhe would say, "I have nothing, unless God gives it to me. Then Martinus answered him: "If you yourself, O wretch, resounded the immortal Word of God. Those who heardHe never refrained from being a miracle-worker, butcould desist from the seduction of men and repent of him preach said that his voice sounded as if fromlooked like a servant at the hands of his Lord, andyour fall this very day, I promise you with all confidence another world. Now the Gospel, out of every mouth, is received gifts from the cave with persistent prayer. the mercy of Christ" Certainly, Martinus had tasted the the voice of the Holy Spirit, from heaven (1 Pet. 1, 12.); Martinus was a true man of prayer, and his name waskindness of the Lord and recognized the depths of love but whose walk is so in heaven, as this preacher's walknot a bad gift for our Luther. What it was about "prayingof which we sing: No lake can so pour. No ground can so

was, he speaks with witness power experienced truth, without ceasing," about a life hidden in God, was shown and to him applies that word which Gregory ofby his walk, shining with the splendor of the divine face, Nazianzus ascribes to his heart-friend Basil, the trulywhich he always sought. ... "As blacksmiths are wont to "royal" church teacher: "^cine speech worked likedo," says Sulpicius, "who, while hammering the iron,

bottomless be. No stream can flow so mightily. Against God all is small. Against Gort and His mercy. Which He over our iniquity All situation lets hover Through the whole life of sin.

thunder, because his life was the lightning to it." Thesometimes strike the anvil as if to lighten the work: so Should we be surprised that the man who had to fight so holy places themselves, but often he also gave the signcould not live. "To preach the Word of God," says Luther, to Him. (Matth. 4, 11.)? for destruction with his own hand, and when once the "is nothing else than to arouse against oneself the fury of heathen resisted him and attacked him with axes, heall hell and of Satan and all his power in the world. It is secretly in God, Martinus gathered that wonderful power bound them with his gaze so that they lowered their the very most dangerous way of life to throw oneself over the minds to which even the mighty of the earth already raised arms. In the castle of Amboise stood an before so many of Satan's teeth." Of this Martinus also could not fail to bow. To the Emperor Valentinian the enormous pillar, which was regarded by the pagans far learned his part. What our fathers called "high entreaties of the holy man burned like fire under the and wide as a special sanctuary. Martinus had sent his temptations" he was thoroughly acquainted with by soles, and his Arian wife saw "her intrigues fail on this presbyter Marcellus to destroy it; he returned and experience, and among the three things that make a childlike hero. An imperial chief, Avitian, who had done assured them that this mass of stone was so solid that theologian, prayer, contemplation, and temptation, this much evil to the city of Tours, trembled before the a whole cohort of soldiers could hardly pull it down. Then last instructed him in no small measure. I will therefore punishing gaze of the bishop, before whom he could not Martinus turned to his tried means of all help, and relate one of his inner experiences, because a well-fall asleep, and unbidden he released the captive remained all night in prayer. When the next morning known word of Luther's is, as it were, the interpretation of citizens. But the genuine episcopal sense of Martinus dawned, the idol lay in ruins. Some said that angels had it. One day, when he had prayed a long time, he saw a showed itself especially beautifully on the following overturned it; others that a storm had done it. It comes figure standing in his cell, splendidly dressed in purple, a occasion. In Spain at that time (about the year 380) a down to one thing, for God makes His angels to be diadem on his head, golden shoes on his feet. He heard kind of Manichaean sect had arisen, called Priscillianists

148:8).

heathen temples and sacred trees could not hold their Martinus always prayed, even when he seemed to behard with the tempter was also refreshed in a special own before the prayers and preaching of such adoing something else." And he himself confessed to away and learned what this meant: "Then the devil left missionary. Often he moved the heathen to destroy theirfriend: without laying himself hourly on Christ's breast, he Him, and behold, the angels came to Him and ministered

The servant of Christ was not unaware that the idols Martinus answered Nothing. "What doubtest thou, the excommunication pronounced upon them by a of the Gentiles' hearts had not yet been destroyed with seeing?" it continued, "I am Christ." Then said Martinus, synod, because they had a support in the much money the stone idols, and he did what he could to educate the "Unless I see the cross "aale, I will not believe that thou of Priscillian, for the two world powers, gold and iron, thousands of baptized Gauls to the blessed faith. Heart Christ, notwithstanding thy purple and thy crown." At exercised at that time a grievous influence on the Church gladly gathered a crowd of children around him and these words the figure immediately vanished like smoke. of Christ, which had been degraded to a state church. sang songs with them; the feeding of lambs was dear to In the same way Luther would not trust any glorious figure Against the gold of Priscillian, the worldly bishop Ithacius him. Wherever he saw that heathenism was defiling the of Christ, "unless he had seen Him before as the called the iron of the new emperor Marimus to his aid. Christian name, he bore grief, and the word of the Crucified." And as Luther, the hero tried in battle with He set up a court of justice, and the death sentence was Saviour: "This kind goeth not out except by prayer and Satan, knew how to comfort stupid and challenged souls, fasting" (Matth. 17, 21.), was the main rule of hisso did old Martinus. To him the saying was delicious: "The missionary priests. He labored more by night than by Lord rebuke thee, thou Satan. Is not this a burning that is day, more by speaking with than of God. And that the delivered out of the fire?" (Zech. 3:2.) Thus he had once quiet miracles of God in souls were more important togladly received back some monastic brethren who had him than all other miracles, and that he preferred to be become faithless, when they returned repentant. The a teacher rather than a miracle-worker, may be seenfollowing night the devil came to him and counted out in from the answer he once gave to his travelingdetail the many sins of these restored sons. "How has companions when they praised him for havingthou, impudent bishop, been able to absolve such frightened away a serpent with the words, "In the namecriminals?" he drove at him, and when Martinus had of the Lord I command thee to depart. Then he sighed and said: "Ah, the

In his quiet monastery, where he sought to live winds (Ps. 104:4), and tempests execute His word (Ps. many flattering and praising words. "Acknowledge, after their head, for which even some bishops had Martinus, whom thou seest," it addressed him at last allowed themselves to be won over. The heretics defied bronounced on Priscillian and six of his followers and carried out with the sword. At the same time, the emperor sent a military inquisition to Spain with the order to imprison the heretics and to punish them to the death. The bishops gathered around the emperor at Trier rejoiced over this disgraceful "victory of the church," or remained silent about it. Only one, Theognistus, protested, but in vain, Then, like a ray of weather, the tidings came among them that the Bishop of Tours was on his way to Treves! Ithacius advised the emperor to close the gates of the city to him, but

sadness overtook him on his way. He could not pray as his poetry and endeavors includes the song verse: soust: it lay like a heavy stone upon his breast. To a sick man who sought his intercession and help he complained, "I am sicker than thou," and could not make him well. And he did not find rest and joy of spirit again until he had renounced ecclesiastical communion with the last journey of our Martin Luther. He already clearly This day was substituted for the old pagan Wodan's the bishops, who persisted in their unchristian procedure. felt his end approaching when he had to travel to a Day: "St. Martin's horns supplanted the opftrzeichen of He was greatly strengthened at this time by the remote region of his diocese in order to make peace horses' hoofs, under which our pagan ancestors once evangelical clarity and steadfastness with which Bishop among several divided clergy. He did not let himself be held their feasts in honor of Wodan, and Wodan's brave Ambrose of Milan defended the church, whose freedom deterred from this journey. When he had succeeded in bird, the goose, became "St. Martin's goose." It was a was endangered, against its supposed friends.

(Revelation 2:2) because he shied away from evil, lived said to his companions, "Now let me die!" Then there genuinely German kind has been bestowed upon St. according to the apostolic rule: "A servant of the Lord arose around his camp a weeping and lamentation which Martinus. In the 16th century the Huguenots burned the should not be quarrelsome, but friendly towards he could scarcely still. "Yea, we know well," replied the idolatrously venerated bones of the saint to ashes and everyone, teachable, able to bear the wicked with brethren, in answer to the exhortations of their bishop, scattered them. But we want to remember two saints on gentleness" (2 Timothy 2:24). No one has ever heard him "that thou desirest to be with Christ; but thy crown is kept Martinmas, namely two sinners sanctified by faith in speak an evil word, no one has ever seen him make safe for thee, stay yet with us, forsake us not yet, have Christ's blood, and ask God that the church, which angry gestures. 'If he was offended, especially by pity on us, dearest father!" And again they wept aloud. through Martin Luther's testimony has been led back to faithless and ungrateful disciples, he used to say, "I But Martinus thrust up his hands and prayed, "O Lord, if the purifying fountain of all holiness, may always refresh remember that my Lord Christ endured Judas." His| shall yet serve Thy people, I will not refuse to work, Thy itself from this eternal source, so as to become rich in countenance showed deep earnestness, but at the same will be done!" For several days Death hesitated at the men who walk in the spirit and power of Martin of Tours time such heavenly kindness, that he who did not love sick man's side, as if he shrank from closing a mouth so and - even if they do not perform miracles - are miracles nor wish to love Him whose reflection this kindness was, full of praise to the name of Jesus,. full of . consolation of themselves. the fairest of the children of men, would rather have borne the disconsolate brethren, full of intercession for the a frown than those bright eyes full of love. Towards his churches of the subjects he was as kind as towards strangers and nobles. At the table of the Emperor, whose wife, as she said, who with his wife retired to a lonely region of Spain and praised Chris considered it an honor to serve the servant of Christ, he later became bishop of Nola in Campania. was seen in no other way than at the table of his monastery. In his intercourse with the brethren, even the least of them, he was affable and cordial, and

messengers to meet the more furrowed bishop, who from his mouth was like an arrow, shot not to fly but to came. He belongs to the faithful whom the enemy, who were to demand of him the promise that he would come hit. To speak good of others was his delight, and the "wants to sue life," still grimly desired in the last meeting, "with the peace of the assembled bishops." "I come with word: "By humility one esteemeth another better than and woe to those who then do not (as St. Bernard says) the peace of Christ," Martinus replied. By night he himself (Phil. 2, 3.)," he practiced to a rare degree. give him a heel bare of all self-earnings! The dying entered the city, and first hastened to the house of God Sulpicius tells of his visit to him as follows: "In the evening man's last words were, "The Lord is coming I am to pray. The next morning he went to the imperial palace. he himself washed the feet of us guests. I did not dare to ready ... Why standest thou here, fierce dragon? You will The bishops complained to the emperor that he should resist, so accepted was I by the majesty of his being. In find nothing in me: here is Jesus! ... Abraham's bosom turn a deaf ear to the ideas of their colleague. But the our conversation he kept on talking about leaving the receives me." And his face shone like the face of the emperor was struck by Martinus' frank declaration: it world with its pleasures and burdens, so that we might angels who carried him up. His body was met by an would be a new and outrageous sacrilege for a secular follow the Lord with a completely liberated spirit. With innumerable multitude of people from Tours and all the judge to sit in judgment on a matter of the church, and he eloquent joy he praised the example of the dear disciple countryside around. Nearly two thousand monks would never again enter into church fellowship with of Christ, Paulinus *); we should take him as a model, for followed his coffin to the grave; mingled with their bishops who betrayed their authority to the emperor. our time could learn from him that what is impossible with lamentations were the psalms of victory and joy of choirs When the emperor declared himself ready to recall the men is truly possible with God. What earnestness, what of virgins and children. "It was em triumphant inquisitors sent to Spain, if only Martinus would re-enter power lay in all his words! And how ready he always was procession," says Sulpicius, "but instead of prisoners led church communion with Ithacius, the frightened bishop to bring forth from his treasury new and old things when along in the escort of the heroes of this world, here were wavered for a while, but at last he consented, in order to it was necessary to explain a passage of Scripture! His seen victors who, led by the departed saint, had put an end to the bloody acts of violence. So he attended language was so fluent and so pure that no one could overcome the world." an ordination which had just been performed by the detect in him the unstudied man who spent his youth not bishops. The next day he returned home, but a great in a scholarly school but under arms." The sum total of grave of St. Martin for centuries. In Mainz, a city where

Shun, O Lord, at my request, a divine mind. A royal spirit: To bear me betrothed to thee, To renounce all that is called worldly

this work of peace and was about to return home, he was|favorite Thuringian name by which our Luther was to be The same man who "could not bear the wicked" suddenly overcome by faintness, and when he awoke, he named, and in Martin Luther a fitting memorial of a

> *Paulinus of Nola († 431), a "rich youth" from a noble Gallic family and the martyrs in beautiful songs. He was a friend of Augustine, and

The latter did not find the courage to do so. He sent His speech was always seasoned with salt. Every word Bisthnms and the whole church was. At last the last hour

The pilgrims of the West made pilgrimages to the Christians had already lived in the fourth century, there was a church of St. Martin even before the time of Boniface, and among the areas belonging to the bishopric of Mainz, it was especially Thuringia where the Martinus' last episcopal journey (in 397) was similar to feast of St. Martin was celebrated as a popular festival.

(From the pilgrim from Saxony.)

From Prussia.

A protestation is now causing a great stir, which is contained in No. 27 of the Evangelical Church Newspaper, and which well deserves to be drawn into the circle of our consideration. Even if it is not so close to usaffected by the fire than the Lutheran church of Prussia, that one had even less insight here than in the purely moreover, only indulged in invective against the most it still gives us much to think about, and we cannot know state sphere. how soon we, too, might be touched by similar circumstances and be prompted to take it as a model. divorce laws provided a welcome occasion to pay all truly Christian and ecclesiastical life, under the When our neighbor's house threatens to catch fire, it is homage to the spirit of the age. time to be on our guard and to protect our own.

itself, we must, for the sake of the less knowledgeable Land Law, have so far facilitated divorces to such an Hollweg, (of whom, as a former President of the part of our pilgrim readers, first let a few discussions extent that many have made use of it to separate from Protestant Church Congress and an outstanding about the external circumstances precede its initiation. their spouses carelessly for the most unworthy reasons, member of other Christian associations, I could promise That in Prussia, with the accession of the Prince Regent in order to then make a new choice with slight fatigue. myself something different) has hastened to take up the to power, a general "turnaround" in state and political affairs is in the offing, has been predicted with so much Even if they could not rise up against the civil laws, to House of Deputies "that although the security measures certainty and repeated ad nauseam in all the which divorces have unfortunately fallen completely, hitherto taken by the State against such associations newspapers that one can fairly take it for granted as they did not want to continue their known. What the great multitude eagerly awaited, and to give a hand to those who go against God's word by from the standpoint of his Ministry (i.e., as the smaller, better part of the nation only saw coming the secular court. with anxious apprehension, now seems to be really The apostle Paul 1. Cor. 7, 11. knows that the Lord welcome the abolition of all further restrictive measures coming into being.

besides dismissing the previous ministers and malicious abandonment. appointing new ones, was the appointment of a general Diet.

among other things, in the following manner:

orthodoxy has entered which is incompatible with its thousand, of which only half, a thousand couples from Lutheran-minded. fundamental outlook, and which has at once in its wake the same country, were married. been near to seeing it decay. The maintenance and the frivolity in the matter of divorce! further promotion of this is my firm will and resolution. prescribed by the decrees that are to be passed. In orderrelief. to be able to solve this task, the organs for its execution to look for. must be carefully chosen and partially changed. All possible 2c." -

"Lutherans within the national church" (in distinction from already threatened with suspension and dismissal. the Lutheran Church in Prussia, which has left), and who cause of the Lutheran Church saw himself removed from good reason, because they evidently did not consider meant is not easily clear. Does the state not want his influential office.

But things were to get even better. So far, the Diet has denial of God, because denial of Christ would be should no longer be taught at all in Prussian schools, or not achieved any significant political results; the more itimpossible, but only to their political has focused on the ecclesiastical situation, just as we have experienced at our own Diet. The revolutionary element, which is still to be found more or less everywhere among the people

himself and his apostle Matth. 5, 32. and 1. Cor. 7. only of the State against harmless (?) religious assemblies, The first important action taken by the new regent, give two reasons for divorce, the adultery and the whatever their religious orientation. - It is the same

edification, which, in their case, was not the case.

Even though the Protestant church of Prussia is more lives, tried with all his might in this field, unconcerned/ They used this as a means of stirring up trouble and, sacred truths of our Protestant Church. Whereas the A government bill concerning the revision of the previous suppression of this being, which was hostile to government of Friedrich Wilhelm by the previous For those who are not completely familiar with the Ministry of Cultus, was recognized with many thanks by But before we come closer to the above protestation matter, only this much: the Prussian laws, the previous the Church, the present Minister, Mr. v. Bethmann-Then conscience awoke in many righteous pastors, cause of the Protestant Church. He declared in the appeared to be well founded, he could nevertheless. representative of the Church to the State), only warmly minister who (as we have seen above) threatens the The number of clergymen who were unwilling at any clergy in the Landeskirche-if they felt bound in their price to marry again those who had been divorced on consciences to obey God and His Word more than At the inauguration of the new ministry, he spoke, unbiblical grounds was soon great, and the number of human laws in the new divorce law-with removal from those cases in which such an exception was taken to their posts, and seeks with all his might to enforce the " - In the Protestant Church, we cannot deny, an proclamate and consecrate amounted in 1858 to two union of the Landeskirche against all opposition from the

The third very alarming phenomenon at the present hypocrites. This orthodoxy has stood in the way of the divorced, finally still found clergymen who offered Diet is the openly expressed intention of the government beneficial work of the Protestant Union, and we have themselves for the marriage. What a frightening sign of to henceforth no longer concern itself at all with religious instruction in the schools and to leave it entirely up to the Enough, the government found itself in need of question whether any religious instruction at all will with all due regard for the confessional standpoint, as restricting the divorce laws and providing some sort of henceforth be given in the schools, and which! Minister v. Bethmann-Hollweg does not at all conceal the fact that in the future it might happen "that the ten The negotiations in this case are still pending, and it commandments would never be held up to the children?" hypocrisy, sham sanctity, in short, all ecclesiasticism as is not yet possible to say what the final results will be. he consoles himself by saying that "the responsibility for a means to selfish ends, is to be unmasked wherever This much is certain, that if the government bill goes this would fall on the heads of those who, by God's will through, the troubled consciences of the clergy can by and by law, have to direct the instruction. Think of the From this, of course, those who are usually called the no means be soothed, while in case of refusal they are consequences this measure must necessarily have. How the authorities still want to punish a thief or Another reason for serious concern about the church murderer is not easy to understand; for he can boldly up to now have endeavored to preserve the rights of the is presented in the negotiations to which the petitions of answer: "The ten commandments have never been held Lutheran Church against the presumptions of the Union the freemeindler gave rise. As is well known, the "free up to me! my blood is on the authorities, who indeed could not take anything good from this, all the more sociongregations" in Prussia, which came into being in the commanded to teach arithmetic, writing, and reading, since already before this the most powerful voice in the revolutionary years of 1847-49, were abolished, and with but not God's commandments! Yes, how this is actually

his influential office. Church saw himself removed from their associations to be of any use for religious to take on the obligation to teach Christianity and no longer to supervise it.

> should this still be done, but which parents do not want their children to take part, but desire only to have arithmetic 2c. taught,

They shall be at liberty to see for themselves what they Let us consider the precarious situation of our Protestant whose stepping in front of the crack obviously doesn't want to plant in children's hearts instead of Christianity church.

"on their own responsibility," as the minister says - but According to the declaration of the present Minister advice to proceed neatly and to tread softly, otherwise against whom? It is incomprehensible how one hears of Culture in the House of Deputies, the Prussian State, we would conjure up even more threatening weather. from the mouth of a man, whom one has otherwise heard this hitherto stronghold of the German Protestant However, treading softly is not the business of those at the church congresses bear many an excellent Church, intends to ignore (no longer care about) who prepare the way for the Lord, especially not when testimony to Christ and faithful confession to Him and religious education from now on and to abolish all the judgment of the house of God is about to begin (1 His church, now from his new standpoint - as a minister restrictions on dissidents. State, this hitherto stronghold Pet. 4:17) and our Lord reigns in the midst of his - such utterances as those mentioned, which remind one of the German Protestant Church, intends to ignore (no enemies. But as for the heavy responsibility that might of the saying of the high priests, "You watch! and of longer care about) religious education and to abolish all be laid upon us because of such protestation, we Pilate: I wash the hands.

Of course, with the pronounced right of the freehitherto practiced protection of the Protestant National that we do not desire days of flesh for her and her congregations, this measure was already necessary, for Church, ------if their children were to be encouraged to attend school A second praise of the church is contained in the handmaid, and that our defense is an emergency as well as the others, then of course nothing must be marriage bill submitted to the state parliament, in which defense. By the way, we do not hope to remain alone in taught that has only a distant relation to Christianity, and the unchurched, even unchurched marriage, which is to this, but are confident that everywhere in our Protestant then it would be better to have no religious instruction at be denied by the church, is legitimized (recognized as Church, where faithfulness has not yet died out, there

Culture has given parents the authority to raise their already deeply shaken by the desecration of the holiday, the protection and independence of our Protestant children as God-deniers! This goes beyond the by hedonism and addiction to dress, by the precocious Church, as a testimony against all who do not want to right of parents!" The minister knew only to reply that it should be a test for the dissidents (as the free thinkers marriage is such an official, so ungrateful renunciation of have called themselves since the "turnaround") whether the there is strength in them!

Prussia is thus deprived of all protection and protection. become? - In addition, according to the circular decree Church of Christ, we think of David and what is written But if the state, according to newer theories, no longer of the Protestant Church Council to the consistories of of him, among others, in 2 Sam. 15.

Wants to be Christian and grant all religious societies the February 15 of this year, the ecclesiastical provisions of same rights and advantages, it would rather give the the N. T. are no longer a law, but only a law. no church complete freedom, as is the case in North America, where sects spring up like mushrooms from the onger a law, but only a principle that is to be applied to earth, but where the church of Christ can also develop the circumstances of life; in which, furthermore, freely. However, there is no desire to do this; on the reference is made to the "further help" that the state law contrary, the Church is being more and more would bring, which, as is known, adds eight relative create space and justice are being frustrated. The Lutheran church's efforts to create space and justice are sharply tamed with union.

After this brief discussion, one will easily recognize the motives that prompted the Protestant Church Newspaper to issue the following protest, which we only of a refusal of banns and marriage ceremonies.

Protestation.

The time and the hour have come for Protestantism to become a truth again. After it had been misused for a long time as a negative testimony against the truth, and the truth and the church of the Gospel.

lawful). Without thinking of the incalculable will be unanimous protestations, not only from Dr. Stahl declared in the Landtag: "The Minister of consequences of the immorality of family life, which is individuals, but also from conferences and synods for state from the

been retained, and in which,

emporary suspension of the clergy is threatened in the case

Church Newspaper themselves will do well to read about truth. It is now the time of the Passion, which earnestly We cannot do anything against the truth, but for the admonishes us to follow in his footsteps (suffering). We also have at this time a special admonition against carnal zeal in Peter's striking three times. But the same apostle by his denial, Judas by his betrayal, and the rest of the apostles by their shameful flight, warn us just as earnestly against turning aside. Therefore we are not of them that had thereby fallen into disrepute, the present situation of turn aside and are condemned, but of them that believe the Protestant regional church (in Prussia) reminds us and save souls, Heb. 10:38, 39. So we also believe, and that we, as Protestants, are called to be witnesses for therefore we also testify, not both contra (against), but pro (for), that is, for the protection and independence of our

> We have been told by friends that it is too late. However, as long as our mouth can still open and our spiritual mother is still alive, there is still time to testify on her behalf. ------ We also been warned that we should not make the rift worse with such protests. In

make it any worse. We were finally given the friendly restrictions on dissidents (derogators), thus also the confidently call the Lord of the church Himself to witness servants, but only the meager wages of a faithful

Thus far the male protestation of Prof. Dr. church Hengstenberg in the Evangelical Church Newspaper. Unmistakably, however, the Protestant Church in hat one must ask in dismay: what does this want to But in these and such ministerial counsels against the -----t We will see that he is not alone in Prussia in this protest.

(Submitted.)

Homesick.

Well is eZ beautiful in the old fatherland: - I see the German violets blooming here, Known by their fragrance in all the world, And otherwise in splendour many flowers glow.

> But my mind is drawn to my new home.

Though there be no German violets there: Praise be to God that a flower blossoms there. The saroon flower, Jesus, my desire, Who only gladdens my sad mind.

It is already good in the old fatherland: - I hear the German larks singing here. As they soar towards the sun. Bringing to the Lord their song to sing.

But my mind is drawn to the new home. If deep silence rests on her fields, Which no lark's song ever disturbs, My heart shall rise singing to the Lord, And play what he gladly hears in Christ.

It is beautiful in the old fatherland: - I hear the German nightingales beat, How they in the grove, inflamed with song. Singing so sweetly in the days of spring.

But my mind is drawn to the new home. Even if in the quiet woods and prairies the nightingales' chorus does not resound, there nevertheless a German song of praise to the Lord sounds up in more beautiful melodies.

It is beautiful in the old fatherland r - I walk through the old, quiet heath, Where I felt my pleasure as a child, And horses jump on the green pasture.

But my heart is drawn to my new home. If there I must always feel a stranger, From the old fatherland, alas! so far away. But gravel shall cool the pangs of homesickness..: I serve my Lord's church there

Well is it beautiful in the old fatherland: - The glory-wreathed cradle of our ancestors, Who stormed Rome on the distant Tiber beach. The world rules with its flags of victory

But my mind is drawn to the new home. There the church of her God wages war, To overcome this poor world; O Lord! help thy holy word to victory, That despite the foes it may hold the field.

Well is it beautiful in the old fatherland: - Where so many pious heroes once fought, Where Luther boldly stood up to the Antichrist. And so many holy martyrs suffered.

My heart is drawn to the new home. The pious heroes are unforgotten to us, Luther's song resounds in the far West, Their work and example is measured by us. God help us that we may be drawn to the same purpose.

It is well in the old fatherland: - I step into the gothic church halls, On high pillars splendidly stretched. And hear the organ's mighty tones ring.

But my heart is drawn to the new home. Though our churches, which rise there. Are not equal to the Gothic cathedrals in splendour, Yet the word of the Lord resounds full of life within, Therefore they are rich in the best treasures

It is already good in the old fatherland, Where so many friends greet me warmly, Where I found so many children of God. Who embrace me praying in their hearts.

M y mind, however, is drawn to the new home. Where God's holy church I have found. Who, praying before the Lord, also remembers me; Through him, brethren, both of us united In the spirit he gave us by grace.

It is good in the old country, Where God's children have so many blessings. The word of the Lord, sent from heaven. The Holy Ghost and his rich gifts.

But my mind is drawn to the new home. Where Christ founds our dear church, And where the royal priesthood, With pure doctrine and freedom beautifully allies. The church adorns to our God's glory.

It is well in the old fatherland: - How shall I lift thee up, O father's house! How sweet it would be, dear ones, Hank in hand, in the Lord united, To pi'gern through kies Leben!

But my mind is drawn to the new home. To his vineyard God hath appointed me. In his name I joyfully go forth. And though we be divided here, God lead us all to our everlasting home.

But here, as in the new fatherland, Misery and woe are heaped on all sides; Since faith and trust faded, love dwindled: - These are the last, the sorrowful times.

Therefore Christ's mind draws me to the heavenly home. All earthly home must one day pass away On the last day in the great world fire, Then we, brothers, will go joyfully To God in the heavenly Fatherland.

Hermann Fick7

(Submitted.) Church News.

Ministry, Mr. Friedrich Ruhland from Loccum Monastery, Kingdom of Hanover, was ordained. Mr. Friedrich Ruhland from Loccum Monastery, Kingdom of Hanover, was presented by me in the name of the Reverend Father of the Northern District of the Lutheran congregation in Oschkosch as its rightfully called pastor. On Sunday Exaudi, Mr. Friedrich Ruhland from the monastery of Loccum, Kingdom of Hanover, was presented by me to the Lutheran congregation in Oschkosch as their legally appointed pastor in the name of the Presidium of the Northern District, and was ordained into the pastorate there in accordance with the old Church of Saxony, after he had previously been ordained by me and with the assistance of Pastors particular Wagner and Steinbach in the local Church of Trinity on Ascension Day, in accordance with the provisions of our ordinance, which, due to circumstances, could not take place on the spot and therefore had to be carried out separately from the abduction.

The congregation in Oschkosch, at present still very small in number of members but extremely important as a starting point for missionary work among the Lutheran settlements of northwestern Wisconsin, has been vacant for a full year since the removal of its first pastor, Mr. Ohio, &c. St. Eastern District will hold its sessions this Martin Stephans, to Fort Wayne, during which time it year, God willing, in the Trinity Church of the Rev. M. could only be visited by myself and several other Bürger at Washington, D. C. The opening of the same will brethren at long intervals, so that it was confined most of take place, according to the Synodal resolution of last the time to the reading service, which, however, it year, on the 24th of August, i. e. Wednesday after Dom. regularly held in its nice church built under Pastor 9th p. Prin. Stephan. After many unsuccessful appeals for preachers within our synodal association, she has finally, through her and our prayers, regained a pastor in the person of the above. Praise and thanks be to God, who did not let the hoping and waiting come to shame. May the gracious Lord now bless the shepherd and the flock, so that from Oshkosh the word may continue to penetrate further and further. In particular, may he bless the exit of ou Lutheran brother to all the Lutheran branches nearer and farther away, which Pastor Stephan already sacrificially took care of in his time, but which were quite afflicted by the importunities of a certain preacher of the "Lutheran Wisconsin Synod just during the vacancy of the parish office in Oschkosch, and from which even the congregation in Oschkosch was not completely spared but which simply disregarded his verbal and writter offers.

Milwaukee, Wisconsin, June 15, 1859. Frederick Lochner, Pastor. Address: Dev. Dublanä, your ot' ^1r. <1 drünbgZen, 086ÜIrO86h, ^Vi86.

To the message.

Through the kind efforts of a member of my congregation, it has been arranged that all ministers who are willing to attend the Free Conference commencing on July 14, and to use the Pittsburgh, F. Wayne and Chicago Railroad for that purpose, shall have free return transportation.

Fort Wayne, June 16, I859.

W. Sihler.

Notice.

Notice is hereby given to the members of the Lutheran On Sunday Exaudi the Candidate of the Sacred Synod of Missouri, Ohio and other Eastern Districts, that during the Synodal Session to be held at Washington City, D. C., August 24 of this year, the following matters will be considered:

- 1) What has been done within the individual congregations to bring Luther's writings to the people, to open their understanding and to awaken love for them?
 - 2) What measures to take to achieve this purpose?
- 3) How far has every minister of the Word made himself acquainted with Luther's writings and studied

In addition, the question is to be discussed as to how the activity of love in the congregations stands, and in

- 1) Against the Synod and its public institutions,
- 2) against sister churches and
- 3) Against the members of his own congregation. Baltimore, June 1, 1859.
- W. Keyl, d. Z. President of the Eastern District of the Synod of Missouri, Ohio, &c. St.

Synodal Ad.

The German Evangelical Lutheran Synod of Missouri.

Richmond, June 15, 1859.

Carl Groß, d. Z. Secretair of the Eastern District.

To the message.

In order to counter the complaints about the price of the "Tasks for Numeral Arithmetic", I hereby inform you that the surplus of the sale intended by me (which, incidentally, will amount to several hundred dollars) will go to the school teacher Seminary at Fort Wayne. The student of arithmetic shall not only pay the value of the book, but also accustom his hand to Christian charity at an early stage. The "Arithmetic Book Fund" which I manage therefore wishes to be included in the ranks of the "Lutheran Fund" and the "St. Louis Hymnal Fund". I ask the individual sellers in the midst of our synod to send the surplus resulting from the dozen and hundred price to the school teacher seminary at Fort-Wayne under the heading "surplus of account books".

I should be sorry if this announcement should discourage the purchasers of the aforementioned book. Woodland, Wis. in May, 1859.

A. Brose.

Important message.

It is not without reluctance and distress that the undersigned hereby dutifully informs the dear pay the salaries of the teachers at all our institutions. which are due on July 1 of this year, and to meet other maintenance costs to be covered on that day, since the contributions flowing into the Synod treasury have recently become increasingly sparse and the same has finally become empty! This simple fact calls too loudly for the most immediate help that it should not be necessary Feiertag at Forl to support the urgent request for immediate contributions for our synodal treasury with further reasons. Only this should be noted, whoever in our Synod does not want to let it happen that the same will soon have to dismiss several necessary workers at our institutions (which God is visibly blessing more and more, but almost only through poor pupils) for alleged lack of funds - hurry to Mr. Past. Scholz .. "H. Rielling through Mr. Pros. Flcischmann from of the Gem of Mr. Past. Franke help! Li" stat, <zui eiro 6at d. i. double gives who gives ,, O Hanser by G Bomhold from the Gem. of the quickly!

St. Louis, Mo. June 28, 1859. * Bro. Aug. Ferd. Böhlau.

Cassirer of the general synod.

The St. Louis one day conference is July 6 in the Concordia District. This is a reminder for those concerned!

Indication.

I have again received some copies of Wcimar'sche Bit ein, viz. 1 very nice copy at 512.0 >, 2 well preserved copies ,, 10.00, 5 " -r 9.00.

will receive

New Zork, June 1, 1859.

I. Birlner,

No. 92: William St

No. 92: William St.	Hanser, Holls, Hoppe, Löbei, rs. Lange. Metz? Mrl'a
	OOmann, Polack, Ricbm 'NN. E Ri-del, Röber
Receipt and thanks.	Schonebrog, Stubnatzy. Schliepsiek, Schol
For H. F. E. Eh. Gr ipe of the Jungsra ikn-Berein in the Gem. of Hrn.	Wüstemann, Rnmenschneidrr, Wagner, Ei-feller.
Hin. Past.	Two. Gifts:
Summer in Philadephia 10,60	Bon W'ktwe Eaglcr 50.59
"H. C. L- Heller of the commune of Mr. Past	By Mr. Past. Lemke of the women: Kornbusck
Strikter, Cuyahpga Co, O12.00	25 cts. Finrel 44 Cts, Skull 50 Cts, Lemke
By Mr. Nach of the same municipality 2 new	50Cts. 1
Violins and 1.00	By ^rn Past. Metz by Mr. Oswald
Heinrich Ludwig Brakesüle' d:.rch Hrn Past. W. Li demann in	By Some Women Of The Gem 5
Cleveland. O , ven P. dt, ven H. d I, from Opscrkasten §2,25,	
from chan	Calf allq m. S mmtung i" his fili. I-Ü'em. 1.
enveiein 50 Cts. 4,75	
"Brothers P. and Claus Leuel of the Young Franks' Association o	
West Cleveland, O., by Mr. Past. Lindemann	
"Wilhelm F. Hoffmar.n from the Gem. of Hrn.	M.
Past. Hattstädt in Monroe6.0!>	l. "I
	Turck Hrn. ü'ast. Jox §8.56 of fine gem., 44
"From te>n women's club of the local parish	Cts. from him as well
From theirlpen women's club	
"Carl Gärtner through Mr. Past. Hattstädt from the wedding of Mr.	From St. Paul's Parish in Fort Wayne at the
Weltmer at Monroe, Mich. aesammrli	
From the Emmanuels - Parish of the Hrn. Past.	,, the community of Mr. Past. Schäfer
Hattstädt2.45	
From Mr. Past. Hattstädt85	
From a stranger in the same municipality 1.00	Received
"Franz Härtet ven der Wem. des Hrn. Past. Th.	a. To retire the ConcordiaCollege build
Grüber at Penyville Mo. 2.50	· ·
From Mr. Past. W. Bergt, Fultvn, O	From an unnamed person in St. Louis, Mo. by.
From his community 2,00	Mr. Graves51,25
"3. P. Emrich of the congregation of Hrn. Past.	,, the community of Mr. Past. Scholz. Minden, I
Keyl in Baltimore14.55	unnamed person of the parish of Hin. Pastor
"Wilh. Henke from the Jungfrauen-Verein in	Schliepssek by Mr. Brase
Clevrveland in the parish of Mr. Past. Schwan 7.86 From Mr.	By Mr. Past. Rolf, Sheboygan Falls, WiSc.,
L>chcrler a silk neckerchief and	Collecte of the comm. in Sheboygan Falls, 54.
' a shirt.	by s-rn Borge? in Plymoth 51.00; by Hrn.
"H. A. Allwardt through Mr. Past. Dvrmann, O Lean, Cut!. Co., N. A	A. Past. Rolf 52.00
2.00	
By Mr. Past. Schmidt, Crie, Eden Co., N.	Franchis and Mr. David Ordalah Milanda N
li, by Alex. Crämer, 51, Georg Heinrich 52, Diebold Heinrich 5	From the comm. of Mr. Past. Stein! an, Milwaukee, V
Jacob Dauer 52, Hrn.	 d. To the synodal treasury westl. di

Spritzer 50 Cts, Htn. Past. Schmidt dasel st 50 Cts., Hrn. Georg Schafftet 51For Fr. Seuel by Mr. Teacher GilS of the Jüngling-Verrin at West Cleveland, O------ 4,0 By e°rn. Past Friedlich by Heinrich ^urcb Hrn. Lcl rer S. R>ete> Pentecost - Collekie der Siev-' nm ans dcr St. John's parish in Wbitlev Co, Ja. - 1,<< Common in F'ankenmulh510...... He'nr. Drakcsühler ges. at the wedding of Mr. Fr. Hille from ,lon of Trinity Parish at Cape Girardean, OreieinigkcitS-Gem. at WestCleveland, O---. Collected at the baptism of Mr. Fr. Kandt 1.80 Collected at the Wrs. H. in St Louis 5.00 wedding of Mr. A. Böbm 70 Collected by the Virgins' Association of the parish of Mr. Past Hattstädt Massoc Mich of the parish of Mr. Past. Hattstädt, Monroe Mich. ... By Hin. Plunger in Mo.e-errmann Mature!by Michael Beyer in Adrian, 2'06 Bon Hrn. Past. J. Frederick, Huntington, Ja. - 1.00 From some friends at Fort Wanne, Ja. ---- 4,00 " B Kohlüock from Mr. Teacher Wayne ... "Caspar Nazel from the Young Men's Association of the congregation of Mr. Rev. Schwan from Cleveland as travel money -.....6.25 From Mr. Wilbelm Böbning from the community of Mr. Past Strikter a bust shirt. From his father From Mr E. Borgers 80
From Mr. Lothmann of Cleveland 2.

Sincerely thanking boscheiuiat for having received meager Concordia Zö glinge: I > through Mr. Past. Richmann from the Women's Association of the comm. in Grand Rapids, Mich. 2 pairs of socks, 8 handkerchiefs, 2 shirts and 5 collars; 2) by Mr. Past. Link from three women in Pleasant Nidge, III, 8 bustle shirts, 5 towels, 2 sheets and I pair of woolen stockings.

Hrns Past. Kli>. ck nberg" 1.00

By Mr. Past. Fritze, Adams Co., Ja. ----- 4,00 ,, H- Loßner by

T icselben are becoming rarer and will probably be the last that ch For the Preacher's and Lebrer's Widows' and Orphans Fund:

1. contributions from the pastors and teachers: E. N. Bauer, Bartliug

Bernreuther, F. Bünger, Bödlirg, Fischer. Frederking- v - Goksw, Hanser, Holls, Hoppe, Löbei, rs. Lange. Metz? Mrl'anowskv, Nütze!, OOmann, Polack, Ricbm 'NN, E Ri-del, Röber Rnfi, vr. Sibirr, Schonebrog, Stubnatzy. Schliepsiek, Scholz. Wynecken. Ju previous number stud 5l4,c 0 of dcr Gem. of Hrn. Past. franke Wüstemann, Rnmenschneidrr, Wagner, Ei-feller. Also Trautmann in Addlion to the general S)Nodul - Lasse qainin, as listed; but shall ningO, Steinbach, Lochner, Noschkc, Erk, Zaget, Schuster, O. Goisck. "Is to the CoUege-Uninpalis-Casse for tic Lehr rglhalre to considerrcu Two. Gifts: Bon W'ktwe Eagler- . By Mr. Past. Lemke of the women: Kornbusck 25 cts. Finrel 44 Cts, Skull 50 Cts, Lemke 50Cts. 1 By ^rn Past. Metz by Mr. Oswald By Some Women Of The Gem 5 10,' 0 By Mr. Past. Johannes for related F-au Past.

Calf allq m. S mmtung i" his fili. I-Ü'em. 1.70 In the same Hoppe in New Orleans received 517.50 from the Concert District of nackträgliä/by H. A. C. x>. Chr.

1. To support the church building cS of the parish of Hrn. Past. 2t. Hoppe in New Orleans received 517.50 from the Concert District of the congregation in Loris; 517.50 from the Baldwin branch H. 75 Cts , L. K 5>> Cts, Collects in his Immanuels-Gem. Sunday Oculi 52,50 subsequently by Ebr. H. 25 Cl^., J.J. 51, I L. K 5>> Cts, Collects in his Immanuels-Gem. Turck Hrn. ü'ast. Jox §8.56 of fine gem., 44 4 00 Lent sermons aesammelt ... 15,00

Received

.8,00

a. To retire the ConcordiaCollege building debt:

Mr. Graves- 51.25 the community of Mr. Past. Scholz. Minden, III. 20.00 " to an Rössler, W. Fürslcnau.

unnamed person of the parish of Hin. Pastor Schliepssek by Mr. Brase By Mr. Past. Rolf, Sheboygan Falls, WiSc.., Collckte of the comm. in Sheboygan Falls, 54.50; by s-rn Borge? in Plymoth 51.00; by Hrn. Past. Rolf 52.00

50 From the comm. of Mr. Past. Stein! ah, Milwaukee, Wisc. . 20,00 d. To the synodal treasury westl. district:

From the community of Mr. Past. Scholz, Minden, III. 5.66 " Mr. Past. Miss E. Huet 50 Cts. Claus, New Bremen, Mo. 1.0sl

.. the Gem. of Mr. Past, Nennicke, Staunton, III" F- Roschke

from the A merican Bottom
"" Past. C. Metz in New Orleans Collekton hiscommunity namelynamely-512.00 as of February, 7.05 " March, 8 25 " April. From the Trinity Distr. of the Gem. in St. Louis- 5.40 Bon of the Gem. of Mr. Past. W. Hciuemann, Crete, III.4.75 o. To the college maintenance fund, for vie Lehrergchglte: From Mr. Chr. Fr. Roblfing in St. Louis-...... 5.00 From the Immanuels-Tistrikr of the Gem. in St. LomS-- 11M " Trinity- " " " " --Cvllekte der JiumanuelS-Gem. des Hrn. Past. Dirkmann, Waicrloo, III. By Mr. Past. F. Lochner, Milwaukee17.15 namely: §14,15 Collekte rer Gem., 2.00 by C. Sch., 1.00 " F. L.

By Mr. Oswald Ncack in the community of Mr. Past.

C. Metz in 'New Orleans' of the Gem. of Mr. Past. W. Heinemann,

Crew, III.

g.. To the general synodal treasury:

d. To the Synodal Missions Casse:

27 30

. 1.35

Mο

. 2.5

....5.00

ä. For poor students and pupils in Concordia College and Seminary:

C. F. W- W a I t h Collekte ans der Hochzeit des Hrn. Möller in St. Kindrnufe for Herzer and Crull 6.55 " Mr. Past C Metz in New Orleans monthly Payments from his municipality since April11.25

6. to the maintenance fund for Prof. Blewond.

By Mr. Teacher Theo. Bünger in Chicago as a Pentecost gift from the school children Caroline. namely: * 57.00 alv Collckte, 1.u0 of § L.

Corrections.

In sounds vviigrr number: to all:. SynodalLasse -r>i,nl' - and to the Unterlaus-Casse for ve'w. Mrs. Pros. Biewend '>,!" - it must flash: from the Hm. rchnr Nache - nichl Steitzel. That's the wrong name. I ,69 thought of it that way.

F. Bohlau, Cassirer..

congregation of the Hin. Past. A. Lehmanu 52,I'0.

Received for Mr. Past. Röbbelen: By Hcn. Past C. Metz in Ncw Orleans and namely: §2.50 of it sell st.

5,00 from Mr. Oswald Noack in his parish, which I will give to the local collection. I. F. Bünger...

> For the Lutheran have paid: 13 vintage: Mr. G. Rossür.

The 14th year:

Men: J. Meyer, Past. H. Eisfellcr 51.50, Past, C. Mayer, G.

The 15th year:

Messrs: J. G. Hemmann 50 as., M. Brönina, Lebrer Müller, W. Schröder, J. Müller, Fr. Dreyer, I. Gumbert, J. Meyer, Kncheltorf, J. Nern, Past. H. Eiskeller 2 Ex., Past. F. Tramm 2 ex., Nicbling. Neifert, G. Rössler, Kricgl a> m 50 Cts, Kem, Past F. W. Huemann 5 Ex , Past. E. HarmS, W. Fürstenau, F. Hinze, F. LührS. Further, Miss E. Huet 50 Ctö.

The 16 year old:

Gentlemen: I Meycr. CH Rössler, J. Kriegbanm 50 Cts. Further,

F. W. Barthel



Herausgegeben von der Deutschen Evangelisch = Lutherischen Synode von Missouri, Dhio und andern Staaten Redigirt von C. F. W. Walther.

Volume 15, St. Louis, Mo. July 12, 1859, No. 24.

Unionist Faith.

The first thing he said was that he did not know whatbest to go to the Communion immediately with the words of Christ "This is my body - this is my blood", as he was doing, but that he did not know what he wasunbelievers, where both are already together. In the they read, also took refuge in such a charcoal faith, as doing, and that he did not know what he was doing. It isargument, however, it bites, among other things, thus the Unrighteous do now. There were such people, true, however, that the papists were the first to invent and "Holy Communion asks nothing of the head, but of the among others, in Frankfort. Luther therefore wrote a defend this belief. The famous Cardinal Bellarmin writes:heart. So also once its founder asked nothing of the "Warning to the (Lutherans) of Frankfurt to beware of "Faith is better described by ignorance than byhead, but only of the heart. So also today it asks nothing Zwinglian teachings and teachers" in 1533, from which knowledge. The Papists help themselves by saying thatof the thoughts of the head, but of the feelings of the we inform our dear readers of the following: there are two kinds of faith: one they call fides explicita, heart."

that is, the developed faith, in which one knows what one We think that this is quite a German expression of who come from your Frankfurt fair, how in your city the believes; the other they call fides implicita, that is, the what unionist faith actually is. According to the Bible and holy sacrament should be taught in the Zwinglian way; wrapped-up faith, in which one does not know what one the Lutherans, faith consists of three parts, namely, but under the appearance and with such words, as if it believes, but only believes everything to be true that the knowledge, applause, and confidence; but according to should be the same and one thing with our and our

From a paper, however, which is the organ of the knowledge, but is, according to the clear admission given so mastered, that no one is certain what and how it is German united Protestant Synod of America, and whichabove, a mindless and thoughtless thing, consisting in meant or believed. All this I have left in its dignity, and calls itself "The Union," one sees that the papist-wrapped_{certain} feelings of the heart. That faith is something by have accepted nothing at all, except that which is not charcoal-burner faith is also the faith of the Unirte; which the whole man, and therefore also his commanded in Frankfort, and know well that it is not I, indeed, that the Unirte go a step further, in that theyunderstanding, is born again and renewed, is therefore but your preachers and you yourselves, who must give virtually say that Christ wants to have a faith without not known in the unchurched. But the Unrighteous have account to Christa.

head and thought, thus without knowledge and science!not even the comfort that the papists have, who comfort In the above-mentioned sheet, No. 6 of this volume, themselves by saying that the whole faith of the church my counsel to some that stand with you in this matter in there is a discussion in which it is to be proved that it is is wrapped up in their charcoal faith; for the Unrighteous error and doubt, or perhaps certainly think that your indifferent whether one celebrates Holy Communion indo not believe that there is any church that has an preachers do not teach nor believe how the body and the Lutheran or in the Christian way.

The first thing to be said is that the Holy Communion is By the way, Luther already experienced that some enjoyed in the Reformed Church, and that therefore it is Zwinglians, who did not want to believe and accept the

"It has come to me," Luther writes, "through many the unlearned, faith does not need to have the first part, peers' teaching. And I have often heard it said, that it is

"But because I am most earnestly bidden to shew altogether pure glow, they believe that all churches are blood are true in the bread and wine, whether they

not altogether right; the faith of the Unrighteous, should with therefore, is like an onion, which has many shells, but in which there is no kernel wrapped up.

have nothing to do with your preachers and their he was God. followers. They have heard or seen enough what I and ours teach and believe about the sacrament, and how abominable abomination has come to light, when they he, and therefore cometh he, to know whether he receive they express and reject us; so we let them go. If they do purely condemned the Saviour Christ and his faith, and vain bread and wine with his mouth? not asketh he what well, they will find it well.

we thus do, and leave them to their judgment.

who are now teaching away even with us. But some be nothing without works, works must be nothing, if the others, now that they have seen that the cart is led too same be nothing (that is, faith). This is their secret far and deep into mud, and their former cries of vain opinion, and the old abomination of old is put forth in new bread and wine in the sacrament will no longer be heard, words, and a new garment is put on the old idol. they wipe their mouths, and turn their words differently, but nevertheless retain the former opinion in the Sense and custom. They say with their mouths that that they are spiritual and not corporeal; and so they his mouth pretends that in the sacrament the body and Christ's body and blood are truly present in the continue in their former error, that the sacrament is only blood of Christ are present and true, and yet is suspicious sacrament. When the simple man hears this, he thinks wine and bread; and then they say that it is not necessary they teach the same as we do, and then they go to the for the common Christian man to know what Christ's body the words are: Go or send freely to him, and let him tell sacrament and receive only bread and wine, because is like in the sacrament, but that it is enough for him to you plainly what it is that he gives you with his hands, their teachers give nothing more. But the secret meaning believe that it is the body which Christ meant. If then you and you receive with your mouth, putting aside what you and understanding is, that the true body and blood of believe according to this doctrine that Christ's body in believe or do not believe in your heart, and asking badly Christ is present in the sacrament, but only spiritually, heaven is corporeal, and in the sacrament spiritual, you what your hand and mouth grasp here. and not bodily; it is also received in the heart alone with have in spirit and faith the body which Christ signified. faith, and not bodily with the mouth, which receives the though in bread and wine you receive nothing but the with thee, he will tell thee that he will give thee bread and

"Behold, is not this a devilish trick played with the words than they meant. For they had also led the cart too the truth, but may not freely confess their own faith? What testimony of the hope that is in us, as St. Peter teacheth was a vain creature and not God. So they shut their manner of Christians are these to me, who thus (1 Epist. 3:17). mouths and kept silent about the creature, and called assassinate, and shun to be freely known of their "According to the art of such high spirits I would play Christ a god, even a true god. But the secret mind was.

There is a twofold hell: one, that they lie against the word necessary for me to believe that three persons are one God with the Father: as John is called an angel, truly, and

I have sent this open letter to all of you to serve them, It is true that he is called an angel, but he is a man, and what shall he do? Thinkest thou that his heart can be at because I do not know their erroneous persons, nor do I not a natural angel. So they kept it secretly in their minds peace with his wrong word, when he saith, Believe the know their names, nor do I desire to know them, for I that Christ was a creature, but with their mouths they said body which Christ meaneth, and ask no more? Nay, dear

taught to build on their own work, and almost cried out, he shall believe of Christ and of his body in his heart; but "Therefore I ask you kindly to give me this necessary they now draw in the pipes, and also take hold of the word what shall be given him with his hands? Here it is not a writing, which at the same time shall be a testimony to (faith), and preach of faith and good works; but secretly me before God and the world, whether some of you are they continue in their old abomination, under the world under the delusion that your preachers are one with us (faith). For they say: It is true, one must be justified by and teach the same way about the Holy Sacrament; That faith, provided works be with it; for before and without from this they know how we are not at all one, and that works faith is nothing. With these words they call faith no one may rely on them to hear our doctrine, which they righteousness, but they give righteousness to works, and also mock and reject in many things; as all the world that nothing to faith alone; and yet they pretend that faith cometh out of Frankfort testifieth with one accord; which righteousness is works, otherwise it is nothing. That is blowing hot and cold out of one mouth, when I say, Faith "For there are now in many places, (as I am put off,) justifies, and yet without works it is nothing. For if it alone

> This is what this two-faced mob does, saying that Christ's body and blood are true in the sacrament, but But if his pastor be one of the double-minded, who with same bread and wine.

> doctrine, and sell it under strange pretences and guile? with all the articles of faith, and say that it is not

fellow, he believeth these things before he cometh, "So also now our Papists. Having perceived that their whether he goeth not to the sacrament; but this asketh matter of rolling porridge in the mouth, and saying mum mum. He need not be taught: Believe the body that Christ means; but spit out the pulp, and leave the mum mum, saying freely and aridly, whether he receive with his mouth vain bread and wine? For how he shall believe the body which Christ means, that shall be saved for the pulpit, or for another time. Let it be told him here what bread and wine are in the sacrament, and let him not be sold in sackcloth: for it is not lawful here to play under a little hat, and to mew in darkness.

> "Therefore this is my faithful counsel, which I owe to God, both to you at Frankfort, and where more is needed. Whoever knows publicly that his pastor teaches Zwinglian, let him avoid him; and let him deprive himself of the sacrament all his life long, before he should receive it from him, even rather die of it, and suffer everything. that he sells in sackcloth, and thinks otherwise, neither

wine, and that thou shalt think and believe the body and "Therefore they make the Lord's supper desolate, and blood of Christ? But if the juggler be one that playeth words of Christ, and the simple hearts so shamefully accustom men to go and die without the sacrament, under the little hat, he shall say mum mum, and shall cast deceived and robbed of their Sacrament? That is, as St. saying, What is the sacrament to me, if I have Christ's the pulp about in his mouth, and thus slobber, Eh, it is Jerome writes of the Arians, how their bishops preached body and blood spiritually in my heart? What is the use of enough that thou shouldest believe the body which Christ that Christians understood something else from their such false hypocrisy and lies, in which they not only deny meaneth. This then is called a fine answer, and a

"If it be a sincere enthusiast, who will deal honestly

they boast of in the word of God, and confess it not freely. is enough that you believe the holy Trinity, which Christ "What thinkest thou now, if a pious heart know iolche means, (that is,) which I mean Arianus; but he means no wickedness and falseness in his pastor, or suspect him Trinity. Item, it is not necessary that thou shouldest

believe that Christ is true God; but it is enough that thou shouldest believe the God whom Christ means: that is. whom I mean Arius, Sabellius, Mahomet 2c. but they mean none. Item, is

It is not necessary that thou shouldest believe that Mary yea, it is fine and well believed; such faith harmeth not n thoughts. But I will have the words, and put my faith in is a true mother and virgin: but it is sufficient that thou the devil. them, that I may not believe the body which Christ shouldest believe the virgin which the evangelist "And how can a people be kept in error better than with signifies apart from and without his word; but the body meaneth, that is, which Caiphas and the Jews meaneth; such a speech? For when they know that they are not to which his words signify, as they stand, and as they

but they think that she is a free damsel. be anxious whether they are rightly or wrongly taught, sound. For this is his true mind, and he hath spoken and

"Such preachers, when they want to joke, should dothey sleep and snore safely, and henceforth ask neither shewed us his mind in the words, and by the words. Apart something else and leave divine things in peace, so that for doctrine nor for preaching; they have learned enough from his word, and without his word, we know of no even the thunder does not strike. But if they are in at once to know and believe that Christ believes for them; Christ, much less of Christ's opinion. For the Christ who earnest, then they should also be seriously expelled what more do they want, the free, happy, secure gives us his opinion without Christ's word is the wicked from office and from the pulpit in the country. For what Christians? Unless it were to be taught that it is not devil from hell, who bears Christ's holy name and sells is this dreadful play of jiggery-pokery in which they want necessary to do good works and to suffer evil, it is enough his infernal poison under it. deceive and destroy us.

what the Church believes; and as it is said of the Poles, printed again, and because they found the words (bread that they should say: I believe what my King believes. and wine) in it, Luther should have spoken ill of them, not frightening to me to hear that in one church, or at one Why not? How could a better faith be, that would have considering that the sermon itself answers sufficiently.

The beside the control of the words, where the words of the words (bread that it is a said of the Poles, printed again, and because they found the words (bread that in sum, that I come from this piece, it is alternated that in one church, or at one alternated that the words (bread that it is the beside that the words (bread that it is the words).

to teach the people? and yet they say nothing to them, that Christ should do and suffer: let him also be godly for "This is what I want to say now, out of concern, as a but turn them into the dark hole, and say: Believe what thee, and do all things, and thou shalt neither believe nor warning to all who desire it, whether someone might be Christ says. But what Christ means they will not say, for do good. And what is the harm, if the devil also be offended by my books or names. For although I do not they fear that if they should say it, all the world would unbelieving for us, and do evil, he must go to hell for us, know whether anyone does such a thing, nor can anyone say, Christ does not mean that, but you mean it, and as Christ must go to heaven for us: but we remain good be accused of it, nor do I want to, I must nevertheless your father the devil with you, and' both of you use the fellows on earth, eating and drinking, sure that we may fear the cunning dragon and his scales, malice and name of Christ as a covering for your lies, that you may go neither to heaven nor to hell; that to me would be a deceit, as I am now so often cunning that he might well praiseworthy church, built in the sow's house. take it. However, I should hope that no one could be so

"But I do not hope that such Christians or preachers insolent and impudent as to strengthen and maintain his "Now where such preachers are, who have found out will boast or pretend that Luther himself advised and error with me, since my confession is open to all the a very good and easy way of preaching, they have no taught such things. For if I were to become aware and world, and my books bear tremendous witness to the need of Scripture or study; for they can say to the certain that they were sucking such poison from my great earnestness with which I have fought against error; people in all their cords, 'Dear people, if you are books and placing the blame on me, I would not have to so that a fanatic should be ashamed in his heart to lead satisfied in this, believe what Christ says, that is enough; who then could not preach? Who would not like glasses on their noses and not reading my books through is how the Confession and Apologia have come to be to be a disciple here? if we would be relieved of the a painted glass. For I know that I can trust the devil and known and received freely by many of the highest estates trouble of preaching and teaching, and command Christ his apostles, where they can pervert my words, and after of the Roman Empire before the Emperor's Majesty at to do both, and say. I believe what Christ believes: or it at a language to so that a language trouble of Luther's letters for his error. Moreover, this enough; who then could not preach; who would not like glasses on their noses and not reading my books through is how the Confession and Apologia have come to be to be a disciple here? if we would be relieved of the apolitic part of the part of the Roman Empire before the Emperor's Majesty at the lieve what Christ believes: or it at a disciple here a painted glass. For I know that I can trust the devil and known and received freely by many of the highest estates that they may not lack Augsburg in which even the papists, although they have to do both, and say, I believe what Christ believes; or, that seduce men with my name, that they may not lack Augsburg, in which even the papists, although they have that would be still better, I let Christ believe for me, and good will; As some of the same mob have often done to endangered us beyond all measure, can still not blame let him take care of what I am to believe. Ah, that would me, and have taken my words into their own opinion, and us for any articles of error. We have not said mum mum, be the finest Christians to me, and the most golden at last have had a sermon (preached by me before the nor played under the little hat, but there stand our bright, brethren. So even now the Papists say, they believe sacraments had been heard, thought of, or named) dry, free words, without all darkness and mousing. what the Church believes; and as it is said of the Poles, printed again, and because they found the words (bread "And in sum, that I come from this piece, it is

"Thus I have counseled and taught in the booklet and one part should believe it receives the same bread "So it is said that a doctor asked a charcoal-burner at Against the Enthusiasts, that if a Christian were and wine, but the other part believes it receives the true Prague, out of pity for a poor layman, what do you challenged by the tropists and figurists, he should stand body and blood of Christ. And often I doubt whether it is believe? The charcoal-burner answered: That thefast and firm on the words of Christ, and believe that, as to be believed that a preacher or pastor could be so church believes. The Doctor: What then does the the words are in themselves, the body and blood of Christobdurate and wicked, and keep silence, and let both Church believe? The charcoal burner: That I believe are in the bread and wine, and should confidently venture parts go thus, each in his delusion, that they received the After that, when the doctor should have died, he was soon Christ. If the same had deceived him, (which is same sacrament, each according to his faith. 2c. But if severely challenged by the devil in his faith, that he impossible,) he would certainly answer for it at the last there be any that have a heart harder than any stone, or could nowhere remain, nor have rest, until he said: Ijudgment; but the Christian would be sure in his faith to steel, or diamond, he must of a surety be an apostle of believe that the charcoal-burner believes. As it is also abide in the words, and mean by his faith the body which wrath. For Turks and Jews are much better, who deny said of the great Thomas Equino, that at his end hethe words give and say. Behold, this is not taught toour Sacrament, and freely confess it: for thereby we could not remain before the devil until he said: I believe believe the body which Christ meaneth. For with such a remain undeceived of them, and fall into no idolatry. But what is written in this book, and had the Bible in myspeech of theirs the words of Christ are put out of sight, these fellows should be the right high devils of the earth, arms. But God grant us not much of such faith. For and freely believed, without words, in the air, according which give me vain bread and wine, and make me take it where these have believed nothing else but thus, bothto their own words.

doctor and charcoal-burner have believed themselves into the abyss of hell. Into this also believe such spirits as say, Believe the body which Christ meaneth, and that is enough. O

The body and blood of Christ, and so miserably|What would have happened to the books of the NewThe only thing I have to mention is that for thirteen warned of them, as of the devil himself in the flesh,"

(Alls the pilgrim from Saxony.)

A major find.

well-prepared pieces of leather, which are commonly called parchment. The leather, however, is not the main thing about the find, but what is written on the leather And that, as you will soon hear, is the word of God.

But now I must first make a little preface, so that you have to report.

letters (i.e. with paper) and ink" or with "ink and pen" to the precious paper as sparingly as possible. his own. From this we can roughly see how the holy still very thin and therefore quite useless.

wrote out with ink, pen and paper, either by themselves bad if today many who write over the Bible, i. e. over the Lutheran. Only in recent times has it been exposed to or through others, is quite understandable to me when I Bible, could be compelled to copy it once, so that he can heretical eyes, and even printed. look at my old, worn-out Bible. It is a grandfather's look at it closely and does not merely have to pick out a heirloom, but it has not yet celebrated its hundredth few pieces that just suit his appetite). anniversary, and yet it is already very worn out. Even if newspaper look when you get it through the third or began to write on cotton paper and finally on linen. fourth hand. And how may there be the original writings

of the apostles?

betrayed. That would be too hot and too hard, and God Testament, which contained much more important centuries the Holy Scriptures were not reproduced in any would soon throw them out. Therefore, whosoever hath things, in the course of a century? Thus it came to pass other way than orally or by copying. I only have to mention such preachers, or presumeth to have them, let him be that soon not a letter was left of what the apostles that for thirteen centuries the Holy Scriptures were not chapters, verses, and parts of sentences; indeed, the others.

the Gospels and Epistles of the Holy Apostles were not and walnut, but instead of those long strips of paper from Voigtlande and who has been familiar with the old taken to school and badly maltreated by lazy the plant kingdom, one began since the fourth century manuscripts for years. In the past, he has traveled to the schoolchildren like me, I still think that the apostolic more and more to get the paper from the animal kingdom Orient for the sake of manuscripts; he was allowed to visit manuscripts must have worn out even faster than my old and wrote on large pieces of parchment, which one the Vatican manuscripts for three days, after he had made Bible. For I believe that the people of those days prepared more and more useful, first fine, then more many other visits to people; fifteen years ago and later, he devoured the evangelical reports and the epistles of the durable. These pieces were stapled together in the brought back two manuscripts from the seventh and eighth apostles with far more eagerness than they do today with manner of books, and the old scrolls were thus done centuries that he had found in the Orient; recently, God's Word. How does an extra sheet of the Leipzig away with. Later, at the time of the Crusades, people however, he went out again, because he suspected that

themselves had written. It was just as well that all this propagated in any other way than orally or by copying, and disappeared in time without a trace, never to be found that our Bible Society could distribute a considerable again, like the toys of children. For in the first place one number of Bibles for the money that those copies cost. sees from this how the old Christian fathers, with all their How many of those copies may have been read to pieces holy awe of the apostolic word, forgot the manuscript in the course of time! And yet today there are still 41 itself above the contents of what was written, and in the manuscripts left, which are presumably written from the second place I would have liked to see the idolatry that fourth to the tenth century. Only, of course, they all suffer That you do not suspect a new California among the the Roman Church would have done with only a fewfrom a great deficiency. Not a single one of all 41 contains important finds, I trust you, dear Pilgrim Reader. For to scraps of apostolic writings. But if we still possessed athe entire New Testament, but all only larger or smaller or one who knows the interpretation of the second article, piece of apostolic manuscript today, it would seem quite very small pieces of it. In the beginning it was not even gold and silver will probably not be an important find. strange even to people who understand Greek. For, in possible to copy the whole New Testament, because it had Nevertheless, you will be surprised when I tell you that the first place, the difference between capital and small not yet been collected and the so-called canon had not yet the important find consists of four and a half hundred letters was not yet known at that time, but everything was been compiled. And hence it is that in the old copies, written in capital letters for the sake of clarity; and, in the besides the apostolic books, there are many other things second place, there was no thought of dividing the written by the apostolic fathers, Barnabas, Clement, and individual words were not even separated, so that such a Among these many copies, one has been the most

manuscript looked like an uninterrupted row of capitalimportant, and probably also the oldest, because it is understand that the find is worth something, of which I letters. Look how this is done in German: LEBENWJN dated to the fourth century. It is kept in Rome, in the so-SO LEBEN WIR DEM HERNN STERBEN WIR SOcialled Vatican, i.e. in the pope's palace, which is said to At the end of his second and third epistle, St. John STERBEN WIR DEM HERRN 2c. This was done, as it is be the largest of all palaces in the world. (Not at all fitting speaks of the fact that he did not want to write "with still done in a similar way in the hymnals, in order to use for a servant of the servants of Christ.) In this palace, which (by the way) counts between 4 and 5000 rooms, The manuscripts of the apostles, however, not only there is also a large world-famous library of 300,000 apostles wrote down the holy word of God with their own wanted to be renewed because they were worn out, but volumes and 30,000 manuscripts. Among the 30 hands or with the help of scribes (Rom. 16, 22). But we one also desired to read their contents in all the different baptismal manuscripts, the most important is that of the must think of ink as a black liquid made of walnut, of a Christian churches of the East and West. Therefore they New Testament, which has been called the Vatican one, pen as a piece of reed that was finely sharpened, and of began to copy them early. The copyists, however, after the palace. It contains everything except Revelation, paper as a long strip of bast from an onion-like plant because not every schoolboy could write at that time, 1 and 2 Timothy, Titus, Philem, and five chapters of the glued together and rolled up in the manner of our were almost all learned people; indeed, there have been Epistle to the Ebrews. But because it is so important, the wallpaper. Instead of this paper, later prepared animal scholars who devoted almost their whole lives to copying Roman Church has also made it very important, so skins were also used, but in the oldest times they were the sacred Scriptures of the New Testament or individua important that it hardly allowed a Roman, let alone a books. But this was also a copying of which the most heretic, to examine it more closely. Perhaps the popes That we have nothing left of what the apostles learned man need not be ashamed. (It would not be soffeared that the manuscript would also begin to speak

> Now we have in our Lutheran Church a learned professor and doctor of the Holy Scriptures, named The writing material for these copies was still cane Constantin Tischendorf, who comes from the dear similar old things might still be hidden in the old monastery libraries of the Orient. The imperial Russian government has given him this

mentioned important find.

Even the place where the Lord gave the 346 fine, eaten by worms and turned to dust. beautiful sheets of parchment to the seeking man is beautiful. It is the same place where the same Lord placed the two tablets of the testimony into Mosi's hands For the delighted finder writes that he got the precious parchments into his hands in a monastery room of Mosisberg. The Mosisberg is the most important part of the Sinai mountains and at its foot lies the monastery of

and heart than today, when one can put the New lamentation his previous aberrations, and asked for Testament in one's pocket for three pennies. Therefore, comfort from the Lutheran preaching ministry, which he I think that because we are nowadays, to God be the had despised so much until then. The famous theologian glory, spared the copying of the Bible as it was in those J_{Ohann} Fecht has **) a days, we should be quite diligent to make sure that we keep God's precious Bible for ourselves.

scientific mission. On this journey, as he himself says, Word written by the Holy Spirit on the fleshy tablets of The following is an excerpt from an essay left behind by the Lord's hand of blessing gave him the above-our hearts. The handwriting will remain, even if the the aforementioned Arnold Schepler about his parchments that have been found have long since been negotiations with the terminally ill chiliast Held, of which J.

A chiliast from the deathbed.

this opportunity to mention one more thing. In those and terror. So he sent for the Altona pastor primarius and prayer: "Now praise be to God the Father, times, when the Bible was on such large animal skins consistorial assessor Arnold Schepler, whom he had and was still difficult to transport, it was better in the head shunned until then, confessed to him with great fr.

G. Erlmann *) gives an excerpt, in which it says, among other things, as follows: "I recognize and confess, said the sick Held, that I have ridden too high; I have not had the right knowledge of God; I have suspended (excluded) myself from the number of the Augsburg Confession relatives and have left the church and community of God. Now God, according to His great mercy, has drawn me to

Adolph Held, born in Stade in 1592, became pastor of Himself in this great weakness, fear and need of mine. I St. Katharinen, which was built about 1300 years ago, is the Nicolai Church here in 1626. Initially he proved to be therefore ask Your Honor that he may instruct and comfort strongly fortified and very difficult to access. The number very zealous in teaching and life. Finally, however, he fell me by virtue of his office. - I confess myself to be a great of monks will not be very significant and I think the into chiliastic errors among others. Since he did not allow sinner. May the pastor use his high office to accept me as people will not understand much of the old manuscripts. himself to be rebuked, he was deposed from his office in one who has often erred and often sinned. I could never Who knows if they even know the old languages. 1639. He therefore left Stade, went first to Bremen, and have imagined that I would live to see this day, so as to Otherwise it would be quite incomprehensible to me that then spent a long time in Holland, where he published, come to my knowledge. Therefore I ask you to comfort me people who have so much time as the monks could sit among other fanatical works, the following: "Praedicatio 2c." When the blessed Pastor Schepler had hereupon for centuries near a treasure of which they did not tell|aeterni evangelii, that is, the proclamation of an eternal|presented to him what was necessary, he not only listened Christianity a dying word. They should have noticed that gospel of the renewal of Christ's kingdom in the other to him with eager devotion, but also evinced the sincere on the large sheets of gazelle skin, which take up a lot of the New Covenant, which God has promised His desire of his heart to be reconciled to God and his Church. space and are not easily hidden, there is the Newpeople for the same time, Revelation 14:6-7." The poor In theology I have gone very wrong; I will not advise Testament, and indeed the whole of it, and also a good man, however, .found no rest even in Holland, where anyone to go so far; and there have been many high part of the Old Testament and several apostolic writings, almost all the enthusiasts were then assembled, and at people who have gone too far; but many have returned. which the expert from the West recognized at first sight, last went to Altona in Holstein. Here, however, where but most have remained stuck. But my Lord Pastor, I pray Yes, he recognized even more. Because he is at home Held again came in contact with orthodox Lutheran that He will let me enjoy His high office, and that I may be with the old manuscripts, he soon noticed how old the preachers, a change seems soon to have taken place assured of God's mercy in Christ JEsu for my soul's parchments are, and now he thinks they must be at least with him. The man, who had been so secure before, blessedness with holy absolution and the most holy became uncertain again, and therefore hastened to supper of the body and blood of JEsu Christ." When he But that's what I wanted to tell you, dear pilgrim Wittenberg to confer with the great theologian Abraham had hereupon with several words denounced his change reader, because I can imagine that you are happy about Calov, who was teaching there at that time, because, as of mind and a true high regard for the Augsburg it with me. But is it really such a great joy? Well, I thinkhe expressly declared, he was "convinced that he could Confession and other previously despised symbolic so. For there we see once again quite clearly how the be instructed by no one more correctly in regard to his confessions of our Evangelical (Lutheran) Church, he Lord holds His protecting hand over the Word which Heviews of faith." *) Calov soon drove him into such a went on to ask: "Ew. Ehrwürden wollen mich doch nur als spoke and how He knew how to preserve it for centuries corner with clear statements of Scripture that he had to ein unwürdigen Knecht aufnehmen, den Löseschlüssel in the midst of the motherland of Islam. And secondly, fall silent. With a thorn in his conscience he returned to und das hl. Abendmahl genießen lassen." When Schepler we need not doubt that many a small dispute among Altona. When God laid him on his deathbed soon after, had promised to help him in this, he cried out with special Christian scholars will be settled all at once by this all the doubts he had brought with him from Wittenberg emotion: "Let my children come, that they may see and beautiful discovery. And finally, we already know in awoke. He realized with horror that he had by no means hear of my conversion, that they may also be converted." advance: this manuscript of the New Testament will also separated himself from the Lutheran Church and its When they could not immediately be brought from speak Lutheran. And the greater the number of such proper preaching ministry for the sake of God's word, as Hamburg, where they were staying, he cried out again, handwritten witnesses becomes, the more victorious will he had hitherto tried to persuade himself, but for the sake God's grace will not suffer delay; let some neighbors be be the power of the words that are found in one of his own human thoughts. God's judgment, to which he called, who may be witnesses of what I will say." After manuscript just as in the other.-Only I would like to take had so often referred before, now filled his heart with fear receiving absolution and communion, he cried out in

*) In his "Nöthigen Regeln zur Beurtheilung des Separatismi," p. 619

^{*)} Calov relates this and the following himself in his explained called Biblia illustrata, to Revelation 20:3, also in his Systema heol. tom. XII. pag, 178-180.

^{**)} In his Latin tract De clave solvente et igante p. 393-397.

Trinity, from everlasting to everlasting! who, according to his great mercy, drew me to himself in my great approved in the case of Pastor König *) that he also weakness, fear, and distress, did not let me die in myadministers Word and Sacraments to those members sins, and now received me back into his church and who continue to call themselves Reformed, and thus community. When my children hear of my conversion, actually profess the Union, by which the Honorable they will rejoice and be converted. Others who hear it will Ministry in principle joins the Union; since, furthermore also rejoice and give thanks with me to the Lord for such confession and practice are in crying contradiction and mercy. Even if some do not want to grant it to me, they this, instead of being corrected, is evidently taking a will let me have it. I thank God from the bottom of my worse turn in the Synod; and since in open confession heart and will thank him as long as I am here, that he let and practice there is an obvious contradiction. Since me enjoy the Eucharist (Holy Communion), by which I ammoreover, confession and practice are in flagrant has not, in fact, given a decisive testimony against assured that I am now accepted into the church and contradiction, and this, instead of being corrected, community of God again. In all my life I have not had such evidently takes a worse turn in the Synod; and since, in a day as this day and hour. For today salvation has come to this house." The following day he repeated this again to bear my testimony to the truth which I hold so dear and assured that he had spoken this without hypocrisy, and since various members of the Union Synod still although with a weak voice due to excessive tiredness Held's death occurred soon thereafter. This happened in Synod still continue publicly to hold sacramental the year 1653. His body was brought to Stade and here, in view of the heartfelt repentance shown by the further, that my complaint brought against A. Henkel in deceased, publicly and solemnly buried. *)

Ohio Synod Western District and Rev. Fr. Eirich.

that Pastor Eirich in Lithopolis, Ohio, has published a regard to his unchristian judging of my heart and pamphlet against the activities of the Masons in the slandering of my character in the Standard, although United Synod of Ohio. From the "Lutheran Standard" of demanded it; and as I am therefore deprived of the July 8, we now learn the following: Pastor Eirich has possibility of obtaining my right in the Synod in any othe admitted in writing to the Synod of the Western District of way, I hereby, in order to preserve my conscience, and Ohio, assembled in Wapaukonetta on June 18 and the to bear witness against the mode of proceeding above following days, that in the attacks which he made in that described, publicly and solemnly renounce paper on the character of Professors Lehmann and connection with the Western District of the Synod." Worley, and in the violation of respect which he thereby allowed himself against his Synod, he had done too much was not a member of their western district, and at the injustice to his flesh, and had especially erred against same time that it was their duty "to notify the love. Thereupon all concerned declared to be completely congregations in and about Lithopolis that the same had satisfied and reconciled by this confession of Mr. Pastor separated from their body without an honorable Eirich. On the second day after this declaration was discharge, and to exhort them to act accordingly." made, Rev.

7) The wretched advocate of all heretics Gottfried Arnold writes in his Church and Heresy History (Th. III. T. 13) that one would have wanted to conclude from Held's burial in Stade alone that Held ha and adds: "Of which, however, his opponents would probably have publicized something as a great victory, if it had really happened that way" - but the ear and eye witness, the godly Schepler who left behind the partly above mentioned written report about Held's joy by the Ohio Synod. conversion, proves irrefutably that the truth about the poor chiliast has indeed won the day.

Since the Honorable Ministry has unanimously open Synod at Greensburg, I was not granted the righ continue to publicly disagree with me in the Synod communion with false believers in their congregations regard to unlawful teaching among my parishioners before the English District has been dismissed, the subject of my complaint being declared to be no interference with my ministry; and further, that the same subject of my complaint has itself been declared to be no interference before the Synod of Delegates; and as this is utterly contrary both to the 16th (14th?) Article of the Augsburg Confession, and to the word of God, I have been denied the right to bear my testimony for the truth Confession, as well as the word of God; and since what arose from it was settled in a manner which I consider most unjust, since the subject was not entered into at all and yet another subject was taken up, which in its nature could not be dealt with until the former had been dealt with; and since the Synod of Prof. Lehmann no oper Readers will recall from No. 20, pages 157 and 158, confession of sin, and no repentance and vindication in

Hereupon the Synod declared that Mr. Pastor Eirich

Finally, Fr. Eirich sent the following third statement to the Synod: "Since I feel that my conscience is troubled because of the statements I made in my recently published pamphlet, I feel compelled to

*) Who, after receiving but not accepting a reprimand for many grievous wrong, had left the Missouri Synod, and was received with -D. L.

God the Son, God the Holy Spirit, thou most blessed Eirich made a second one. The second was as follows: | and to put the following in its place. I am convinced and acknowledge that I should have admonished Prof. Lehmann first before I published the matter concerning him; therefore, with the present I ask his forgiveness for neglecting my duty. The matter itself, however, I cannot retract, since I am convinced in my mind that it is completely true. Only I would like to say that I do not want what I have said to be taken for a self-assumed judgment of his heart and his motives, since I do not take the liberty of judging one or the other. Nevertheless, I must firmly and conscientiously assert the fact that he secret societies, in that word and deed do not agree with each other, but cancel each other out. As for the censure of the synodal proceedings. I acknowledge that in consequence of the terrible injustice done to me, I have not acted in every respect in conformity with the 8th Commandment, and in this also, where I have erred, I ask forgiveness. All truly offensive expressions I hereby recant. As to the Synod, I cannot admit to be indebted to it for reverence, where I am convinced that it acts decidedly and downright contrary to God's word; I therefore demand that it recognize its wrong and repent, if I am to feel bound to respect it. Respectfully 2c."

Prince August of Saxony.

In the years 1553 to 1586, the Elector of Saxony was the godly Augustus I, so sincerely concerned for pure doctrine. He read the Holy Scriptures so diligently every day that he regularly read them through every year. The daily edification in Luther's writings was so indispensable to him that he never traveled without a special travel copy of Luther's works. Still in the 49th year of his age, he learned the Latin language thoroughly, also the ibraean, in order to be able to read the holy scriptures of the Old Testament in the original language. Scriptures of the Old Testament in the original language. Once, when one of his court preachers arrived from Wittenberg, where Augustus' son was studying, the Elector asked the court preacher: "How is my son studying?" The court preacher answered: "Most gracious Prince, I thank God, everything is going well, although he studies like a gentleman." August laughs and says: "Well, he shall not become a great doctor; but he shall nevertheless become a doctor of catechism for me, otherwise he would be no good to the Lord." When the news was brought to the Elector that his dying mother had declared that she wished to cling to her Lord Christ like a limpet to a garment, he said to the present court preacher: "God help me, then, too!

at my last end: I will also by his grace cleave unto him. and confess my Lord Christ; he only let me be his shoehorn in eternal life, and I shall have enough." One day he was discussing with a prince the matter of the and blood were truly present in the Holy Communion. At last he broke out into the words: "Brother, if my Lord Christ had said such a thing as, 'Behold, in this stick, in this stone, or in this wood, thou hast my body and my blood,' I should have believed it, and my reason should not in the least turn me away from it. And if my Lord Christ had commanded something even more impossible, I would still believe it, if only his word stood there; God grant, my reason say what it will. He is almighty and true; therefore I have nothing to say to him in his word, and the question is not how it is to be done but only whether it is Christ's word and command. I then it be his words, I will hold my peace, and let him have his way; he knoweth how to perform it."

In the year 1555 something very strange happened in the life of Prince Augustus, of which he himself has written a report in his own hand, which has been preserved in the Royal Library at Dresden. The event is as follows. *)

When the Elector visited the newly built Augustusburg Palace in the aforementioned year, he read a chapter in the Bible one evening before going to bed, as was his custom, and then went to rest. The same thing was done by the Chancellor von Pflug, who kept the Elector company and for whom a bed had been made up in the same room. Neither could fall asleep although each thought that the other was asleep. What happens? The door opens, a monk and a nun appear and both immediately go to the table on which the Bible lies with a burning light beside it. The monk picks up the bible and reads it, is annoyed, puts the bible down again and starts to blow out the light; but all efforts to do so are in vain. With an angry face, he and the nun hurriedly went towards the door; but the nun turned back and tried again, and with even greater force, to blow out the light She succeeds except for a few sparks that still glow. But as soon as she turns her back on the light, it begins to burn again in bright flame. The following morning, the Elector asks the Chancellor how he slept, and when the latter says that he has not slept, he says that he has not slept.

had not been able to sleep, the Elector asks him further whether he has not noticed anything conspicuous.

tables and write down what had happened to them the night before. This is done, and behold, when one hands Sacramentarians who did not believe that Christ's body his report to the other, it turns out that they both saw exactly the same thing.

> The Elector then turns to the Chancellor, deeply moved, and says: "Do you know what this means and what it will entail? I will tell you this: one day, after my death, there will also be an Augustus in government. who will be intent on eradicating and exterminating Protestant doctrine, but will not be able to end this, because God's Word (striking the Bible with his hand) enforce it by force, but she will succeed as little as he; for if they mean to pursue the true religion to the utmost, God will be a mediator in it. But cursed, cursed, and cursed again be he or she among my descendants who shall seek to obscure and extinguish the pure light of the gospel in my lands." -

> That all this literally came true is known. In 1697 Frederick Augustus I, Elector of Saxony, became a Papist in order to become King of Poland, and the bigoted Maria Josepha of Austria became the wife of the latter's son.

Important historical revelation of the carnal religion of free men.

Most amusing to read.

the repeated strong editions it has experienced in a few years, the Lutheran Young Men's Society of Baltimore been perceived in the Synod." had it reissued. From the same it is therefore (the piece at 6 cents, 100 pieces at \$5.00, sent postage paid) under called the "Venerable Mother Synod"! It must truly be the address: Juenglingsverein. Care of Rev. G. W. Keyl sadder for the General Synod than is commonly No. 20, Barnet St., Baltimore, Md. Perhaps no writing imagined, if even the most Lutheran is not more could have more suitable and effective weapons against Lutheran! the crazy atheism of the so-called free men here than *) See: Denkwürdigkeiten aus der Reformationgeschichte the one bearing the above title, which scourges with bubbling wit the nonsense of God-denial, which now sells itself as wisdom to its dumb disciples. Young men's associations, in particular, should make it their task to spread the book not only in but also outside their circle and to bring it into the hands of every young man in particular. Not only Lutherans, but also Catholics and Uniates, have already procured new editions of the pamphlet and have already distributed many thousands of copies, and everywhere it has proved to be an excellent means of shutting up the big mouths of the Prairie (Okow P. O.), Washington Co., Illinois, will, God freemen's slaves and of protecting inexperienced young willing, solemnly dedicate its newly built church on 6 hearts from their loose talk. Come then, young men, to Sunday, P. Trinitatis, July 31 of this year, and the work! Let a few hundred copies come to you in haste and following day, August 1 of this year, will hold a mission throw

...that he had seen. The Chancellor answers in the they as fires into the straw fortresses which the devil affirmative. Both now agree to sit down at different has built up here by his dear free men especially in the cities.

The hypochondria.

No. 18 of the current issue of "Lutheraner" contains a small article with the headline: "Peter again in a foreign country. This article is certainly as harmless as any. Nevertheless, we have already received two submissions against it from Wisconsin, to be published in the "Lutheraner," in which the writer of that article is accused of having revealed himself to be of an entirely unchristian character. We took this to the credit of the senders as probably very strange oddballs and simply and Luther's teaching will now and never pass away. But put the submissions in the wastebasket. But as we see his wife will be much more zealous in this and will try to|from the Gettysburg "Church Messenger" of June 24, there is a third peculiar brother in Wisconsin, who now addresses the whole Synod of Missouri, and says of the writer of the article in the "Lutheran" that the same is in such a "rage" "that he rants in the Lutheran like an ungodly man who knows nothing of God and the eighth commandment."- There are, as is well known, certain black-galled and milquetoast persons, who, as the saying goes, can get bitterly angry at the fly on the wall. Probably those Wisconsins are such Constitutions. Such unfortunate people (they are called hypochondriacs) are more to be pitied than to be angry with. To try to cure such with reasons would be in vain. The most effective and at the same time most inexpensive medicine for such sufferers should be mustard leaves, which we therefore recommend to them in the best possible way.

The Synod of Pennsylvania met again the previous month. The editor of the Gettysburg Messenger writes: "Prompted by the annual report of the president (Weiden), some resolutions were brought forward (by Ehrhart), which were intended to commit to the symbolic books without reserve. A lively debate arose about this, in which it became clear that these resolutions could by After this dramatic poem had gone out of print despite no means be adopted with unanimity, although since the last ten years a significant progress in this respect has

And yet the Synod of Pennsylvania is so fond of being

Display and invitation.

The Lutheran Eben-Ezer congregation in Grandfestival in honor of the great God. All fellow believers near and far are hereby fraternally invited to participate in this double celebration, and are asked to share the joy of this celebration with us through their presence and to

Dresden und Meisten, 1827. p. 48.

to increase the enjoyment of the fraternal community by their participation in this feast. Accommodation andinformed that the German Evangelical Lutheran From the comm. of Mr. Past. W--Lcholz in Minden, Washington Co., hospitality during this festival will be well provided for.

On behalf of the Community of Churches - Board of

Directors:

H Grävel

Bochcher

F. Frickenichmidt,)

E. F. Riemenschneider, Pastor.

Ordination.

Mr. Joh. Horst, hitherto a pupil of Fort-Wayner Seminary, having passed the prescribed examination and accepted a lawful calling from the congregation at Minneapolls, Minn. was solemnly ordained by the undersigned, at the request of the congregation, on the Sunday after Ascension Day, as the 5th of June,' and installed in his office. May the Lord make him a blessing to this little congregation and to many immortal souls!

Dear Brother's address is:

R,ev. Uoll. Horst Mnnsapolis, Ninn.

Fort Wayne Seminary, having passed his examination in for the school year beginning Sept. 1, it is highly accordance with the regulations, and having accepted a desirable to receive as soon as possible the registrations call from the congregation at Prairie Mount, Minn, was of those pupils whose entry is to be expected on Sept. ordained by me at the request of the congregation 1. Parents, guardians and communities who intend to assisted by the Rev. Joh. Horst, was solemnly ordained entrust boys to our institution are therefore kindly and installed in his new office. June 26.

May the faithful Archpastor grant him strength and possible. assistance, and may he also be a blessing to the congregation entrusted to him and to many 'immorta souls!

> His address is: Hsv. lok. Saul Uuppreolit ^i rririo Normt, Honäorson I?. 0., Nirm.

Mrs. Kahmeyer.

Church consecrations.

On Sunday Exaudi we had a real day of joy in my branch parish, because we were able to hold services for the first time in our newly built little church. It is a beautiful frame building 24 - 36 and 14 feet high with high, beautiful windows. Love, zeal and sacrifice united to decorate the church with flowers, wreaths and foliage, as well as the neighboring congregation from their old church - with suitable clothing in a surprising way. The outer from InnglingS creinin the same," " 22.08 little church stands in a very beautiful area, which offers At the wedding of Mr. Joh. Güttler by me ges. 2,01 ,, my child baptismCollecte am heil. Pentecost of the St. Pauls-Gcm. in the eye an exceedingly pleasant sight in the desired of the wedding of Mr. K. Wollmer -alternation of forest and prairie. It was also a rare rom the congregations of Mr. Past. Sievers ... pleasure for us that our singing was accompanied by From the Women's Association and from the Gem. dec Hrn. Past. several instruments.

your church as a true witness church, in which I. the Holy Spirit, II. also you, and III. the Holy Spirit, II. also you, and III. the Holy Spirit always bear witness of Christ. II. you also, and III. the holy cross. Cross. In the afternoon the undersigned preached on Ps. III, 4: Our little church a memorial of the wonders of the gracious and merciful Lord, I. according to its origin, II. according to its From Mr. Kerkhoff to Tandy Creek, Jefferson Co. mo. in lieu of in destiny. I. M. John.

The dear readers of the "Lutheran" are hereby congregation at Carlinville, Ills. consecrated their newly By Mr. Past. H. Wunder, Chicago, Ill. built Brick Church on June 19 of this year, the Sunday of Trinity. A number of guests from the congregations at St. Louis, Mo., and Staunton, Ills., joined in the celebration, out of love for the kingdom of God, and brotherly sympathy with our still feeble congregation. The service was conducted in the forenoon by the Rev. looi, and in the afternoon by the Rev. Rennicke, of Staunton.

In the name and on behalf of the community Ed. Multanowski, Pastor loci.

Registration of pupils

for the high school at Concordia College.

In order to be able to make the domestic arrangements for the upcoming school year beginning Likewise, Paulus Rupprecht, also a former pupil of Sept. 1. In order to be able to make timely arrangements requested to inform the undersigned as soon as

Alex. Saxer.

Receipt and thanks.

For L. Lochner, of the Young Men's Club at Frohna, Perry Co. mo. H. Koch of the West Seneca Young Men's Association... Lei Buffalo .5M

"L. Schick from the Jiingling Club in Cincinnati 10.50 " H. Partenfelder Dislriklö in

" the congregations of Mr. Past. W. Holls in III. 8,00 from Mr. Past. Gräbner 60 Cts, Mr. Joh.

Louis receive-8...

Receipt

on the since I June 1858 until the end of May L85S for the leachers, and Michigan sophomores at Fort Wayne_{From St. PaulS} Parish Of Fort Wayne525.... Seminary.

and funds received by me at St. Louis College: rom the Women's Club in Monroe, Mich.§55,22 This includes: By Mr. L. MattheS§2..

.....2,06 /ollmer - -2,20

Wüstemann in Detroit- 17.73

Christening of Mr. Fr. Kandt and 70 CentS at the wedding of Mr.

A. Bohm W. Hattstädt, Cassirer

With thanks received from C. M. for meagre pupils of Concordia a pair of new leggings. C. F. W. Walther.

For the college household

A Saxer.

For the **Lutheran** have paid: The 13th year:

Fort Wayne

Lindemann ...

The 14th year:

d. To the Synodal Missionary Fund:

and namely: 52.55 from the missionary box in his church, 20.50 by Mr. Past. Stubnatzy, Thontton Station, III.:

o. To the college maintenance fund, for teacher

salaries:

Collecte of the Gem. of Mr. Past. W- Scholz in Minden. Washington

From the Immanuels District of the St. Louis Congregational Church
- - 11.00 " Trinity!)- ,, ", " ,, -- 11.00

Concordia College and Seminary:

On the return journey for Mr. Past. Röbbelen:

From the Ebenezer comm. of Mr. Past. Riemenschneider, Grand Prairie, Washington Co, III. 5.00

, a parishioner of the Concordia District in St. Louis5.00

" the congregations of Mr. Past. W. Holls inIII. 8,00 For Mr. Past.

From the Ebenezer - Gem. of Mr. Past. Riemenschneider, Grand Prairie, Washington Co., III. $5.00\,$ " a parishioner of the Concordia-

1.45 " Nützet, collected at the infant baptism of Mr. H.

F. Böhlau. Cassirer.

ä. For poor students and pupils in the

Laitsch in Chicago.

From Triune Wedge District of St. Louis Parish- 55.50

From the virgin lercin in his gcm. 55.00 for A. L. Selle,

5 00 " Nützet

" Hm. Past. Clans in New Bremen 3

Bon Mr. H. W. Bünger in St. Louis

H. Fick:

" Mr. Past. G. Löber in Chicago, Mr. Hoppe

" frübercr Gem. des Hrn. Past. Baiser, London-

From the community of Mr. Past. Klinckenberg ...

self-handled

I. For the synodal treasury of the middle districts: For

the general president:

,, Petri- ,, of the Hrn. Past. Friedrich in Huntington6,00

2. for the Synodal Missions-Časse:

From the community of the .Hrn. Past. Rupprecht---- 6,28

3. for teacher salaries at Concordia College in St. Louis:

5. to the maintenance fund for widowed woman Prof. Biewend:

For the entertainment of the preacher scmmar at Fort Wayne:

For the seminar organ: From the comm. of Mr. Past. Keyl in Baltimore- -- 10.25 Ebr.

!Lt. Louis

.... 15.00

By Mr. Past. H. Wunder in Chicago, III -- -- 11.45 and to wit:

5.00

.....1.00

.....9.00

F. Böhlau.

.. 28.72

F. W- Barthel

8.00 Collecte in his Gem..,

I,00 " D. Werfelmann, 50 " N- N.

6.00 by H. Richter,

5.00 " R. N..

"Hm. H. W. Bünger in St. Louis--- parishioner of the Concordia - District

in St. Louis

Messrs: W. Fürstenau, Past. F. Winkler, V. Vöglein, P. Sauvage, H. Werner.

The 15th year:

Messrs: W- Fürstenau, F. Hinze, F. LührS.

Received

a. On the general synvdal coffee: Vacat.

St. Louis, Mo., Synodal Printing Office of Aug. Wiebusch & Son.



Herausgegeben von der Deutschen Evangelisch = Lutherischen Synode von Missouri, Ohio und andern Staaten. Redigirt von C. F. 23. 2Balther.

Volume 15, St. Louis, Mo. 26th July, 1859, No. 25.

children

are concerned.

By parents who are concerned for the welfare of the children, we mean those who care first of all that their children may become true Christians and be blessed.

Although this is the most important care for children there is more to proper parental care. Just as God no only wants us to be blessed one day, but also wants u to serve our neighbor and become a blessing to the work and the church, so parents, God's representatives should be concerned not only to bring their children to heaven, but also to raise them to be a blessing to the world and the church.

We were reminded of this quite vividly a few days ago when we attended the public examination in a local so called academy. The northern or Immanuel district of the German Lutheran congregation of the unchanged Augsburg Confession has two elementary schools. The northern or Immanuel district of this German Lutherar congregation of the unchanged Augsburg Confession has, in addition to its two elementary schools, at which four teachers work, established a higher institution, Preaching Congregation. The Trinity District also has two schools with name of an academy. *) The

*The Lutheran congregation here is divided into three districts. The Lutheran congregation here is divided into three districts, the Immanuel, Dreieinigkeits and Concordia districts, with three district preachers and one pastor, all of whom alternate every second Sunday in the three different churches of the Gesammt-

history, fine writing and drawing, and in music. The students. purpose of the Academy is to give such boys, who have already reached the usual goal of elementary instruction Christian parents who are concerned about the well-(reading, writing, arithmetic of the five species), a further being of their children to this academy through the education for their future profession, and to bring them to "Lutheran". If they do not want their sons to study and the point where they can not only speak, read and write become preachers, and yet want them to learn more German, but also English well (therefore not only than they can learn in a good elementary school, they instruction in English grammar is given, but also several have here the best opportunity they can find anywhere, main subjects are presented by means of the English an opportunity that is all the more preferable because in language). In addition, the students of the Academy are this academy the highest principle is: "The fear of the taught mathematics, especially arithmetic, geometry and Lord is the beginning of wisdom." Ps. 111:10. algebra; geography; history, especially world history, regional history and church history; natural history, children the money you would have had to spend if you especially natural history and natural science (physics): had let them teach in the local academy for about two in short, all the branches of human knowledge years (for that is how long the shortest academy course thoroughly.

which, according to local custom, has been given the four teachers and the Concordia District has one school with one teacher. The total number of students in the nine parish elementary school classes with nine teachers is approximately 776.

To parents who care for the welfare of their The director of this academy is Mr. Albach, who is well in which good knowledge is necessary and useful for known to many of our readers, and who previously every profession in life. On the occasion of the public worked as a teacher at several English secondary examination we were pleased to see how excellent Mr. schools and as an English Lutheran preacher in Albach and his eager, talented assistants are doing, Blessing. Two of the four teachers of the parish despite all the various obstacles that still stand in the elementary schools, Mr. Ulrich and Mr. Göring, also way of the work's success, and only one thing made a teach the students of the academy, especially in biblical depressing impression on us - the still small number of

This is what has prompted us to draw the attention of

Consider, dear parents, if you leave your dear lasts), you leave your dear children incomparably less with the money than if you leave them the knowledge they can collect here for this sum of money. As Job says: "Wisdom is worth more than pearls and the purest gold.

not like her." (Job 18:12-19) Thus saith the wise more than a dollar and a half, and one local Christian It will make us wise through our own experience. Before Solomon: "Wisdom is better than strength. (Eccl. 9:13- family is willing to board and lodge out-of-town boys for that happens, we are dead a hundred times over and have 16.) Consider further, we immigrant parents, how often it five dollars a month, so that the whole expense amounts spent, our lives doing everything thoughtlessly, for much is a hindrance to you in your business, and how often to not more than seventy-eight dollars a year. We time is needed for our own experience. I speak for myself: therefore you are exposed to miserable swindlers, that confess that we cannot understand how Christian if I had children and could, they would have to listen to me you cannot speak English well, or read and write English parents should not gladly make such a small sacrifice to not only the languages *) and histories, but also sing and well; is it not therefore your manifest parental duty, since bring their son to an institution run in the Christian spirit, learn the Musica with all the mathematics. For what is all you have so splendid an opportunity, to procure for your where the divine gifts placed in him are to be awakened this but mere child's play, in which the Greeks used to train children that which you deprive yourselves of with pain so that he can one day become a blessing for the state their children, and by which they became wonderfully and often with great injury? Consider further, both the and the church. skilful people, capable of all sorts of things. Yes, how sorry

church and the state need clever, skilful, educated, in all is it not therefore your parental duty that you think of christliche Schulen abrichten und halten sollen," of 556-558.) leaving behind children whom the state and the church 1524, where it says among other things need, whom one can use as community leaders, as is called: clerks, accountants, justices of the peace, postmasters,

city councillors, as representatives of the people in schools and languages were not needed at all for the legislature and congress, etc.? ...and the like? Consider sake of the Scriptures and God; yet this cause alone further what a great difference in rank there was in our would be sufficient to establish the very best schools, old fatherland, and how oppressive it was; but do not both for boys and maidens, *) in all places, that the world think that this difference in rank and the annoyance of it also may have its worldly will cease here of its own accord! No, if you do not let To keep the state outwardly requires fine, skillful men Some of the speech of the Inspector of the many levels below those who have acquired a wealth of house, children, and servants. Now such men must be standing than if you were to send them, for example, to suggestions from the beginning, profession that is envisaged. Even those

students are not particularly high. The price of tuition per such schools month is not

"Now if (as I have said) there were no soul, and

be regarded as uneducated, crude people, and will stand and the people, and the women may well raise and keep two pupils, April 15, 1859. knowledge and abilities that your children lack. Consider, made of boys, and such women must be made of finally, that in Germany one could complain about those maidens; therefore it is necessary that boys and

academy it is mainly the preliminary training for a secular histories about what to seek and avoid in this outward the only Scriptural life, and also advise and govern others according to it. The costs that have to be paid for out-of-town academy But the discipline that is to be practiced at home without preaching, ruling, and judging, both in the spiritual and in the secular

> *Luther also wants to see good schools for girls set up, which many who want to be good Lutherans now regard as vain superfluity.

Finally, a testimony of Luther for the importance of I am now that I have not read more poets and histories and matters knowledgeable and experienced people, who such a school education, as our academy aims at, may that no one has taught me them. I have had to read the are at the same time Christians, to whom one can entrust follow here. It can be found in his "Schrift an die devil's filth, philosophers and sophists with great cost, an important office and from whom one can get advice; Rathsherren aller Städte Deutschlands, dass sie labor and harm, so that I have enough to sweep up." (X,

(From the Correspondenzb!att No. 4 d. J.)

your children learn anything righteous, they will always and women; so that the men may well govern the land Missionary Institution F. B. at the dismissal of

If, at the departure of two pupils from our institution who who were held in low esteem because of their lack of maidens be taught and trained aright. Yea, saith thee, let are destined to enter the service of the ministry among our education, but can one do so here? - In Germany most levery man teach his sons and his daughters, or bring German Lutheran brethren in America, I make a subject of of the craftsmen and builders did not have the means to them up with discipline. Answer: Yes, one teaches and my speech which is related to that which one of our have their children properly educated, so they had to trains them well. And if the discipline is carried to the departing friends has just treated, it is not because all our bear their subordinate position as a cross laid upon them utmost and works well, it does not come farther than that thinking and reasoning would be absorbed in the future by God; but here most of them are so richly blessed that there is a little enforced and respectable behavior; and in the one-sided consideration of things as they they would be well able to carry it out if they only wanted otherwise they remain just wooden blocks, who know appear in the light of the prophetic Word. Those who live to give their children a higher education. O parents, then, neither about this nor that, and can neither advise nor constantly with us know that this is not the case. But it remember your duty! If you do not want to and cannot help anyone. But if they were taught and educated in cannot be denied that the conception of the doctrine of the dedicate your children to the ministry, then let them at schools or elsewhere, if there were learned and ast things is becoming more and more important and least learn something proper, do not be satisfied with the disciplined masters and mistresses who taught significant. But it has gained the greatest practical bare minimum that they learn in an elementary school, anguages and other arts and histories, they would hear importance in America, where everything that is treated as but send them for a few years to a higher school, such the stories and sayings of all the world, how this city, this a school question in our country soon becomes a question as the academy here. Let it be clear to you that in this kingdom, this prince, this man, this woman had fared, of life. - As is well known, there are two fundamentally way you are preparing your children, if they are not to and so in a short time they would be able, as it were, to different views of this question in the Lutheran Church. become preachers, better for their future profession and give the whole world its essence, life, counsel, and One is the spiritualistic, which regards the prophetic word of Scripture not as truth to be understood literally, but as the Concordia College here, where they have to learn They could then send their minds to it and judge truth to be interpreted figuratively or spiritually, and makes many things that will be of little use to them in a themselves in the course of the world with the fear of the object of its hope exclusively heaven and the state of profession other than that of preacher, while in the God, and also become witty and wise from the same the blessed. †) The other, to which we are committed as

> tate, all the arts and languages in the world are too few, let alone the German alone, especially now in our time, when one has to talk with more and different people than with one's neighbor's house. (X, 482.) How much more is this true of our time and of America, where one must ive, do one's business, hold court, and suffer among people of the most diverse languages!

†) As if the sense of a figurative speech were not a literal or literal

The hope of the saints, which is moderate and inand a minus. The hopeful have all that the others have, Direction to be followed in the development of the accordance with sound principles of interpretation, takesonly a richness, a fullness more, which supplements that Church. The scriptural formation of the church according all the promises of the divine word, in so far as it does notpoverty, and a glimpse into a world full of wonders and to the pattern of the apostolic times, with the use of all the itself deny them, as real and real, and has for its object ofgreat deeds of God, into a fullness of glory, which touches good things that the church has received from the Spirit hope all that is granted by other views, so that there is nothe heart unaccustomed to it and the eye untrained for it of God in the course of time, is the light that guides lack of one; but it has a more. Its hope has for its objectlike a dream poem, fantasy, like rapture and delusion*). him in his practical endeavors for the church. This view not only heaven, but also earth, **) not only the Those who do not have the biblical ideal of the visible of the Church of the future and this hope also gives him consummation of the saints and their communion inchurch of the future in mind will easily be satisfied with courage, heaven, but also the consummation of the kingdom ofthe traditional, tried and true, the form of doctrine and life, God on earth. Those who hold this conviction know, cultus and constitution, discipline and ecclesiastical order perseverance in his endeavors. He knows that with believe, and confess that the spiritual goods which hat has been handed down from the fathers. He seeks every step forward a new star is laid for the building of constitute our blessedness are and remain the main his ideal, if he has one, in the past, in the heyday of the the Church of the future. †) thing, but they also hold †) the principle to be perfectly Lutheran Church**). He is essentially conservative, and scriptural: "Corporality is the end of all God's ways." Theythe highest aspiration in ecclesiastical matters is to rejoice, therefore, in the promise that with the fullness of preserve the continuance of the ecclesiastical order, or 'The Gentiles also the people of Israel will enter as a lese to restore it entirely to the state of the better past whole into the kingdom of God, that this kingdom on earth repristination of Lutheranism in the form of the sixteenth will constitute the blood and consummation of the visible entury) †). Every attempt at an essential progress. Church, and will be the preliminary stage of the glory of which, though on the old foundations, goes beyond the the new heaven and the new earth which will finally pounds drawn, appears not as a supplement and appear. - Nowhere are the two views more starkly and continuation of the Reformation, but as an unwarranted threateningly opposed than in the Lutheran church novation in the field of the Church. Doctrine is to him communities of America.

objects of Christian hope may be, the foundation stones are to him purely human, a matter of freedom, but in infernal fire mentioned in the beginning. It would be of the Lutheran doctrine of the church, as found in the accordance with divine teaching. symbols, especially in the seventh and eighth articles of But he who has in mind the ideal of the visible church chapters of the Revelation of St. John. Whoever knows the Augsburg Confession, and the basic evangelical of the last days will of course be dissatisfied with the Herberger's way of preaching will not expect anything direction in the organization of the church, in opposition miserable condition of the church of the present day; he else. We therefore highly recommend this most beloved to the Roman error and to all sectarianism and fanaticism, will not find his ideal in the history of the past either, for booklet to our readers. Hopefully there are many among remain untouched by this influence. Neither does this he would have to go back to apostolic times. He will, of them in whose hearts there is a strong homesickness for doctrine, even if it is correctly conceived, i.e. simply course, think and desire, struggle and plead for better heaven in these sad times; but these sermons are taught biblically and in harmony with all the basic conditions. He will, of course, striving for holy progress, excellently suited to heal such homesick people by giving doctrines of the Christian church, have any influence or work diligently, according to the measure of his strength, them a glimpse of their former dwelling place and to give effect which somehow, even from a distance, impairs the or the development of the church in doctrine and life, in the strength and desire to wait patiently. The jewel of the Lutheran church, its doctrine of the order of cultus, discipline, and order, and, if possible, in the booklet (126 and XII pages strong) is also easily available salvation ±±).

would like to call one, to choose a short designation, "the reedom, but he also recognizes in this realm holy divine 1/2 cents. We now share with you the beautiful preface hopeful", the other "the hopeful-poor", consists, horms and cornerstones on which the Church of God which the well-known Leipzig pastor Dr. Ahlfeld has according to my most sincere conviction, only in one plus must build itself. He knows the reason, goal and

*) So, what is to be referred only to the "heaven or state of the blessed" is not real and real!

- t) With the raving Oetinger, the old and new Jews, and with all false messiahs.
- ††) So the doctrine of the church is changed, just not, according to Neuendettelsau's euphemism, the "foundation stones" of it.
- distrust them without telling a lie!
- chiliasm masters the hearts, there it is done for the simple Heiisweg. Perfection, of a holy forward in this ghastly time in humble-high-minded Nor is it possible otherwise, since a little leaven leaveneth the whole anguage. dough.

The difference between the two directions, of which I he will assign everything else to the realm of Christian Philadelphia will send it postage free on request for 37-

*) If those who hope only for heaven are hopeless people to the chiliasts, they show clearly enough what children of the spirit they are

joyfulness,

Valerius Herberger. The heavenly Jerusalem.

Newly edited and revised. With a preface by Dr. Friedrich Ahlfeld. Leipzig by E. Bredt, 1858.

Ten sermons by V. Herberger have appeared under perfected, divine, and life has only the task of following this title. As the title indicates, they deal with the heavenly As great as the influence of this or that view of the octrine. The order, cultus, and constitution of the church Jerusalem or eternal life; only in one sermon is the difficult to find a lovelier interpretation of the last two constitution. With the exception of doctrine and discipline, for a small amount. Messrs. Schäfer and Koradi in prefixed to the booklet. In it he writes as follows.

> Valerius Herberger was born on April 21, 1562 (old style) in Fraustadt in the Grand Duchy of Posen, thus at that time under Polish regiment. His father Martin Herberger was a furrier and in addition a good poet and singer in the mentioned city. He was a constant lover of the divine word and wrote many beautiful songs about Christ and his miracles, some of which have been brinted. His mother, Anna née Hoffman", was the worthy assistant of such a man. His godfather was the pastor of Fraustadt at that time. Martin Arnold.

> O wretched chiliasts, to whom hereafter the view of the church of he future, i.e., of the earthly millennial kingdom, and "this" hope, gives ourage, joy, strength, and perseverance in their endeavors. The source of life which springs up in heaven for the Lutheran, springs up n earth for the Chiliast. According to this, his whole zeal rests on a horoughly rotten ground.

^{**)} The real difference of the exegesis of the Lutherans and the Chiliastes is that the former understand the word of Christ spiritually /Joh. 6, 63.), the latter eS carnally.

^{**)} The ideal that a Lutheran has of the church is by no means ound realized in any time, but only in the words of Scripture that tell us how the church should be.

t) All this is untrue. It is certainly true that the present true ‡) How cleverly the chiliasts know how to reassure those who utherans would already thank God fervently for it, if only the utheranism of the sixteenth century were first repristinted, while they ‡‡) Would God it were so. But God have mercy! Where the an only pity the chiliastic enthusiasts when they speak of progress, of

This is what happened to our Valerius. The child's Pathe, let me speak with thee. Thy father used to say of then also a marvelous fidelity in all areas of his life meets birthday fell on the day on which the shepherds' festival, thee, "This son must study me, and if I should beg it." us in him. His mother for the second time widow, later the Palilia, was celebrated in Roman paganism. The When they raised thee up, thou puttest up three fingers, lives in his house. He cares for her till death. His aunt father, the sensible poet, interpreted this in such a way as the Saviour does when he bears the apple of the Barbara finds at last also a refuge with him. He cared for that the little child should one day become a shepherd of world. Then thy father said, "'Ye shall see, this shallher for five years and eight months until the Lord took the sheep of Jesus Christ. According to the local surely become a preacher, he shall point to the Lordcare of her. The intimate connection between him and calendar, the child's birthday was called Fortunatus. Jesus with fingers like John the Baptist." But he askedhis town of Fraustadt is touching. In the same he was From this the father hoped and prayed that his Valerius me on his deathbed: "If I could not encourage you tosuccessively teacher, deacon and pastor. The Lutheran would become a man blessed in body and soul. And study, as everything is in God's hands, then I should fightchurch there was called "Kripplein Christi." When the tooth and nail that you should not learn a trade. For thenfaithful worker got a good name in the Protestant Church because the dear Va-

Since he was not a man of nature and drunkenness in you would be forced to study. So great was your father's through his writings, one appointment after the other was his own strength, because he knew and loved and sang faith that you would become a learned man. Now he diedmade to him. In Freystadt, in Liegnitz, in Troppau they of nothing higher than the grace of God in Jesus Christ, thinking that you would become a learned man after him. Wanted him. But he was like the old Jerome with he also led his son early and faithfully to this Savior. I will But because he read in the prophet Daniel: "Teachers Bethlehem. He could not leave the little manger of mention only one trait from this guidance. Before he took shall shine like the brightness of heaven, and those who Christ. He remained with his poor oppressed his little son to school, he first led him into the church, lead many to righteousness like stars for ever and ever, "congregation. He was still to serve her in great knelt down, and prayed heartily. "What he prayed," writes he will soon look around on the last day to see where histribulations. In 1613 the plague raged in the city so February 8, 1571). But God did not die with him. What he thyself." asked of God on that occasion was subsequently shown

to me in a powerful way. Many times I have been able to kingdom of heaven are drawn with somewhat Polish comfort to them from the window. In the early days he say with dear Jacob: "I am too poor of all your mercies." colors. It made quite an impression on the boy. He came buried many a corpse alone with the gravedigger. He But when he ended his life, I was tempted to weep. In the home with the declaration: "Now learn a trade this one went ahead praying, and the gravedigger led the corpse meantime, I had found the quill in the inkpot, which I was or that one, but I now and never! Shall I stand sullied after him on a small cart. A small bell was hung on the not allowed to touch when I was healthy. With this pen I before my father? ------ If hid myself under the table and wrote, the others might grieves you, dear reader, that such a wrong and impure expose themselves to infection. His faith kept him going. cry as they wished. I was much more interested in my motive determined the boy to study, you should first He summed up his comfort and strength in the following dear father's pen. In this poor childish youth, my blessed realize that nothing is pure in the impure, and secondly, words: "He who has God in his heart, a good prayer father and my mother, who is still alive, brought me up that the Lord has his hand behind it. ----- The with the grützmühle."- The poverty and hardship of the Lord makes the way for the boy. Because the fields lack and does not go out foolishly, has a strong guide that no mother, which increased even more after the death of the the necessary means, his mother's sister Barbara, wife pestilence can come upon him." In fact, neither he nor father, almost destroyed the old hopes that Valerius of the butcher Georg Wende, takes him into her house one of his family was touched by the strangler angel. In should be educated for the clerical office. The mother and keeps him for 8 years and 3 months as her own this time of the plague he also wrote the dear song: remarried to a master shoemaker in Fraustadt. This child. In Freystadt he attended the upper classes of the "Valet will I give you," in the beginning of whose verse stepfather was fond of the boy and wanted to help him Gymnasium for 3 years, in Frankfurt a. O. and in Leipzig his first name is woven. It will be sung as long as there find a profession in the shortest possible way. Valerius he studied. He sometimes remembers our town with is a Protestant Church and a Christian German people. was to learn the shoemaker's trade from him. He also gratitude in his writings. He lived here in the women's In 1627, on the Sunday of Invocavit, he proclaimed the had the desire to do so, and Sunday was at the door, college. - God drew him in the Holy Spirit to be a chosen name of the Lord for the last time before the where he was to be taken in. In the course of the week instrument. He instilled in the man such a sincerity of congregation. He preached the funeral sermon to the school accompanied a corpse to its resting place. faith, such a simple acceptance of the divine Word, and Abraham Bock on the following scriptural passage: Valerius was the chief. Then the pastor Arnold, who had such a firm and victorious position on the "by grace|"Abraham said: "I have refused to speak to the Lord, promised his father on his deathbed that he would see to alone" that it is

it that his son was kept in his studies, said to him: a real pleasure to follow him in his life and in his writings. 18 of the same year at the age of 65 "Valerius, come and see me after school." When he All that God has given him: Heart, mind, imagination, came, he led him into his parlour, and said to him: linguistic and historical knowledge, they must all serve example of a part of the blessed work of Herberger. He "Listen, my godfather, you want to learn a trade. You for the glory of his dear Saviour. From him and through was a very diligent worker with the pen. His most think no one should know, but the little finger told me, him and to him are all things. Herberger has been faithful excellent works are the Magnalia Dei, i.e. the great "You want to be admitted on Sunday."" No man shall to his king of grace until death. All the bitterness of the deeds of God by Jesus, the core and star of the whole know it, but God knows thy purpose. Dear

on his holy ground. Therefore...

Valerius later, "I cannot measure. At that time I was so son is, the great shining light. There thou shalt standviolently that it carried off 740 people in the first few childish that I did not understand what the father was before all God's saints, I know not in what corner, and weeks. There it needed such a pastor. He visited all the saying. Not long afterwards my dear father died (on be daubed with the craft wax. Dear Pathe, considersick, no one was to die unhurt. Often people waved their hands at him from afar, asking him to stay away. He paid - In this speech, however, the last day and the no attention to this and at least shouted good words of it wagon to warn the people to stay indoors and not to always in store, a proper profession in his conscience,

> The boy with the guill under the table gives us an Catholics, all the hostility of the world did not disturb him Scripture. He has left us a rich treasure of sermons in the evangelical and epistolary Herzpostille, the Stoppelpostille, in the

though I am earth and ashes. He passed away on May

Jesus Sirach (97 sermons) and in the mourningmany congregations have joined, which are spiritually they shine to others, they fade away and are consumed bandages (funeral sermons). The evangelical and supplied without being born into the Synod. Although it is under the burdensome lass."

cpistol heart postil, is in more recent times again givenstill a small group compared to the sectarian clusters and Under these circumstances, it makes a very pleasant into the hands of the believing congregation. Also of theeven the Lutheran General Synod, which is quite broad-impression that both the Northern and the Eastern "Magnaha Dei" and a selection from the funeralminded on the point of doctrine, we must nevertheless Synods have dealt with the profession of preaching. bandages a new edition (I. Fricke in Halle) has been rejoice that the Missourians, with their great strictness in They have laid down a number of propositions according organized. The present sermons: "Das himmlischethe confession and their Lutheran manner, have onlyto which one can examine whether a calling is from God Jerusalem" have come across the undersigned in lifegained so much ground. Those who take into accountor not, whether one is to follow a call or not. One will not only in one copy (Leipzig by Thomas Schürer I6I0. Theythe caprice of recent times and the American air, will expect that rules for all cases are given here in advance, seem to be quite rare. And yet they are not at all inferioragree with the words in the Synodal Address of the which leave no doubts or misgivings. This is not possible. to Herberger's other sermons in terms of blessedNorthern District, when it is said, "It is a wonderful, and, Certain general limits can be set, but in most cases they certainty of faith, real, undiluted acceptance of God'sas every one among us will know from his ownstill require more precise determination. When the revelation, uncolored homesickness, and childlikeexperience, a very gladdening and strengthening sightNorthern Synod was called upon to investigate and refreshment, which flows over from the homeland as aindeed, to see the many shepherds and flocks broughtexamine a call made to the Pastor Fürbringer, it found pledge into the pilgrim's life. I believe that many a soultogether from the most diverse parts of the oldthat, in spite of its 29 propositions, it could not come to a will be strengthened by this healthy food. When thefatherland, gathered under the One Banner of theconclusion with it, and had to leave the decision to those undersigned was pastor at the Neumarktkirche in Halle, Symbols of our Church, contending for the pure doctrine concerned. The negotiations about the profession are a soldier came to him one day carrying an enormousand in life by which it is to be adorned! It is something nevertheless significant, because they prove how tome. It was Herberger's Evangelical and Epistolaryrare in the history of St. Christian Church, that on soseriously one takes it, and how resolutely one rejects job-Heart Postilion. The owner came from Posenschen and numerous preaching chairs the Gospel is preached, hunting or considerations of convenience and money, had brought the precious book with him to Halle. Nowthough in weakness, yet unmutilated, as if unmixed with although one could understand it if some, in view of the he was to march, I no longer know whether to thehuman zuthat." God keep them in it! It has been a hard hard work and the low income, were looking around for Prussian Rhineland or against the Baden rebels. Hework to accomplish this, and without fierce struggles do an improvement of their situation. If we further direct our attention to the activity of the

could not take it with him any further. I was reluctant tonot surrender it.

buy from him the inheritance from the older house, this If I understand the present position of the Missourians spiritual ministry and its successes, we are especially great testimony of the most pardoned preacher incorrectly, they are still a missionary church, i.e. they have eager this time to learn what part the Missourian Poland. I wish the readers of our sermons on Zion thatnot yet taken root in the country and the people there, so congregations have had in the great North American they take the booklet with them to the gates of thethat their existence would already be assured for the revival. The whole country has been afflicted by it, and eternal Zion. It beckons and invites mightily. Yes, itdistant future. They have taken Germany with them to Missourians have lived in the midst of it. It is striking, makes one quite at home in the dear city of God. MayAmerica and are still emigrants who must first however, that no trace of it is to be found in the synodal one day many confess with the one who writes this: "lacclimatize themselves. They draw on the related reports. It is said: "All the individual reports agree in this, am greatly indebted to the faithful witness of God. Hematerials from their old homeland and supplement that examples of sudden eye-opening transformations has helped me in the power of the Holy Spirit to takethemselves from them as best they can. America itself, occur only sparsely and isolated. Even if now and then hold of my Lord in simple faith and to confess with Paul:the old America, is still foreign to them. I think it will serious complaints are made by the dear brethren about "I desire to depart and to be with Christ". May the Triuneprobably behave that way, and I find it quite natural. Their the apparently small effect of the divine word in general,

God do this by grace. Amen. Leipzig, February 5, 1858.

v. Fr. Ahlfeld.

From Münkel's New Journal.

From the church. *)

The Lutheran Synods of the American Missourians of 1858, *) The Missourian church fellowship has shown a comparatively strong growth in the few years of its existence. It covers a large part of the United States and is divided into four districts, an eastern, a northern, a central and a western one. But

*We think it will be interesting for our readers to read how our Synois written about in Germany. In any case, it is unnecessary to not the small errors that occur in this essay.

The Lutheran.

*) In one of the next articles will be given more details about th synods.

first task must be not to throw themselves into American all nevertheless, thank God, work with confidence in the nature and give themselves to it, but first to form belief that the word does not go out empty. We feel here Lutheran masses that are suitable to hold off a thrust and quite rightly that the Missourians have not yet grown into soon to lead a counter-thrust. But this cannot be done so the people there, but have still preserved entirely the quickly. This church is now only in the process of native nature in the foreign land. It is the same with formation; it must have time and fight its way through the preaching there as it is with us. The Missourians have very important difficulties. We find it worthy of allasked themselves why the successes of their work are recognition that it has accomplished so much. Once so different from the visible and often great successes of upon a time we used to say: "If someone has worked the sectarian clusters, since they have the purer and honestly in the school office for seven years, hehealthier doctrine ahead of them. They answer this with deserves the martyr's crown. You can apply that in a^lthe words of one of their reporters: "The whole manner sense to the Missourian preachers. Sour work, grueling of Lutheran preaching, which is not designed for struggles, and meager pay is their lot. "Not enough," it is instantaneous effect, does indeed entail that the effect of said, op. cit., "that deep painful wounds and losses by the word takes place more in a gradual change of heart, death have been inflicted upon us, and the number of which then, the more inward and lasting it is, strikes the such preachers who, while still young, have been senses the less at first, but only gradually manifests itself compelled by bodily ailments to resign their sacred. Inin its fruits. Now that in this way the same way, the remaining brethren are mostly like

plights, whose life forces, in that they have died, are not so much in decline as in the process of increasing.

We are all sure of this, and feel it from time to time from The main problem of the Lutheran congregations here, from personal experience. The greatest obstacle, individual examples, as well as on the whole from the it is said, which one tends to call a specifically American however, is said to be the lack of those who are increase in righteous godliness. To understand these problem from Germany, but which in truth is only anchallenged and concerned about their salvation, in other words, one must compare, for example, the Methodist ulcer brought from over there and which does not break words, that there is actually no desire for private way of preaching with the Lutheran way. The Methodist out here when restrained by the secular arm, are the confession among the greater number, because one frightens and shakes in order to drive the sinner to divisions in the congregation, which in most cases everyone believes that he can find the necessary the work of conversion and to set him in step; the degenerate into separations, so that often in one place consolation with the available means of grace. Besides Lutheran one comforts and calms the frightened sinner two or even three congregations arise from onethis, there is still a great lack of belief that the by the work which Christ has done for him, and drives congregation and exist in opposition to each other. And orgiveness of the clergy is God's forgiveness. Some him to justification by faith. Lutheranism, though it urges since most Lutheran synods, without territorial lergymen are even still somewhat timid in saying this, repentance and conversion, does not direct its activity so separation, are unhappily and disastrously confused in because they must fear to offend with it. *) It is clear from predominantly and unilaterally as do the Methodists, but their efforts, there are often various Lutheranthis that the spiritual office has not yet found its commands souls more to the guidance of God, and congregations in one place, each of which belongs to a ecognition. In private confession, and especially in its makes it its business to preach the whole counsel of God different Lutheran synod, but whose congregation private absolution, the conception which the Lutheran unto salvation.

back, worldly-minded and addicted to pleasure. In the it will take a great deal before it finds its way in. case of virgins, the lust for finery and vanity in general lif only the Lutheran nature had first penetrated the principle, or rather from the experience, that the release gain the upper hand, through which the devil draws their American Germans themselves! Germans themselves! of private confession is also its downfall. It must be hearts away from the word of God." The report sees the The reports on private confession are very attractive. becided, therefore, in spite of the lack of need, first to cause of this evil partly in bad education, partly in the They show us how the Missourians are completely make of it an ecclesiastical custom and order, which pursuit of profit and merit. If the growing generation is serious about Lutheran doctrine and church order and gradually, with the addition of spiritual care, will be filled alienated from the Lutheran Church at an early age, it is want either the whole Lutheran church or nothing at all. with inner life. The church must often decide to take this to be hoped that some of them will later turn inward. Should they succeed, which God grant, in carrying out Now, unfortunately, the great misfortune occurs here the building of the church and making it safe for the future, their history will be a very instructive one, as it

describe in the words "of doctrine and woe." "A great evil many formerly unconfessed members of the church,

members all live in confusion, so that the door is opened hurch has of the office is quite vividly shown. All The Lutherans are thus somewhat at a disadvantage to all evil factionalism and incitement. And if, as is very eaching about the importance and gifts of the office in America. They cannot supplement themselves so often the case, the discontented of one congregation are cannot accomplish so much as this illustration, which at quickly from the mass of the people as, for example, the readily accepted by the other and admitted to the Holythe same time gives the office its effective position in the Baptists and Methodists, to which must be added that Sacraments, this is evidently a disorder quite congregation. If the Missourians have opposed they do not, like the sects, have the freedom to fish in displeasing to God, by which many souls, strengthened Grabau's doctrine of the ministry with good reason, their foreign waters and to build on foreign ground. They must in their impenitence, are spiritually murdered, the foreign favor of private confession prove that they do wait and see what God brings to them. It is true that they Lutheran Church destroys itself, and becomes anot want to deprive the ministry of its crown. How far, could still increase considerably if they only had enough mockery to the world." It will be seen from this that the owever, they will succeed in asserting these claims of preachers, for the stream of emigration always brings secular arm, which has preserved the Church in unity the office, we must wait and see. The free spirit is stirring them new tributaries. On the other hand, however, it is with us for three hundred years, is yet of some use. All bowerfully enough in their congregations, and is favored to be feared that the losses will not be small in time. the more will we recognize and appreciate the most on all sides by outside influences. The time, however, in "There is no lack of complaints," it is said, "that the difficult position of the Missourians, and not make too which the synods have been able to work and create confirmed youth of almost all places is indifferent to great claims upon them. They have to rely on their ownsomething, is still far too short to make great claims. God's Word because of their worldly mind. The arm and are confronted with the threatening General Some will perhaps think that it would be better to leave complaints especially concern the confirmed youth Synod, which, with its half-heartedness, attracts he use of private confession to each one's freedom. mainly in the cities. There are praiseworthy exceptions, everything that feels repelled by the strictness of the This is now done even where private confession has not but they are few. In general it must be said: The young Missourians and therefore forms the most numerous et existed and where there is still too much aversion. men are for the most part rough and wild, disobedient to Lutheran community that wants to be Lutheran. Strict No general compulsion is thought of. Only where private their parents, contemptuous of the pastor behind his Lutheranism is as yet foreign to the American spirit, and confession already exists exclusively is one determined

that all of them have a great inclination to go over to the English-American nature, whereby they are then still further separated from the German-Lutheran Church. Here one feels how important it would be if the Lutheran Church had already taken root among the people. I cannot help worrying that without the influx of emigrants, the church will be significantly diminished in the second or third generation.

In addition to this there is another evil, which I will describe in the words "of doctrine and woe." "A great evil many formerly unconfessed members of the church, as had to form itself under such difficulties with so further such difficulties with so further such difficulties with so ongregation, private confession has been the exclusive oractice since 1844. In 1856, several members of the congregation, private confession, private they unfortunately cannot carry out their wishes as easily and quickly as they would." So there are still many prejudices against it. We know them well

to maintain it exclusively. For one proceeds from the

The Northern Synod had before it a case which may

We don't know anything about that here. The Lutheran. The confessors understood what this meant, that Geyer is good ecclesiastical custom and order. This fidelity will The Synod's main purpose was not to point out all the disapproved and rejected the general confession, which have its blessing. She is greatly helped in these individual circumstances that accompanied it, but rather he had released. They therefore separated themselves struggles by her? Church constitution. The regiment is to provide evidence that both "on the part of the District," from the public church service under the leadership of set up in such a way that not all the congregations have as I am sure everyone recognizes, they were unable to the teacher and held services among themselves. After a part in it. Only the reliable members of the pronounce a judgment. By the way, as everyone all sorts of vexatious negotiations, which gave them the congregation who submit to church doctrine and order recognizes, it was not the main purpose of our synod to all conviction that they would not be right, they separated in all matters are brought in, and only these have a voice emphasize the individual. themselves from the Missourians and appointed a in the congregational council. Thus it has happened that, circumstances, but rather to provide proof that "on the pastor of their own. The Northern Synod, which had to strangely enough, there have never yet been any part of the district presidium, as well as on the part of decide on the matter, declared itself decidedly against misunderstandings over church discipline that would the general presidium, everything that could happen the activities of the confessionists and adhered to the have arisen out of personal dislike or affection. Since under the circumstances had been done on the part of principle that private confession was to be preserved in there is no national church in America which could take the general presidium, everything had been done that its exclusive existence, even if there should be divisions care of the large groups, the ecclesiastical communities could be done under the circumstances." Requested by over it. Further negotiations on this subject followed. For will be forced not to set their boundaries too narrowly, the entire congregation, the two honorable presidents in the Trinity congregation at Milwaukie, too, confusion but to leave a wide area open, in which those who give had also sent in their very instructive, detailed opinions, had arisen about private confession. In it, since the good hope and show themselves docile to the church in which testify to brotherly love and fatherly earnestness, eleven years that it had belonged to the Missourians, the main matter will be accommodated. even before the hopeless separation.

the. Private Confession had ruled exclusively. Nevertheless, from time to time voices had been raised in favor of general confession, partly because some new members could not find their way into it, and partly because it was believed that the growth of the congregation would be arrested by it. A decision of the synod of 1852 calmed the congregation at that time. In 1857, however, alarming unrest arose in the neighboring community of Watertown, where private confession was exclusively in force. If one did not want to put the parish at risk, one had to release the general confession in addition to the private confession. This was done, and now the congregation at Milwaukie (Submitted.) Statement in reference to the to the "St. Matthew's congregation" (Rotte) and brought believed they were entitled to demand the same concession. In vain their pastor offered the displeased the way out, that he would admit them to Holy Communion even without private confession with the

individuals who, for the sake of private confession, addressee, withheld themselves from Holy Communion, it was said. and in the one of January 30, 58, one reads among the mau decided to intervene with seriousness against letters not picked up from Dec. 1 to Jan. 1: "455 G., C 58, probably because of his drunkenness; and individual persons who withheld from Holy Communion ", although there is nothing in the monthly list at the furthermore: the "postmaster" (actually Post-Clerk) was for the sake of private and They did not even want to allow them to receive Holy understandable. addition to the aforementioned Trinity congregation.

the sound doctrine and practice of the Church.

report of our northern district of 1838.

I think I owe it to justice to declare herewith (certainly general absolution, which would be pronounced on in agreement with all synod members) of my own free general absolution, which would be pronounced on in agreement with all symbol members, or many sent to the European Ine above was already sent to the Euro The matter came before the Synod for the third time that that "letter of reply" had been concealed by ropes therefore by no means forced to write those lines by the last year. This time, however, the decision was the of the unruly, Rotten confessionals, which of course is "Herald," which came with the same story a few months same as before, except that it was agreed to drop the not said there either, for it has now turned out through later. Concerning this matter, perhaps it should be exclusively of privace confession as soon as the majority exact investigation that a printing error in the list of rejected as a falsehood that in the 192nd No. of the

for the sake of private confession. They were not even beginning of January. The speech of the postal "so close at hand" to be able to call him to "account". allowed to receive Holy Communion in a congregation. secretary: the letter was picked up, is therefore The truth is that he was absent for about 4 hours, thus

But this does not mean that that section of the report confession is still in use, as there is one in Milwaukee in is to be deleted. With the exception of this unimportant of the long vituperative article in the "Herold", which point, that I too am said to have "inquired several times runs through three numbers, this would justifiably be The Synod will be best able to judge of its own within these eight weeks," which was not done by me called a useless work; indeed, it would be foolish only situation and circumstances whether it is able to overcome the difficulties and make private confession, which it itself by no means claims to be a divine order, an ecclesiastical custom. But it is to be greatly acknowledged that the first and leading according to the total truth. Only one thing should be expressed more the difficulties and make private confession, which it itself by no means claims to be a divine order, an ecclesiastical custom. But it is to be greatly also promised them more distance as work; indeed, it would be foolish only until later, everything else is confirmed according to the total later. Only one thing should be expressed more the difficulties and make private confession, which it issues to be a divine order, an ecclesiastical custom. But it is to be greatly that he had also promised them more distance as work; indeed, it would be foolish only until later, everything else is confirmed according to the total later. Only one thing should be expressed more the two truths of the promise of the total later. Only one thing should be expressed more the difficulties and useless work; indeed, it would be foolish only until later, everything else is confirmed according to the total later. Only one thing should be expressed more the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more to the total later. Only one thing should be expressed more. acknowledged that the first and leading consideration of acknowledged that the first and leading consideration of the Synod is not the outward growth of the Church, but The man also promised them more distant service

*) What is said about a sermon, preached by me, in the "Herold" and to hold a second service with Holy Communion on No. 191, about this see No. 193: "Oeffentliche Erklärung." February 21, 58 (which also happened), although Pres. Mühlhäuser and Rev. Rüter on January 19 of the same year at the so-called examination *) in the public, numerous

*) Liese is not to be confused with the investigation mentioned on page 24 of our report.

Oh, how the legs, weak to buckle, of those sentences recorded in the Synodal Report of the Synod of Wisconsin, shudder, by which they have caused the separation of the people of Town Lebanon, as well as their conduct against them and

thinks to justify us! This Synod could best save itself from its fatal situation by saying: "the correctness of this confirms" only a "secretary extempore (sic!), consequently the sentences mentioned are also only "extempore," i.e. unprepared, written without previous consideration and deliberation, and in addition that "secretary" is the same one who immediately preached us into this unfortunate situation. That would be my advice.

A. Wagner.

Postscript of July 1839.

not "close at hand" *).

If, by the way, one were to reply in detail to the whole

be questioned whether he intends to persist in that which

he undertook to defend in public writing, or whether he

he should choose the first and refuse the other, he would

not immediately be condemned as a heretic, but

wants to publicly contradict such erroneous opinions. If From the Trinity District of Gen," in St. Louis- 4.65
he should choose the first and refuse the other he would have the first and refuse the other. In the should choose the first and refuse the other he would have a first and refuse the other.

nor to want to provide proof that that cloverleaf, heated Thus we are not a little surprised that the aforementioned up and condemned to appear by the dramaturge and author (Ammersbach), since he is a preacher in prompter behind the scenes, "offends against morality," Halberstadt, should so shamefully attack our since the whole scribble too impudently and clearly theologians, who until now have consistently rejected Mr. Past, W. Hattstädt, Monroe, Mich. -- 156,70 bears the imprint of the lie on its forehead. Their motto chiliastery, and on the other hand not shy away from seems to be "We have made falsehood our refuge, and praising Seldenbacher's *) teaching. Thus we report hypocrisy our shield." Is. 38, 15. hereupon for right: that the aforementioned author is to

The double resurrection.

As is well known, the Chiliastes teach that there is a nevertheless would not be tolerated in the church office. twofold bodily resurrection. The first shall take place If the author should not cease to turbulence the simplebefore the dawn of their dreamed-of millennial kingdom, minded with his enthusiasm after he has been deposed and only those who have died blessedly until then shall the Fiscal (the public prosecutor) would have to accuse take part in it, or, according to others, only the holy him and would then have to decree what is right.

martyrs, whose souls shall then leave heaven and unite with their looseners, who shall then celebrate the millennial kingdom on earth, but after the end of it shall return to heaven again. The other resurrection, according to the Chiliasts, will take place after the millennial kingdom, just before Judgment Day, and the wicked will also be part of it.

When once in 1665 a Lutheran preacher by the name of Heinrich Ammersbach in Halberstadt also fell into this rapture, a preacher in Nordhausen by the name of far as the double resurrection is concerned, Dilfeld gives Christi. There is much that is glorious in this writing. As the chiliast Ammersbach, among other things, the following to think about: "Would it please Ammersbach, as a haughty man, if he were to be placed in a minor penitential or punitive parish outside of Halberstadt because of his fanaticism - even if it were only for a certain time, until he improved? - I do not think so. How incongruous is it, then, that one should want to make citizens of heaven into children of the world again for a thousand years?

When in 1666 the Lutheran theological faculty of the University of Rinteln was asked what was to be done with the chiliast Ammersbach, it answered, among other things, as follows:

Confession these clear words are written: Item, here are address: rejected certain Jewish doctrines, which also now appear, that before the resurrection of the dead, the holy and pious will have a worldly kingdom, and will destroy all the ungodly.

The invisible mind.

"I don't believe anything I can't See," boasted a lac Georg Conrad Dilfeld wrote against him a pamphlet in the inn, where they were discussing the church, the entitled: Mille annorum fabula, oder, das alte Mährlein Bible, and the preacher. A peasant standing not far away und Fabel von dem tausendjährigen irdischen Reich asked him: "Do you believe that you have sense in you head? - Certainly! he answered. - No, declared the

Synodical Report.

It is hereby brought to the attention of the dear readers of The Lutheran that the report of the proceedings of the Synod of the Western District, held at Addison, Du Page Co, III, in the month of May of this church building of the congregation of Mr. Past.A. Hoppe at New year, has just left the press. Since the main and central doctrine of the Lutheran Church, namely the doctrine of justification, based on the writings of Luther, was discussed in detail at this Synod and its great importance "The Protestant theologians have already sufficiently Synodal Report would also find wider circulation in our was presented, it would certainly be desirable that this explained that such an opinion of the chiliasts is Synodal congregations and that what was discussed absolutely not to be admitted, nor can it be proven from therein would become a subject of general the 20th chapter of the Revelation of John. As this consideration. However, because the report has grown opinion is now rightly rejected, and it is to be seen that in size due to the important papers printed in it, and From the congregation of Mr. Past. Strassen, Collkns- ville, III. 12,80 our Protestant churches are not disturbed by it; because the costs have increased as a result, the price From the Trinity District in St. Louis, Mo. ... ImmannelSespecially since in the 17th article of the Augsburg has had to be set at 15 Cts. and the copy will be sent Fro Confession these clear words are also found: "The postage-free to foreigners. Numerous orders are confidently awaited. These are to be made under the

> L. UogMcs, cars vk R-ov. 0. IV. VVHtlwr. 8t. lwms. No. G. Schaller, d. Z. Präses.

Received

a. To the general synodal treasury:

Aon Mr. E. Roschke for sold agendas §50.

For the general praeses:

Of the Cross - Gem. dcS Hrn. Past. M HollS at Centrcville, III ... By Mr. Past. W. Hattstädt, Monroe, Mich .--- 80.31

d. To the Synodal-Misstons-Casse:

Arn F Noschke von der Gem des Hrn Past Schliepsiek in New Gehlenbeck, III. 4.50 Mr. Past, I Bernreuther in Mishawauka, Ind. 4.00 Mr. C. Kalbfleisch of the comm. in CollinS- ville, III.
Mr. Past. W. Hattstädt, Monroe, Mich. 6 20 5.75 " E. Riede! in Tissen, Mo. . 8.00 §5,00 Yield of a M'ssionScollecte on the 2nd Psingsttage in Peitzdorf,

2,00 collected on A. Franke's wedding. 1,M from W-B.

e. To the college maintenance fund, for teacher salaries:

	By Mr. C. Kalbfleisch in Collinsville 9.30 and
	to wit:
	§8.30 from the commune there,
	1.00 from an unnamed person.
	" Mr. 65th friend of Mr. Johannes Becker in . , St. Louis2,00
	,, Hrn. Past. I. M. Johannes, Ccle Camp, Mo., Collecte of his Filial
	Congregation at their Airch- wnhseste6.65
	"Mr. G. Hammer in Cinrinnati from the three-salrigkcits-community
	there 50,00
	namely:
d	§10.25 from the cent fund,
_	39.75 Collections still to be collected, sent in advance in
е	view of the need.
v	From the Drcieinigkcirs comm. in Milwaukee 11.00
	and to wit:
ır	§10.00 by Mr. I. Pritzlaff, 1, "O " " H.
е	From Mr. Emanuel Gümher in St. Louis

ä. For poor students and pupils in Concordia College and Seminary:

Through Mr. G. Freund from Mr. E. S. Kchrer in St. Louis ...

e. To the maintenance fund for Prof. Biewend.

By Mr. Past. W. Hattstädt, Monroe, Mich.--- 13.25 ${f F.~B\"{o}hlan,}$

Received: through Hrn. Past. E. Riede! \$1 for Mr. Past. Röbbelen. §I for Mr. Past. Fick collected on A. Franke's wedding in Peitzdorf F. Böhlau.

Received: from the congregation at Eollinsvville, III,in aid of the Orleans §12.85.

Received

To pay off the debt on the Concordia College building. Don an Unnamed in St. Louis, Mo. Bv Mr. Veal 20.00 ubsequently by the comm. of Mr. Past. Schott, Minden, III. 10,00 By John Becker in St. Louis, Mo. 2...... Gottfried Schmidt Jefferson Co. Mo. 5.00 By Mr. Past. Hattstädt, Monroe, Mich 6......b. To the synodal treasury westl. district:

21.95 m the comm. of Mr. Past. Wolff, Sandp Creek, Jefferson Co, Mo.

E. Roschke.

Change of address.

ksv. 6. ^s. 2V. 8rrL86U,

St. LoniS, Mo.,

Synodal printing house of Aug. Wiebusch u. Sohn.

^{*)} This Seidenbacher was a Saxon preacher who was deposed from his office in 1661 because of his chiliasm, as the "Lutherane has already widely reported in volume 14, page 57.



Herausgegeben von der Dentschen Evanstelisch = Lutherischen Synode von Missouri, Ohio und andern Staaten Redigirt von C. F. W. Walther.

Volume 15, St. Louis, Mo. August 9, 1859, No. 26.

(From the pilgrim from Saxony.)

Something about Pastor Stephan. *)

St. John's Church for about 28 years and caused a great was the instrument of which the Master made use with them, that "Christ might gain a form in them," and even ifbeen. How else would it have been possible that his the sinful instrument

with whom several of the first members of our Synod from Saxony are reached the highest level of senior flourishing? *Most of our readers will have already heard of a Pastor Stephan vowed here. Perhaps God will grant that these members will later give a detailed account of the instructive appearance of Stephan, of the emigration he brought about, and of his case. For the time being, the Fragment (by v. P.)." Die Auswandrer und die lutherische Kirche (rcn above essay from your pilgrim may, on the one hand, shed some light N.), and a. more. on this man and on an important event connected with him, and on the other hand, at least show how one thinks and writes about it in the old fatherland. The Lutheran.

If, through his own fault, the work became disgraced and yet it took him a full eight years to dissolve into came to ruin, the work remains and is not lost with the nothingness. And what kind of followers were they? Not tool; but God was able to make use of other and better only plain, simple people from the trades, although these I now come to the other man, of whom the St. John's tools for the completion of his work. For whom the formed the main tribe, but also civil servants adorned Church, in the process of giving way, reminds me vividly, aforementioned man already has such significance, I with medals, staff officers who wore not only badges of and whom, in living and personal contact, has indeed certainly know nothing to say that he does not already honor but also wounds that they had received in glorious also exercised a certain influence on me, but under know; nevertheless, I am convinced that everyone will battles, scholars and highly educated *), candidates of certain circumstances could have exercised a far greater gladly accept this reminder from times long past, since I theology distinguished by scientific ability, who sat for will perhaps be able to present some interesting pictures years at the feet of the master and listened to his

This is the pastor Stephan, who stood as a preacher at of church life to the younger part of my readers.

stir in two parts of the world through his and his followers man, there can be no denying. On the occasion of his quiet citizens, among them civil servants and seven exodus from the supposed "house of service in Egypt" to emigration, entire books - at least comprehensive clergymen, who either already possessed lucrative the supposed "Canaan" (America) of his time. It is truepamphlets *) were written about him and his enterprise, positions, or had certain prospects of such, had left their that the world has already forgotten him, after "publicbut an in-depth biography, such as we have of other homes and estates, friendship and kinship, to tie their opinion" pronounced its severe judgment upon him andmen, which clearly showed us how he gradually became fate to that of a man who stood before the world as executed the moral sentence of death upon him; but what he was, will probably have to wait, even though it already ostracized, and who could offer them nothing for many are still living who will not forget him, because hewould make a most interesting contribution to the soul. all they had to leave behind but an uncertain future and A formidable personality Pastor Stephan must have unspeakable hardships and dangers, until they had a

following increased from year to year for twenty years, and that, even after about that period, his influence

*) As, for example: ,,Public Opinion and the Pastor Stephan. A

speeches. And finally, where is it found in more recent That Pastor Stephan was an unusual and excellent times that a number of 400 to 500 people, mostly settled,

^{*)} Just take a look at the little book just mentioned (by v. P.), with its unusual wealth of thoughts, the logical sharpness of its definitions, its numerous scholarly quotations from the Church Fathers down to the most recent writers, which, of course, made it quite enjoyable for similarly educated readers when it appeared; and the author himself confesses in it to having been an enthusiastic devotee of Pastor Stephan for several years

would replace the old one that had been left behind.

This appearance is all the more striking because His edification hours in the parish and school house of the Bohemian songs were sung during the communion, Pastor Stephan possessed nothing of what one calls Bohemian congregation, which already existed beforebecause Holy Communion was originally intended only pulpit eloquence, nothing of an inspiring gift of oratory, of him, and in which he knew how to further interpret thefor the Bohemian congregation; in the meantime, imaginative images in speech, and the like. Not even a Word of God in a simple and heartfelt, yet extremely because one could not sing along, one sought one's beautiful organ came to his aid; monotonously he recited popular way and apply it to life, also helped to captivate edification in the "communion books" that one had his sermons in his unattractive half-Bohemian dialect, in this circle even more. Of course, those who had alreadybrought with one; but at least Holy Communion was which he was least interested in effect or even in touching been founded elsewhere in Christianity usually missed inadministered in German. Inexplicably, the Bohemian Father St. a deeper penetration into the Scriptures, newpastor was resentful of the fact that gradually more and

So what was it that gave him such a large and insights into divine truths, developments of the thoughtmore persons who did not belong to the Bohemian constant audience for so many years? Surely not a magidprocess of the holy writers, etc., as we find them in ourcongregation joined in communion, and that he thus spell? No. The explanation is obvious. It was the days, But since the core of all his sermons was Christ andgained an important confessional. Repeated objections unavoidable desire in the human breast for redemption his work of redemption and the justification of the sinnerby the clergy in question, however, always remained from guilt and the proclamation of a reconciler and through faith in him, it was gladly accepted that he did notunheeded, probably as a result of high protections. them, and it could not be lacking that the call of the newas each of the hearers had, as a rule, his certain place, In addition to the bright sides of this community life, preacher, who preached Christ the Crucified with fresh and could easily overlook the whole church from his own, the many dark sides which such a union must have in its eager for the pure milk of the Gospel, or who felt drawn remained empty, or was otherwise occupied. those times were so rich, by many a challenge, for which edifying. Father St. knew how to administer the liturgical respective grievances than others. they found neither counsel nor comfort in other sermons, part of the service with all dignity, although he strictly new listeners after them. But whoever had been therephenomena. once, gladly came again and asked for nothing else.

which was almost non-existent for him, he was

mediator with God, in a word, the sweet preaching of the let himself be annoyed with Paulo in always preaching the In such close church fellowship there was of course Gospel of Christ. The circumstance, however, that same thing, although there was never a lack of edification no lack of frequent opportunities for brotherly help in Stephen was at that time for many the only steward of the At the same time, mau had the advantage in hislove; the poorer were abundantly supported, as befits a treasure of the Gospel, must have supported his church that, in the event of a substitution (which, by the Christian community. Unfortunately, however, it was not effectiveness considerably. He came to Dresden at a time way, only became necessary very rarely), he only choseunheard of that people, counting on this love, sought when that word was dear in the pulpits there. At that time, well-tried candidates who were loyal to him to preach infellowship with hypocritical intentions and, after rationalism was still in full bloom in Saxony, and if the fewhis place, whereby his congregation suffered no harm.disappointment, soon left it again. The willingness to faithful and old had already gathered around Stephen's Hence it came about that souls eager for salvations acrifice for the upkeep of the pastor and for the predecessor in the quiet little church, he must have gradually made themselves at home in this church and decoration of the church was extraordinary, but was also already found the core of a new congregation among could only with difficulty separate themselves from it. Andoften strained beyond measure.

He lived only for the narrower circle of his congregation. The pastor was not pleased, even if unwillingly, that

vouthful vigor and sprightly zeal, attracted all those wholthe absence of each individual was noticed, and manuwake could also be emphasized here; they were too were eager to hear him, attracted all those who were soon worried a discomfort of the occupant, if his placeglaringly apparent everywhere that they should not all have become daily and regrettably visible to the reporter to him by all kinds of crosses and tribulations, of which The service, by the way, was very inspiring and from his point of view; but he was less touched by the

The whole mass of Stephen's audience was divided so that in a large city like Dresden it hardly seems adhered to the church regulations. Only the few old coreinto two large halves, the one part, which formed a close extraordinary that the little church was soon filled with hymns that were still to be found unaltered in the Dresdencircle around him and adhered to him with unconditional listeners. In addition, from time to time new inhabitants of hymnal were sung, and they were sung with heartinesstrust, and the other part, which was content to regularly Dresden came, who were already used to a better and certainty; blessing and closing verse were waited forattend his sermons and, if necessary, also to partake of pasture in other places, as was the case with the writer of until the end, and when leaving, there was a general Holy Communion with him, and to show him love and these lines, and who felt that their need for edification was greeting and hearty handshaking; after all, it was agratitude for it, but nevertheless to keep a certain directed to Pastor Stephan alone, and all of these drew meeting of acquaintances. The present time offers similar respectful distance from him, feeling an essential contrast to his other whole way of thinking and acting, And like the hearing of the divine word in the sermon, therefore the latter remained completely untouched by

Past. Stephan also knew how to captivate people. Notit was of great importance to the members of Stephan stephan also knew how to captivate people. Notit was of great importance to the members of Stephan also knew how to captivate people. Notit only did he know how to create the impression in all his congregation that they saw themselves surrounded onlyfollowers got involved. The reporter belonged to the latter sermons, speeches and conversations: The man is by like-minded people in the confession as well as in theclass. He became acquainted with Father St. at a time vividly convinced of what he preaches and says, he lives partaking of Holy Communion, and it is not without reasonwhen the inner spiritual life of this man, as far as it can completely in his office, is deeply imbued with the that one often attaches great importance to this, becausebe undeniably proven from his earlier period, was importance of it, and hypocrisy is not to be trusted to him; the partaking of Holy Communion is an act of confessionalready gone, although he was still honored and but he also possessed a heart-warming friendliness in and the oonnormio is of course not supposed to be arespected at that time. As long as it could be done, he close contact, which bound to him like a spell, as long as community of the present bodies, but of believing souls remained in a certain friendly conversation with him, one did not provoke him by contradiction and cast doubt His confessional speeches always testified to greatgladly accepted instruction from him, among other on his infallibility. Withdrawn from the outside world, earnestness and were followed by the private absolutionthings, about the fact that there was more to the with the laving on of hands. If the Sacrament wasdoctrines of distinction of our Lutheran Church than he administered in a very dignified manner, it was alsohad previously learned in his dealings with many living enjoyed with devotion throughout and, spared from othermembers of other church communities, disturbances, one even let oneself enjoy it,

He was always accompanied by the painful question of what further blessings would have flowed from this close connection between Stephen and his congregation, both has recently publicized the triumphant vindication of S. congregation, even if they want to join the Reformed or near and far, if the shepherd had not rudely withdrawn King, pastor of Wapaukonetta, Ohio. Instead of replying from the discipline of God's Spirit.

blessings. *)

to come forth from the emigration, which seemed to be not come to the account of the Rev. Stephen.

his ministry many were brought to the knowledge of the word. truth, who today still walk in the light and adorn their faith with an irreproachable walk, is evident); but this position of Joh. 10, 28,

Church has always remained for me, and certainly for many, a memorial of the graces received in this place, but also an occasion for a serious remembrance of the be saved.

This heart outpouring is a silent lamentation at her near disappearance. †).

- *) See Pilgrim a. S. No. 4 of this year.
- t) Wine remains wine, you may drink it out of golden bowls or out of broken pieces; gold remains gold, you may have it handed to you with a clean hand or with a dirty hand. Balaam not only golden bowls and clean hands should be pleasing to us, as they are to the Lord, and that one must prefer a blessing from Melchizedek and Jacob to a blessing from Balaam. This is what the pilgrim means.

(Submitted.)

The "LUTHERAN STANDARD"

to this, let it suffice to state here only a few of the "mild The ideal that could have been realized in Stephan's principles" to which the Western District Synod of Ohio, congregation, if this discipline had not been set aside, is at its meeting this year at Wapaukonetta, has committed in fact realized in our days in the congregation of itself. 1) What the Synod has once concluded upon, no proclamation null and void, for "pure flesh", that such Hermannsburg; but even before that, Father Goßner in one will be permitted to speak upon afterwards, and Berlin, from the same point of view, also in an originally question the legality of the same. Past. H. King was exclude themselves from a Lutheran congregation, Bohemian congregation, brought surprisingly great charged with having unjustly and from unjust causes defiantly despise all admonitions of the congregation, do excluded himself from our Synod. With this, therefore, the not want to hear them, and join a red-blooded unruly That God, according to His wonderful wisdom, which plaintiffs were remanded, and refused to speak upon it,

about it that the books already written could be forced to stay, who despise all warnings and punishments increased by a new one. But if he may express his and run away, are honorably dismissed for the Ohio opinion about it in few words, it would be this: As long as Synod! If this is to be the Christian rule, God must I knew Father St., I always considered him a servant of consider as honorable disciples those whom he puts God; as such I heard and honored him, and that through there in a wrong way, because they do not respect his

2) Reformed people can be served by an orthodox did not protect him from the fall; that he was, however, a Lutheran pastor, if they only agree with the symbols of child of God, that has always been very doubtful to me. our church, if they also want to keep and use the name As such, at least, he would not have fallen so low. I think reformed. Pastor H. König was accused of serving Reformed people as such with word and sacrament, thus Nevertheless, since the time in which the above took, acting unrighteously. He said so himself before the place - twenty years have now passed - St. John's synod, or rather before the minister of the synod (for it was before this minister that the matter was heard): "He has several reformed members in his congregation, he cares nothing for the name, he cares nothing for the word: "But he who perseveres to the end, the same shall hame; if they declare our symbols to be right, then he blessedness, one should not be so careless. cares nothing for what they call themselves. The Ministry unanimously agreed with this, saying in its final answer: It must regard the complaints as mere assertions and resumptions, but Pastor H. König as completely ustified."

statement from God's Word, the Augsburg Confession, Wapaukonetta belonged to it. For in that congregation, can, but must bless, if the Lord wills. It is always true that only and Luther's writings, they received the answer: "They are not permitted to give the Ministerio any instruction. Confess. and Luther's writings, they received the answer: They are not permitted to give the Ministerio any nstruction. How sincerely they agree with our symbols. who still bear the name Reformed and are by no means utherans.

they may have known without "instruction".

- 3) A Lutheran pastor can dismiss members of his the Methodists, because they all preach Christ. König said this publicly, and the ministry tacitly gave its approval. No one said a word in reply.
- 4) Consequently, the Ministry declares the is often hidden from us, nevertheless allowed a blessing for the reason, "that Synod concluded upon it last year." unanimously the ministry declares him "completely If everyone who has it now reads last year's synodal justified." The echoes of these people, however, can be laden with curses, after the participants had done the report, he can convince himself of the "faithful" called nothing less than Christian; two are open building of themselves, as is evident from the now conscientiousness". Among other things, it states as a drunkards; one forbade his pastor to speak of the devil, spiritually flourishing congregations in Missouri, does reason why H. König could be admitted to the Synod: his pastor in Germany had said there was none; another To recall his aberrations and his fall from level to level violence, this includes an honorable dismissal! Surely the re cannot be the intention of the reporter, as much as here cannot be the intention of the reporter, as much as synods and congregations are not to build prisons and but they also threw in the latter's windows; but King Stephen's life solved; and indeed, so much could be said unwilling? So all those who are not held by force and about it that the books already written could be warns him against accepting them, he is rejected. Yes, King says it outright, precisely because he is not recognized as a brother, therefore he wants to accept

What is interesting here is that when King wants to be admitted to the Ohio Synod, he has a certificate issued by these people, and the Synod decides, among other things, that this certificate from St. John's congregation sufficiently confirms that King is innocent. (See last year's synodal report 6, g.) So these excluded are the synod's St. John's congregation, what then will be the real St. John's congregation from which they are excluded? Consequently, in their eyes, a rotter. Now this could be forgiven if it were a matter of money and goods. house and field; then one could be lenient; but since it is a matter of doctrine and confession, souls and

(5) When a congregation has once been served by an Ohio preacher, it belongs to the Ohio Synod from that time to this, no matter how the Synod has acted against the congregation and the congregation against the Synod. According to this principle, the ministry of the But when the complainants wanted to answer King's Ohio Synod claimed that the congregation in about fifteen years ago, an Ohio preacher officiated for one year; consequently, says the ministry, it has belonged to the Ohio Synod from that time to the present; whatever has ever happened in between does not matter, it is an Ohio congregation, and the pastor of our synod, who was called by the congregation about nine or ten years ago, and served it two years, has

invaded other people's churches and erected a counter-The church accused the pastor of his congregation Why Baptists will only celebrate their Lord's altar. That was the ministry's speech, Now, however, thebefore the court, because of too close and trustful reader must also notice what has happened in thecontact with their wives, and when the court was forced

Supper with Baptists.

congregation since that time; he can then, I think,to pronounce "guilty" over him by sufficient witnesses, The Baptists "seem" to agree with the Lutherans that conclusively also write this on the account of the Ohiothe congregation was ashamed of their pastor before the they too want to celebrate the Lord's Supper only with Synod, for it has taken such things upon itself, since itworld, and the pastor had to move on, because of lack of people of their confession. But the agreement is only an claims its right to the congregation in such a way andlisteners. After this, it has now accepted H. König. Nowapparent one. We Lutherans therefore do not hold takes it under protection as its little child. the ministry says, all this does not matter, for 15 years communion with foreign believers, not because we

So that pastor preached there in town about 15 yearsthe congregation has belonged to the Ohio Synod! consider ourselves better than other people, but because ago for almost a year, then he moved on. After that, the So now the unpartisan reader may judge for himself the Lord's Supper is the divine seal of the doctrine which synod did not care about the congregation, and thewhether a faithful pastor, when members of histhe communicants profess. Since a Lutheran can never congregation did not care about the synod. A few yearscongregation want to join such a congregation, can profess the doctrine of the Reformed, Methodists, Uniate, after that, she also appointed the pastor of St. John'sapprove this and dismiss them with honor. The Synod Baptists, etc., he cannot have communion with them. The parish as her pastor, who served her for about two years. may say that those people are excluded because they Baptists, on the other hand, have quite another reason. But since she liked the "things" of the preacher betterwanted to join an Ohio congregation, as it was inclined For this reason they do not want to hold the reconciliation than the regular profession, and since she no longerto do at the last meeting; I say no; we are not that simple-supper with those who are not Baptists, because they wanted to suffer the confession, and also wanted to haveminded; but because the congregation stands as just consider themselves better than the other people, and, all kinds of people admitted to the Lord's Supper (whichreported, and cannot be considered a Lutheran one. although they must admit that there are also unconverted the pastor did not want to agree to, and tried in vain to Nor should anyone think that this is the only case, and people among them, yet they console themselves with teach her better) - the congregation went about it withoutthat this congregation stands in a special position. Athe fact that there are not so many unregenerate people the will and knowledge of their pastor, and had ancurious aside to this is that of the church at Sidney, Ohio. among them. They say that if they took communion with unintelligent preacher come; and when he preached hisThis congregation recently dismissed its Ohio preacher Lutherans and others, they would become one body with inaugural sermon, the pastor was deposed and forced toin order to renew and improve itself. So a free manthe whole ungodly world, but if they communicated with shake the dust off his feet. Afterwards this preachercomes here who pretends to be a pastor; when the localan unconverted Baptist, they would become one body joined the Ohio Synod, when they held their session atpastor demands a certificate from him, he shows his with only "one" part of the world. One should not believe Bremen, Ohio. And although he was still genuinelyAmerican citizenship certificate after some refusal! The that there are people who can say such silly and unchurched, for he administered Holy Communion atcongregation, however, is indifferent to this, it accepts pharisaical things. But that we do not impose such things one and the same time on one and the same altar to bothhim as pastor, and often-named H. König publicly andon the Baptists, may be seen by every one from the sounchurched and unchurched people, he was stillsolemnly introduces this counter-pastor to his brother in called "Messenger of the Gospel," a paper published in unchurched. And although he was still genuinelyoffice in the congregation that has deposed its pastor, Philadelphia, which is the organ for the German Baptists unchurched, for at one and the same time he distributedKönig's brother in office and synod! Subsequently, then, here, and is edited by an apostate Lutheran, named Holy Communion on one and the same altar in atestimonies have come from Germany about this man, Fleischmann. In it is found (in the July number of this unchurched and at the same time in a reformed way, onlywhich, if he had them, he would put in the oven and notyear) a discussion of the so-called "closed supper of the not in a Lutheran way, the synod nevertheless acceptedlet anyone see. Baptists," in which it is said, among other things, as

him and tolerated it. When he died, another came, who Let that be enough. Every non-partisan reader may follows.

also did not belong to the Ohio Synod, but only joined itconsider this short, truthful report, I think, then he will "Christian. Last Sunday we had communion. afterwards; but "his year" was not even over, when hegladly join me in celebrating the triumph of Mr. King and Suppose a true disciple of the Lord Jesus, but according already had to leave, because he had behaved sohis Synod. It is for the sake of such sincere people that I to your confession a Methodist, had been there, and we "nastily" (to speak with the people's mouth). After this shehave written this, and not for the sake of that Synod, for had let him have communion with us, if he had been asked me to serve her; but since she did not want toif it had the sincere and honest will to recognize what is baptized according to the Scriptures, as far as his person repent for her former sins, and since according to herright and to act accordingly, it would certainly not have was concerned, we would not have forgiven our congregational order she also wants to consist ofprevented the complainants from saying what they conviction much. But he goes on. The Methodist brother Lutherans and Reformed, and since she has establishedthought they needed to say. But if she did not want togoes and holds communion in his church until Sunday, the things of the preachers as a rule (for according to herhear us then, she probably will not hear us now. She where all are invited. If he took communion with me last order the preacher is elected every year; if he does notprotects injustice, therefore she must also defend it with Sunday, he became one body with me; if he takes want to remain, he must give three months' notice, andinjustice. But right must nevertheless remain right, and communion with his congregation until Sunday, and with the congregation must do the same if it does not want toall pious hearts will fall to it. But woe to those who are all who come, he is one body with them, and I, through keep him), and since she did not want to accept anyneither cold nor warm, but lukewarm!) J. H. Werfelmann.him who takes communion with the world, am also one instruction about this, I could not accept her. Then came

*When the Missouri Synod, some years ago, extended body with the world. a so-called preacher, who belonged to a certain the hand of brotherhood and peace to the Ohio Synod, the heart's "educated" or "learned" society; because he had a goodchild points it out, in the purest spirit, without any selfish with unconverted baptized persons; for baptism mouth, the congregation accepted him, with no effort on alliance would so soon come to an end, and a miserable one at separates a man at most outwardly, but true conversion their part. For the synod hardly thought of thethat That the Ohio Synod alone is to blame for this will be shown, inwardly from the world. congregation, and the congregation so little of the synod; where necessary, on another occasion. May it divert us from the it was left to itself by the synod, and it provided for itselfunnecessary! as it could and liked. But the loving and praiseworthy relationship of the congregation to its preacher had only

lasted a few months when the "learned" pastor was

attacked by a few men.

Jacob. This is true; but so will you, if you take supper

Christian. Quite right, brother; but with us the with which the R dacteur of the same, Mr. Rütenik, nd now 13 years, when the undersigned collected these, becoming one body stops with our few unconverted expounded on Lutheranism of old and new times. From along with another little community in this area. members; but at the open supper it goes on and extends the ref. church newspaper of Chambersburg, Pa., we see Admittedly, these people had already been taught 7 over the whole world, The Methodist brother mentioned, that Mr. Rütenik makes his own synod distress enough years before me by a certain preacher J. I. Nülsen. for instance, holds supper with Reformed, Lutherans, by publishing the following, namely

and all sorts of people. Supposing all these to be true the publication authority of the German - Reformed unchurched in doctrine and preaching, so that many believers, they go again and hold communion with their Synod of Ohio:

communities, and so it happens that at open communion "Several unfounded statements by the Rev. H. J. congregation. Yes, briefly one becomes one body with the whole world.

difference in the end whether a right Bapsist becomes "Evangelist" and to elect the Rev. J. B. Kniest in his faithful preachers of the gospel, who therefore began one body with one baptized world child or with all world place. Accordingly, Rev. Rütenik was informed by the their work here at the same time, with the sweet, children.

about the matter quite differently. The other day, the day elected editor. after the big rain, I had to go to town. Down in the valley

This request, however, was decisively rejected by the want to know anything either from them or from me, got was still quite high. But I had to get into the town, and so would give up the evangelist. I had to cross the stream, however it might go. Then I The German publication authority, under whose hardships; I, too, have experienced this, so that I must have done in my case?

Jacob. Of the two evils I would have chosen the least. place, as you must have done.

Christian. Yes, that's exactly how I did it. And that is private journal, and in contradiction to the Synod. exactly how I did it when I joined our church and was . Under these circumstances, therefore, the evangelist at which there should not be an unconverted soul, $I_{\mbox{him}}$ as an organ of the synod." would have to clear the world. Here and there were impure persons among the Baptists, and there $\mathsf{must}_{\mathsf{in}}$ America when the editor of an ecclesiastical organ always be more in other communities; therefore I chose becomes rebellious. the least of the two evils, and joined the Baptists.

Jacob. Yes, when you look at it that way, you certainly think differently. Of course, it's different to go through water up to the body than it is to go so deep that it doesn't even go over one's boots.

Christian. So it is quite another thing to hold communion with the whole world, and to hold communion with a closed congregation, in which there may be some dishonest souls. The latter would not be merely going through water up to the head, while the latter would be only wetting the boots a little."

Rütenik against the Synod and its undertakings caused Before his departure, when I was already here, he Jacob. World is world, and it will not make much the Synod to remove him from his office as editor of the recommended two Albrecht preachers to the people as authorities of the above decision of the Synod and ingratiating speeches that they did not want to preach for

the current had swept away the bridge over the brook, previous editor, who declared that under these from time to time a preacher as they deserved. and the brook, though it had already fallen considerably, circumstances and conditions he neither could nor

took a pole, examined the depth of the water, and found supervision the Evangelist has appeared until now truly confess it as a miracle of God with joyful praise and a place where it was not as high as my boots, but the (namely, since the Evangelist has been the organ of the thanksgiving that, in spite of the many obstacles, the stream was also considerably wider there than in the Synod), therefore sees itself compelled to declare itself Lord has nevertheless gathered a congregation of pure deep places. Here were two evils. Where the stream against the procedure of Rev. Rütenik and to Word and Sacrament here and preserved it until now. was narrow, it was deep, and might have reached my disassociate itself from the Evangelist as an authority, Sometimes I had to hear the gloating and cheering body; where it was shallow, it was wide. What would you as long as it is published by Rev. Rütenik against the prophecy that I would soon have to leave again. In public decision of the Synod.

I would have gone through the water in the shallow congregations that the Evangelist is published by the between the Reformed and the Lutheran doctrine, and present editor, not as an organ of the Synod, but as a that I should only go back to where I had come from; and

baptized. As far as the Lord's Supper was concerned, I $_{\mbox{can}}$ by no means receive our co-operation and support, saw that if I wanted to hold a communal Lord's Supper, and no preacher nor church member can acknowledge

From this one sees at the same time how things go

From the story of an American community.

inside with a beautiful pulpit, altar and chairs, outside 1844. But enough of this. with a pretty tower.

On this occasion, I fear, it will not be unwelcome to the readers also to hear something of the origin of this church. *) It

The "Evangelist."

newspaper (which has not been in contact with us for a long time) in the "Lutheraner" and have repeatedly punished its frivolity.

*) Accounts of the origin and development of local parishes are in most cases more useful than even the most vivid descriptions of We have repeatedly mentioned this reformed parish festivities, which are usually the more boring the more

Nülsen, who called himself Lutheran, but was reformed and unchurched people belonged to his

Christian. That's saying a lot, dear brother, and I think requested to hand over the Evangelist to the newly money like the other studied preachers, but for free. They naturally found followers. The rest, too, who did not

> It is obvious that founding a Lutheran congregation under such circumstances costs many and various meetings I was told to my face that I was a "rascal" and We therefore hereby inform all preachers and a "bad fellow" if I said that there was a difference I must confess that in the beginning I myself sometimes had hope that I would be able to stay, for the few who had stayed with me were poor in body and weak in knowledge. For two years my salary from the two parishes for preaching and school ministry was no more than H64, of which I had to pay H26 in board and lodging. This, and many other similar examples found in our synod, together with what is written in the confession booklet of the Albrechtsleute (Glaubenslehre und KirchenzuchtOrdnung der evang. Gemeinschaft, Neu-Berlin, Pennsylvania, 1844) page 131, where it says: "The maintenance of a single preacher shall be one hundred thalers: that of a married one two hundred thalcr, and for each of his children under fourteen years of age, five and twenty thalers, if such be the case, is available, along with cheap travel expenses" -

so everyone who can read and add up can see that the gentlemen preachers of the evangelical community not only do not preach for free, as they make people believe as Pharisaic hypocrites, but even get more money for The dear readers of the Lutheran are hereby their preaching than many Lutheran pastors, whom they informed that the Lutheran congregation in and around are so fond of slandering as money and belly monkeys. Bremen, Marshall Co. had the joy of being able to For though my salary is now more than \$64, yet even dedicate their new church on Trinity Day. It is a frame, now, if I were Albrecht's preacher, I would get \$125 more building, 44 feet long, 34 feet wide and 18 feet high; a year than I have, according to her own provision of

outwardly, but also inwardly, in the living faith and right

Church consecration.

G. K. Schuster.

11 years ago we consecrated our first block church. The two sermons fitted together so well that in the At that time the congregation consisted of only 8 families.morning sermon one heard especially how to become a After 8 years, however, we felt compelled to tackle aChristian, and in the afternoon sermon how to prove larger church building. Since in the meantime the smalloneself as a Christian. May the good Lord richly bless hereby notified that the following matters will be town of Bremen was laid out in the center of thehis word upon the hearts of the hearers. Amen. community, the community unanimously decided to buy After the sermon the choir sang: "Gieb, o Herr, uns Indianapolis on October 5: a town lot and to build the new church there. This is thedeinen Blese, lassen uns in Frieden ziehn" 2c. After highest place in the city. But because the congregationPastor Bernreuther had read the prayer for the church did not want to incur any debts and did not want to askand said the blessing, the congregation sang: "Our exit other congregations for contributions, the completion andbless God" 2c. and the service was over. consecration of the church was delayed until the May the faithful and merciful God continue to confess

aforementioned Sunday, even though we had alreadythis church, that it may grow and increase not only

It was excellent weather on the day of the dedication, fear of God. Amen. so not only from my two branches in Kosciusko and St. Joseph Co., but also many members of the congregation from Pastor Bernreuther's congregation in Mishawaka (15 miles from here) were present as guests. In all there were probably about 500.

Since the old church was too remote, the people

been worshipping there for some time.

gathered at my home and at midnight we marched in an orderly procession to the festively decorated church. Before the door was opened, a four-part mixed choir sang from Fast's Cantica Sacra: "Glory to God in the highest." When the singing was over, the undersigned opened the doors with the words Ps. 24:7: "Open wide On the 2nd of Sonnt, after Trinit. the new church of the doors, and let the gates of the world be lifted up, that the congregation of the Rev. Wolff on Sandy Creek, the King may give glory. When all the seats were full and Jefferson Co, Mo. was dedicated. At first the silence had fallen, the 84th Psalm was read by the congregation, together with many guests from near and undersigned, after a short address to the audience, and far, especially from the congregations of St. Louis, the consecration prayer was said; then the choir $sang_{\mbox{HedgeCreek}}$ and Sulphurspring, assembled in the old (again after Fast): Peace be in this place 2c. and the church. Here Mr. Past. Wolff addressed the congregation the hymn: Now give thanks all to God. This congregation in a short and moving address, concerning was followed, according to the usual order of service, by the departure from the former house of God. Then the sessions. the hymn: Allein Gott in der Höh 2c. After the altar_{whole} procession moved solemnly under singing to the service, the hymn No. 168 was sung; then Pastor Tram_{new church}. Mr. Rev. Wolff said the dedication prayer of Laporte ascended the pulpit and, after the church and Rev. Bünger from St. Louis preached the dedication consecration Gospel Luc. 10, 1-10, preached the church_{sermon} on the words of the 27th Psalm, v. 4: "One thing consecration sermon, which had the following two parts: I ask of the Lord, that I would like, that I may remain in

- 1) Zacchaeus, the poor sinner seeking salvation;
- 2) Jesus, the poor sinner seeking Savior.

As a closing verse after the sermon, the congregationCommunion was celebrated. In the afternoon the sang hymn No. 3, then the choir sang the greatundersigned preached on the Sunday Gospel. - The Hallelujah, likewise after Fast, and when Pastor Tramchurch is a handsome frame building, 28 by 40 feet, and said the prayer and benediction, the congregation sang: 16 feet high. It has three arched windows 7 feet high on "May God bless our departure;" and with a joyful heart, each of the two main sides, and also a half arched window over the handsome wide entrance door. Beside mau departed.

The afternoon service was equally well attended. First^{the} altar and pulpit is a handsome spacious vestry. The the congregation sang the first four verses of hymn 169; church, together with the churchyard, is situated on a then Pastor Bernreuther read a collect and the 87th mountain, from which mau enjoys such a splendid view Psalm. After that the choir sang: ".Holiness, Lord, adorn^{to} Missouri and Illinois for many miles, as there are but thy house" (after Fast), and when the last three verses of few of them in the Ver. States. the main song were sung, Pastor Bernreuther preached May the Lord then also in this church, which bears on Psalm 5, 8. whereby he explained that we and whythe name Zion's Church, build and maintain His Zion we like to

the house of the Lord all my life long, to watch the

against all the storms of Satan.

R. Voigt,-

Pastor of St. John's Lutheran Church

Jefferson Co, Mo.

Notice.

The brethren of the Middle District of our Synod are discussed at the Synodal Meeting to be held in

- I. The doctrine of Christian freedom.
- The following questions will be discussed:
- 1) What is the concept of this teaching?
- 2) How does it relate to the doctrine of justification?
- 3) How to apply it:
- (a) to ecclesiastical constitutions, orders and ceremonies?
- (b) on the use or non-use of the so-called adiaphora or middle things?
- 4) What is the abuse of this teaching?
- 5) How to proceed in the practical application and implementation of this doctrine in the individual congregations:
- a) with the weak in evangelical knowledge, but sincere and eager to learn?
- b) with the obstinate and obstinate objectors, who are partly ignorant, partly have a better knowledge, but do not want to follow it. A lecture will be presented on this subject, in which the individual points can most easily be discussed.
- II. recording of the first and, where possible, second papers from this year's proceedings of the Western Syuodal District Assembly.

Finally, it is noted that all those who have any petition to make to the Synod should send it to the Presidium at least four weeks before the beginning of the Synodal

Fort Wavne, August 2, 1859.

W. Sihler, President.

Indication.

This year's Wisconsin Pastoral-Conference will be beautiful services of the Lord, and to visit his temple," held, beloved of God, in Milwaukee and will begin Finally, the Holy Communion was celebrated. Holy September 2. Martin Guenther.

A new newspaper.

In Berlin, since January 1, 1859, in addition to the near Sulphurspring, well-known "Evangelische Kirchenzeitung," whose editor is Professor Dr. Hengstenberg, a "neue evangelische Kirchenzeitung" has been published, which, as its very name indicates, considers it necessary to represent what has recently been considered "evangelical" in Prussia. Young gentlemen do not like to take old servants. (Pilger a. S.)

Death notice.

If we have ever brought news of death to our readers Even though he had to struggle with his own struggle and Christian songs, and among the latter especially in the knowledge that we were bringing them $a_{\mbox{\scriptsize it}}$ was his joy to serve the local congregation as message of victory, we do so with the present, by leader and the Synod as a councillor for many years reporting to them that finally Mr. Friedrich Wilhelmwith unparalleled faithfulness and conscientiousness Barthel, in his last years of life a faithful expeditor of and to devote almost all of his time and energy to this the "Lutheran" and the "Lehre und Wehre", has service. It was a great joy to him to be in charge of the completed his earthly course. He was born in 1791, expedition of our synodal organs, the "Lutheraner April 2, in Roßwein in the Saxon Erzgebirge. It is true and the "Lehre und Wehre", and to be able to that his youth fell in that sad time in which apostasy participate regularly in our synodal negotiations as had already begun with power; but God gave him the congregational deputy, as long as his health permitted grace to be taught by a faithful teacher who early it. He knew of no object that could interest and please nurtured the germs of faith in his young heart, and his soul in this world more than the Kingdom of God also after his confirmation God graciously arranged and especially the building of our orthodo for him to be accepted as a clerk in the house of a Evangelical Lutheran Church. He was crucified to the pious Saxon tax collector, who was the first to be world, like a dead man to it; his earthly profession given the opportunity to work in the church. After hisoccupied his soul only in so far as it placed him in the confirmation, God graciously granted him a position service of his Lord. We at least have never known as a clerk in the house of a pious Saxon tax collector, greater lover of the divine word. The first three verse who was in contact with the few public witnesses of of the first Psalm paint most beautifully the picture of salvation in Christ at that time, partly in person and our blessed father in Christ. All his virtues shone a partly by letter. How faithful our dear Barthel must the brighter the more sincerely he recognized himse have been in his profession even as a young man is as a poor sinner who knew no consolation but th evident from the fact that he found employment as a consolation of poor sins in Christ's blood and wounds royal tax official in Leipzig as early as 1811 and was The dearer he was to his Lord, without a doubt, th later placed in more and more important positions in more the Lord appreciated him for his dear cross until the tax department from time to time. When wehis death. His last years were especially years of th studied in Leipzig in the early thirties, we had the good_{cross}.

fortune to be introduced into his house and saw here On February 12, 1857, he suffered a stroke which for the first time in our lives the picture of a trulyrecurred after a few days and which complete Christian, godly family. And not only we; the dearparalyzed his entire left side, so that from then on un Barthel family was the center and refuge of all thehis blessed death (2^ year long) he could almost on young students who had been awakened by God'slie and sit. To this came periodically recurring attack grace to a serious life of God in Leipzig at that time.of convulsions, which not only deprived him of Here the poorer ones, among whom we also foundconsciousness during their duration, but also left hir ourselves, found ample bodily support and all without with an ever-increasing weakness. But the more th exception support in the spiritual realm,outer man diminished, the more the inner man grew encouragement, counsel and comfort. In thefaith, love, patience. The joy in God's word, th conviction that faithfulness to the Lord required it, ourserenity of mind and the longing for heaven. Already blessed Barthel gave up his lucrative position as ain his healthier days the hope that the Lord was nea highly respected civil servant in 1838 and emigratedhad always filled his soul, so this hope increased eve to America together with his numerous family and themore during his last illness. His constant occupatio other Saxons. The hardest trials that he had to endurefrom morning till night was the Bible, old edifying core here with his family did so little to shake his faith thatscriptures

the greater the cross became for God to visit him here, the more he praised and glorified his faithful Lord. In spite of the fact that he often spoke with a man so unaccustomed to him

those that dealt with the last things, with death, resurrection, the last day and eternal life; but his interest for the present, for everything that concerned the salvation of the church, remained in undiminished vitality. Nothing of impatience because of his heavy cross was to be heard from his mouth, rather he was always full of praise of his God and Saviour. He spoke of his near death as of an old acquaintance and faithful dear friend. Satan did try a few times to fill the old fighter with fear and anxiety about his salvation, but with the sword of the Spirit, which is the Word of God, the well-wrought servant of Jesus Christ always soon beat the old evil enemy out of the field. Among other things, our Barthel also bore witness to his attitude when he already determined the following verses to be his body center year and day ago: "It is certainly true and a precious word that Christ Jesus came into the world to make sinners blessed, among whom I am the most noble. For this cause mercy was shewed me, that in me first of all Jesus Christ might shew all patience, as an example to them that should believe on him unto eternal life." 1 Tim. 1:15, 16. As he had lived, then, in firm faith, and gently and blessedly, he died on the morning of July 24, 9-3/4 o'clock, in the midst of his loved ones, his faithful wife (who had already stood by him in intimate harmony of soul for more than 30 vears), with their three sons and one daughter. On the following day his tired bones were laid to rest on the old Lutheran graveyard here; Pastor Schaller, who had been the pastor of the Blessed, spoke at his grave about the above text to a large congregation. With him our synod, the local congregation and our church in general have lost a special vessel of honor, a living and active witness of God's grace in Christ, a fervent pray-er and a selfless, self-sacrificing worker in the work of the Lord. His memory, however, will remain in blessing until the day whose nearness he so firmly stood by.

Receipt and thanks.

For Georg Steuber by Mr. Past. Voigt fumbled at the wedding of Mr.
Joh. Mutier iu S "Iphur Spring, Ieff. Co., Mo §4. 00
" W. Stellhorn by Past. Fö.lmger by Hcrrn
Birkner5,00
"J. Nützet of the Women's Association of the Ge in. Mr.
Past. Wonders in Chicago8.00

To the travel fund of the general praeses is given and received by the praeses:

From the comm. in Lafayelte, O	§3.25
" " " Defiance, O. 5	00
" J.D. there	2.00
	E Roblau

For the support of the church building of the congregation of Mr. Past. A. Hoppe in Nerv-Orkans: Bor Hrn. Past. W. Holl's congregations in Columbia, Ills, §4,I5; iy-Centreville, Ills, §3.15; of Mr. Past. I. H- Ph. Gräbner's congregations in St- Charles, Mo., §13.00; of Sr. Past. A. Wunders Geür. in Chicago §7.62; of Sr. Past W. Müllers Gem. bleibst §4.13; of Sr. Past. Meyer's Gem. in Prvviso, Ills. §5,25 remains. F. Bohlau

On the return journey for Mr. Past. Röbbelen:

From the congregation of Hrn. Past. I. P. Beyer in Altenburg, Mo. Collecte on the second feast of Pentecost, §15.50; of the "the Trinity S congregation of Mr. Past. E. M. congregation of Hrn. Past. Mevers in Proviso. Ills. §2.75.

For Mr. Past. Fuck:

Receipt from Mr. Stutz in Washington City §2.00; from Mr. Schmidt, there §1.00.

F. Bohl au.

During my presence in Detroit, through the mediation of Mr. Past Wüslemann of the local Young Men's Association §5,35 for my return iourney. Confirming the receipt herewith, I express my heartfelt thanks to the dear donors

> Julius Nenz, stack, tIrsol. at Fort-Wayner Seminary.

Received

". To the general synodal treasury:

By Hrn. Past. Matth. Merz in Lancaster, O., voluntary Collecte of his
congregation§>6,25
By Mr. John Sammetinger, Fryburg, Auglaize Co, O
By Mr. Geo. Willner, Washington City, Collecten der Dreieinigkens-
Gem. daselbst15.00
By M. Kamineyer in Hrn. Past. N-Volkcrts Gem., Cooks Store, Ills.,
1.00
By Mr. I. H. Bergmann in New York from the collection of Mr. Past.
F. W. Fohiinger there, Collections from January and March till
July 35.95
Bon Mr. Fr. Stutz in Washington City from his love box 8.00
For the general praeses:
BonderGem.ofMr. Past. LemkeinMonroe.Mich. 6.0" Note. The after
task to this Casse in No.
21 quiltirtm §3.68 from the congregation of the Rev. L- Dulitz in
Buffalo are to be donated to the Synodal Mission Fund.
d. ToSynodalMissionsCassc:
Vonder Gem. des Hrn. Past. C. Metz in NOrleanS§17,50

namely: §12:25 Collecte in May, 5:25 "" June. " Mr. Past. Dörmann through Hru. I. H. Bergmann in New York 4
"Mr. Fr. Stutz in the church of Mr. Rev. E. M. Bürger in Washington City from his life
W Hattstädt, Mouroe, Mich

6. to College'-Ultterbalrs Casse.

for the teacher's salary:	
By Mr. E. Noschke§I	,00
I know:	
50 Cts. from M rdame Strübing in St. Louis,	
50 " ,, an Ungen. in Columbia, Ills.	
From the congregation of the Rev. I. H. Ph. Gräbner in St. C	harles
l Ma	7 55

of the Jionö-Community of Mr. Past. A. Hoppe in New Orleans- namely:

§ 8,75 Collections on the first holy day of Pentecost and the second p. Drinit. Pentecost and second p. Drinit. 28.00 current stock of their Arme^casse.

From the congregation of Mr. Past. L. Metz in N.-Orleans 50.00 namely:

§3.00 by Miss OmeiS,

5,00 ,, Mrs. Noack,

42,00 " Mr. Oswald Noack in consideration of "Importan Message" in No. 23.

From the comm. of Mr. Past. E. A. Brauer in Pittsburgh23.00 of the congregation of Mr. Past. L. Dulitz in Buffalo, New-Iort 13.00 By Mr. Past. Multanowsky in Carlinville, Ills-, collectirt at various and by himself - - 5.45

From the comm. of Mr. Past. I. Biltz in Cumberland, Md., 4.......06

Mr. Stutz in Washington City from his LoveScasse Citizens there11.29 an Ungen, inCinrinnati

Dr. Nudv John in Washington, Mo. - - 3.00

3.00

John's Day

ä. For poor students and pupils in Concordia College and Seminary:

From the congregation of Mr. Past. L. Metz in NOrleans? 4,00 " Mr.
Fr. Stutz in Washington City from his , LiebeScasse2,00
t "The Trinity Church there in suspended animation
Cymbals at child baptisms! 5,42
"To Mr. Past. M. Eirich in Ehester, Ills, in missionary hours7,40

For Herzer and Crull: From the sewing club of the ZionS-Gem. of the Hin. Past.

.....11.05 Hoppe in New Orleans-

For the Michigan sophomores:

From" women's club in Monroe, Mich. 4.00 Jungfrauenverein daselbst 4.00 e. To the Unterbalts-Casse for Prof. Biewend.

From the Drcinigkcils - Gem. in Washington City, Collecte on St.

F. Bohlan, Cassirer.

Received by the undersigned in the Synodical Treasury Northern District:

From the comm. of Hin. Past. Lemke§3

"" C	reiein	igkens-Gem.	deS Hrn.	Past. Ste	echer6	,50
"" E	mmar	nuels - Gem. ""	,,	3,19		
,,,,St. P	elri - 0	Gem.	,, ,	,,,,,1,5>>		
,,,,Gem		des Hrn. Past.	Trautma	nn	10	,00
"""in	Ceda	arbnrg,	WiS. 4,2	25		
""",,	Wate	rtown,	WiS			. 1,35
,,	"" at	Mequon, Wis.		'		.2,41
" ,/	"	Frankeniroft				1.83
,,,, "0	fMr. P	ast.	Lochner	in	Milw	aukee
17.57						
/,	""	" "	" Stei	nb ach the	greater	
			Theilde	r East C	Creolleki	e 8,00
	" ""	Frankeulust F	Pentecost co	llection	9,0	00
	" ""	Amelith				1.45
	,,	deS Hrn. Pas	st. Also			1,25
	,, ,,		" Noise			6,00
	"	Frankcnhilf				2.17
and from their municipal treasury I.00 "to Freistadt, Wi				t, Wis.		
						7,93
		""Kirchhcim			4,I	0
	"	of Mr. Past. B				
O= 4b=	اا ما ما المام	Frankenmuth				11.07
On the we	eaaing	of Mr. H. Fräe	erich by Mr.			

Bon Hrn. Past. Steüee-K I.ili """ Rolf I-M """ Lochner . .1'09 "Trautmann Ahner 1,00 Vulture 1'00 Günther .1'00"" EioseUer . 2.0!> , Beyer-Sievers 10,00 ,,Auch 2,00 Rauschert .. .--- 1.00 Wagner Jor 2.00 Brose 1.50 .. 1.00 Kold """Clyter for 1858 u. 59 . 2.00 """Wüstcmann the undersigned- . .. 2.00 Mr. Teacher Siemon-1/00 ,,,,,Tietz 1,00 Click 1.00 """ Dreyer 1.00 Richter '1,09 Kohlmann "" Nüchlerlein Prater 1,50 Rievcl 1.00 /PastorSniubach 2.00 Shepherd in Krankenmuth 1.00 " I. G. Helmrcich in Frankchlust

W. Hattstädt. Cassirer.

2 00

R e chn un ab I a g e. Bon January 1858 to January 1859 the local Lutheran Women's Association of the Northern District took in §79.05 and spent §58.40. Remains §20.65.

W. Große, Rcchnuugsführcrül.

For the **Lutheran** have paid: The 13th year:

Messrs: Past. I. G. Birkmann 7 Er-, A. Pabst, G. Strocb 7 Ex., Ant. Oesterle, A. Maurer 50 Cts.

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Messrs: A. Pabst, Br. Thicmeyer, M, Schlcrf Garbisch, A. Ocstcrle, A. Maurer.

Herrcn: Dietz, C. Guintber, Dann, W. Kohlmein. i Fr. Bau 5 Er.,

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